

GENERAL BIOGRAPHY.

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VOL. VII.

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VOL. VII.

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GENERAL BIOGRAPHY;

OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CON-
DITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

By JOHN AIKIN, M. D.

THE REV. THOMAS MORGAN,

Mr. WILLIAM JOHNSTON.

Οἱ περ φυλλῶν γενεή, τοιγὰ καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἀνεμὸς χαμαὶ δὲ χεῖ, ἀλλὰ θεὸς ὕλην
τῆλε θοῶσα φεῖ, εὐρος δ' ἐπιγίγνεται ὥρῃ·
Ὡς ἀνδρῶν γενεή, ἣ μὲν φεῖ, ἣ δ' ἀπολλυγεί.

ILIAD. VI.

— quasi cursores vitæ lampada tradunt.

Lucret. II.

VOLUME THE SEVENTH.

LONDON:

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD; G. KEARSLEY, FLEET-STREET; AND B. CROSSBY
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FUTE, EDINBURGH; AND J. ARCHER, DUBLIN.

1808.

By T. Davison, White-friars.

GENERAL BIOGRAPHY

OR

LIVES

CIVIL AND MILITARY

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CON-
DITIONS, AND PROFESSIONS.

ARRANGED IN ORDER OF ALPHABETICAL ORDER.

Compiled

BY JOHN ALKIN, M.D.



MR. WILLIAM LUTON

Of the Biography and Lives of the most eminent persons of all ages, countries, conditions, and professions, arranged in order of alphabetical order.

— This volume is the last in the series.

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1808.

By T. DODD, W. H. DODD.

GENERAL BIOGRAPHY.

M

MEAD

MEAD, RICHARD, M. D. a physician of great eminence, was son of the rev. Matthew Mead, a presbyterian divine, who was minister of Stepney during the government of Cromwell, and being ejected in 1662, continued to reside in that parish, preaching to a numerous congregation of dissenters. He was descended from a considerable family in Buckinghamshire, and possessed a handsome fortune; and having many children, he educated them at home under a private tutor. Richard, his eleventh child, was born at Stepney in 1673. In 1683, his father having been accused of participation in a plot against the government, thought proper to retire into Holland. Richard was placed with an excellent classical scholar, who had been second master of Eton school; and in 1689 he was sent to complete his preliminary studies at Utrecht, under the learned Graevius. After residing there for three years, he removed to Leyden for the study of physic, and attended the lectures of Herman on botany, and of Pitcairne on the theory and practice of medicine. From the latter he imbibed the mathematical principles of that science, which were prevalent in his earliest writings. He next visited Italy, and in 1695 he took his degrees in philosophy and physic in the university of Padua. Returning to England in 1696, he settled in his native parish, and commenced the practice of his profession with success. In 1699 he married the daughter of a merchant in London. His first publication, entitled, "A Mechanical Account of Poisons," appeared in 1702, in octavo. The medical sect to which he had attached himself is declared by the title

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of this work, the theory of which will at present obtain few partisans; indeed he himself in mature age retracted it in several points. There are, however, many curious observations in the volume, which was well received by the public, and established his reputation. It has been many times reprinted, and was translated into Latin by Joshua Nelson. He was soon after elected into the Royal Society, and in 1703 was chosen physician to St. Thomas's hospital, on which occasion he took up his residence in the city of London. In 1704, he published his treatise "De imperio Solis et Lunæ in Corpore humana et Morbis inde oriundis," octavo. The Newtonian theory of attraction is the foundation of his reasoning in this piece. It was afterwards much enlarged, and the theory of the tides was farther employed in elucidating the subject. In 1707 he received the diploma of doctor of physic from the university of Oxford, through the interest, as is supposed, of Dr. Radcliffe, who was not averse to patronising a junior of rising reputation, when he was himself declining. This degree gave him admission into the College of Physicians as a fellow, and to the professional honours exclusively attached to that quality. He was called into consultation in the last illness of queen Anne a few days before her death, and pronounced more decisively on her danger than the court physicians had done. He also communicated his opinion to Dr. Radcliffe, who availed himself of it to excuse his own attendance. On the death of that physician in 1714, Dr. Mead took his house in Bloomsbury-square; and from that time seems

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to have stood among the first of the profession in point of character and employment.

When the plague of Marseilles in 1719 had occasioned a great alarm in England, the secretary of state, Craggs, applied to Dr. Mead for his opinion of the most effectual method of preventing the contagion from spreading to this country. In consequence of this application he drew up "A short Discourse concerning Pestilential Contagion and the Method to be used to prevent it," 1702, octavo, in which he decidedly maintained the doctrine, which had been disputed in France, of the infectious nature of the plague, and laid down a plan of cutting off the communication by lazarettos and other means of seclusion. He was also instrumental in preventing the ravages of another contagious disease, the smallpox: for, being physician to the family of the prince of Wales (afterwards George II.), he was directed in 1721 to assist at the experiment of the newly proposed practice of inoculation, performed on some criminals; and his report of it was so favourable that it contributed much to its introduction.

As no physician was ever more attentive to support the credit of the profession by practising it in the most honourable manner, and associating with it the character of a friend and patron of learning, so he publicly asserted its dignity in early times, in his "Harveian Oration" pronounced before the college in 1723. In this piece he considered its condition among the Greeks and Romans, and attempted to prove that the healing art was exercised by several Roman families of distinction. To his oration, when printed, was added a dissertation on some coins struck by the people of Smyrna in honour of physicians. This publication called forth an answer from Dr. Conyers Middleton, who undertook to prove the servile condition of the ancient physicians; and a controversy was set on foot, in which Dr. Mead engaged on his side Dr. Ward, the rhetoric-professor at Gresham college. On the whole, the weight of erudition seemed to be in favour of Middleton; but the dispute was conducted in a manner honourable to both parties. In the same year he gave an example of the conduct proper to be observed from one member of a liberal profession to another, though a rival in fame and business, by the services he rendered to Dr. Freind, who had been committed to the Tower on suspicion of being concerned in Atterbury's plot. (See the article FREIND). He is supposed to have been very urgent with the

minister for his liberation; it is at least certain that he constantly visited him in the Tower, attended his patients, and was one of his bail when enlarged.

In 1727 Dr. Mead was appointed physician in ordinary to George II. His occupations were now so numerous that he had little leisure for writing; and it was not till 1747 that he published a treatise "De Variolis et Morbillis," which he had sketched near thirty years before. Indeed his attention to the treatment of the smallpox was of a much earlier date; for it appears from Dr. Freind's letter on the use of purgatives in the secondary fever of the confluent smallpox, that Mead had communicated to him his sentiments on that practice in 1712. This work contains many valuable observations on both the diseases which are its subject, with warm commendations of the practice of inoculation. There is subjoined to it a Latin translation from the Arabic, of the commentary on the smallpox by Rhazes, a copy of the manuscript of which, Mead had obtained from Leyden by the means of Boerhaave. It was chiefly through his solicitations that after many delays Mr. Sutton obtained an order for providing the king's ships with his machine for the extraction of foul air from the hold; and to the description of it published by the inventor in 1749 he added a "Treatise on the Scurvy," in which he ascribes that fatal disease to moisture joined to putridity. In the same year he published his "Medicina sacra, seu de Morbis insignioribus qui in Bibliis memorantur," octavo. It was the purpose of this work to consider on medical principles the diseases recorded in the Scriptures, and to account for them as much as possible on natural grounds. In particular, he supported the opinion maintained by some divines, that the demoniacs mentioned in the New Testament were only melancholic, insane or epileptic persons. Whatever be thought of his success in these reasonings, it can scarcely be doubted that his purpose was to remove objections which had been made against the sacred historians.

His concluding work was "Monita et Præcepta Medica," 1751, octavo, the legacy of his mature experience to his brethren of the profession. In this volume he shows himself inclined to the Stahlian theory of morbid matter; the substance of the work is, however, entirely practical, consisting of detached observations on a variety of diseases and medicines, many of which have been adopted by modern practitioners. It is written, as well as his other

Latin works, in a pure and classical style. It was frequently reprinted, and was translated into English. The infirmities of age from this time rendered him incapable of farther exertions, and he sunk quietly under debility in February 1754, in the eighty-first year of his age. He was interred in the Temple church, and a monument to his memory was erected by his son in Westminster abbey. He was twice married, but had issue only by his first wife, of which, one son and three daughters survived him. Two of his daughters were married to eminent physicians, sir Edward Wilmott, and Dr. Frank Nicholls.

The medical character has rarely obtained more respectability than in the person of Dr. Mead. He was not only in high and general esteem on account of his professional skill, but he stood in the very first rank as a patron of science and polite literature. His ample income was expended in a noble and hospitable way of living, in gratuities to men of learning and the encouragement of learned publications, and in the collection of scarce and valuable books and manuscripts, and literary curiosities, of which no individual of his time in this kingdom possessed so choice a museum. Of these treasures he made the most liberal use, freely admitting learned men of all countries to see and examine them, whom he likewise entertained at his table and treated with singular urbanity. The enlargement of his mind was shewn by his total disregard of party in the choice of friends, or of objects for his patronage; and though he was in principle attached to the political system which produced the revolution and the accession of the house of Hanover, he cultivated an intimacy with several eminent persons of opposite politics. He held a correspondence with many distinguished foreigners, and was constantly visited by all strangers whom the love of science and letters called into England.

The collected works of Dr. Mead have frequently been published in various countries of Europe. A French translation of them by Coste, 1774, two volumes octavo, is esteemed for its numerous notes. *Biogr. Britan. Halleri Bibl. Med. et Anatom.*—A.

MECÆNAS. See MÆCENAS.

MECHAIN, PETER FRANCIS ANDREW, a very able French mathematician and astronomer in the eighteenth and the beginning of the present century, was born at Laon, in the year 1744. At an early age he discovered a strong inclination for mathematical pursuits, and while he was yet under the instructions of his tutors,

corresponded with La Lande, whom he was desirous of assisting in his labours. At that period of his life, La Lande sent him the proof sheets of his "Astronomy," and informs us that he was then capable of discovering and correcting errors in them. In 1772, Mechain was invited to Paris, where he was employed by M. Zannoni at the dépôt of the marine, and assisted M. Darquier in correcting his observations. Here his merit brought him acquainted with M. Doisy, director of the dépôt, who gave him a more advantageous situation at Versailles. At this place he diligently observed the heavens, and in 1774, sent to the Royal Academy of Sciences a "Memoir" relative to an eclipse of Aldebaran, observed by him on the fifteenth of April, which was honoured with the approbation of that body. He calculated the orbit of the comet of 1774; and discovered that of 1781. From this time he continued to render constant service to the science of astronomy. In 1782, he gained the prize of the Academy on the subject of the comet, of 1661, the return of which was eagerly expected in 1790; and in the same year he was admitted a member of the Academy, and soon selected for the superintendence of the "Connaissance des Temps." That work he conducted with distinguished ability, enriching it every year with his labours; by which means the volumes from 1788 to 1794, are perhaps superior to any that have appeared since the commencement of the work in 1679. In the year 1790, M. Mechain discovered his eighth comet, and communicated to the Academy his observations on it, together with his calculations of its orbit. In 1792, he undertook, conjointly with M. Delambre, the labour of measuring the degree's of the meridian, for the purpose of more accurately determining the magnitude of the earth and the length of a metre: an undertaking which La Lande pronounces not to be worth the time which it cost those able astronomers, and to be lamented from the injury which it occasioned to science by hastening their deaths. It was an enterprize, however, which was eagerly urged by M. Borda, to demonstrate the advantage of his whole circles, which he had brought into very general use, and of which he considered himself to be the inventor.

In the month of June 1792, M. Mechain set out to measure the triangles between Perpignan and Barcelona; and, notwithstanding that the war occasioned a temporary suspension of his labours, he was enabled to resume and complete them during the following year.

While further prosecuting his undertaking, he met with an accident which greatly affected his constitution, and obliged him to return to Perpignan at the conclusion of the year 1795. Afterwards he encountered a variety of hardships on the dangerous summits of the Pyrenees, and experienced numerous difficulties till he was joined by M. Delambre in 1798; of which a relation is given by La Lande in his "Bibliography." Having returned to Paris towards the close of the year last mentioned, he was for a long time occupied in drawing up an account of his labours; and he was afterwards employed in arranging the observatory, for which La Lande, when he was director, had procured a mural quadrant worthy of his care. Undaunted by the hardships which he had undergone, and the injury which his health had sustained, M. Mechain was desirous of prolonging the meridian to the island of Yvica, that the forty-fifth parallel might be in the middle of the total arch. On this design he quitted Paris in 1805; and after his arrival in Spain, took infinite trouble in fixing upon all the stations where he was to make his observations. Having finished at Espadan, in the month of August, he set out for the station of Desierto, near cape Oropesa. This was the fourth station, and he hoped to complete his observations at the four others during the same year. Unhappily, however, he was attacked by the summer-fever, occasioned by the exhalations from the rice-grounds, which annually proves fatal to multitudes of persons on the coast of Valencia. To this disease he fell a victim on the twentieth of September, at Castellon de la Plana, in the sixty-second year of his age. La Lande deplors his loss, as that of not only one of the best French astronomers, but one of the most laborious, the most courageous, and the most robust. His last observations and calculations of the eclipse of the sun on the eleventh of February, are inserted in the "Connaissance des Temps" for the year fifteen; and he also published a great number in the "Ephemerides" of M. Bode of Berlin, which he preferred to the former work, after La Lande became its editor. A more extensive memoir of his labours may be seen in Baron von Zach's "Journal" for July 1800. *La Lande's Hist. of Astronomy for 1804.*—M.

MEDE, JOSEPH, one of the most learned English divines who flourished in the seventeenth century, was descended from a respectable family, and born at Berden in Essex, in

the year 1586. When he was about ten years of age, both he and his father fell sick of the smallpox, which proved fatal to the latter; after which the superintendence of Joseph's education devolved on a Mr. Gower, his mother's second husband, who sent him to school. He was instructed in grammar-learning, first at Hoddesdon in Hertfordshire, and afterwards at Weathersfield in Essex. While he was at this last school, during a visit which he paid to London, he bought Bellarmine's "Hebrew Grammar;" and though his master, who was ignorant of that language, told him that it was not a book fit for him, yet so great was young Mede's thirst for knowledge, that in a little time he attained no small skill in the Hebrew tongue. Encouraged by his promising parts, and assiduous industry, in the year 1602, his friends sent him to Christ's-college in the university of Cambridge, where, by his extraordinary talents, application, and proficiency, he attracted the notice not only of his own college, but of the whole university, notwithstanding that he had an uncommon impediment in his speech, which prevented him from displaying his learning and abilities to advantage. By patience and perseverance, however, he in time attained a considerable degree of mastery over this infirmity. In the year 1610, he was admitted to the degree of M. A.; at which time he had made so uncommon a progress through the various departments of academical studies, that he was universally esteemed a most accomplished scholar. He was, it is said, an acute logician, an accurate philosopher, a skilful mathematician, a great philologist, a master of many languages, an excellent anatomist, and a good proficient in history and chronology. Of his learning he gave a specimen in a Latin treatise, "de Sanctitate relativa, &c." addressed to bishop Andrews; which in his maturer years he censured as a juvenile performance, and therefore never published it. However, that celebrated prelate, who was a consummate judge and patron of learning, was so well pleased with it, that he made the author an offer of the situation of his domestic chaplain; which Mr. Mede gratefully declined, esteeming the liberty of pursuing his studies above any hopes of preferment, and the freedom which he enjoyed in his cell, by which term he used cheerfully to call his college-apartment, as the crown of his most ambitious wishes. This disposition, indeed, he had discovered while a school-boy: when, having been sent for by his uncle, Mr. Richard Mede, a merchant, who had no chil-

dren, and offered to adopt him for his son, if he would live with him; he refused the offer, preferring, even then, a life of study to any lucrative advantages. Some time after he had taken his degree of M. A. he was elected fellow of his college, through the particular interest of bishop Andrews, having been repeatedly passed over when vacancies had occurred, owing to a suspicion which was entertained of his being favourable to puritanical principles. He now became an eminent and faithful college-tutor, and adopted an excellent method of teaching his pupils the exercise of their reasoning powers. After he had grounded them well in the classics, logic, and philosophy, by frequent conversations with them he ascertained what particular studies they might respectively be employed in to the greatest advantage; and, instead of constantly confining himself and them to precise hours for lectures, he set each of them a daily task. In the evening, when they all came to his rooms, the first question which he was accustomed to ask each of them in his order was, "Quid dubitas?" What doubts have occurred to you in your studies to-day? For he was of opinion, that to doubt nothing, was nearly the same with understanding nothing. After hearing and answering their doubts, examining their progress, and shewing them how to proceed in their future enquiries, it was his practice to recommend them and their studies to the divine protection and blessing, and then to dismiss them to their apartments. Soon after his election to the fellowship, Mr. Mede was appointed Greek lecturer on sir Walter Mildmay's foundation; which office, by leading him to make Homer his frequent text book, made him perfectly conversant in that author. He was also a diligent collator of the Greek with the Hebrew, Chaldee, and Syriac, and made himself familiarly acquainted with the peculiar idioms of all those languages. So entirely did he devote himself to the study of all useful knowledge, that he made even the time which he spent in his recreations subservient to the acquisition or improvement of it. For, as the chief exercise which he allowed himself was walking, when he was abroad with others in the fields, or in the college-garden, he would take occasion to expatiate on the beauty, distinguishing characters, and useful properties of the plants which they met with; and he is said to have been a curious florist, an accurate botanist, as far as the science was then understood, and profoundly skilled in the book of nature. One of his

greatest entertainments, was to meet and converse with men eminent for their literary acquirements. His principal delight, however, was in his study, where his enquiries were directed to the most abstruse branches of learning, and to subjects the most remote from common investigation. In his younger years, he spent no little time and labour in sounding the depths of astrological science, and he blotted much paper in calculating the nativities of his near relations and fellow students; but his good sense led him afterwards to be convinced of the vanity and folly of this fanciful art. When he relinquished it, he applied to the study of history and antiquities, particularly of those mysterious sciences which made the ancient Chaldeans, Egyptians, and other nations, so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, and likewise in their hieroglyphics. He also studied the oneirocritics of the ancients, conceiving that their labours would be found useful in illustrating the language of the prophets. His classical and mathematical studies, likewise, he made subservient to his acquiring a more perfect knowledge of divinity; as he did his curious and laborious researches into antiquities relating to religion, whether the Pagan, Jewish, Christian, or Mahometan. In short, he cultivated most diligently every branch of learning, sacred and profane, which could furnish him with assistance in obtaining an intimate knowledge of the sacred writings. How well he succeeded in the application of his rich stores of various literature to this great design, his writings bear sufficient testimony. In the year 1618, Mr. Mede took the degree of bachelor of divinity; but his great modesty and humility prevented him from proceeding to the degree of doctor. In the year 1627, he published at Cambridge, in quarto, his "*Clavis Apocalyptica, ex innatis et insitis Visionum Characteribus eruta et demonstrata*;" to which he added, in 1632, "*In sancti Joannis Apocalypsin Commentarius, ad amussim Clavis Apocalyptica*." This "*Clavis*" was afterwards reprinted at London, and in English, in 1650, quarto. Both these pieces were received with great approbation, in England, and in foreign countries; where they were considered, by the ablest and most dispassionate judges, as containing the most rational and satisfactory explanation of those obscure prophecies, so far as they had at that time been fulfilled. And they have contributed materially to assist the

enquiries of the most judicious commentators since his time, both at home and abroad, who have endeavoured to throw light on the book of revelation.

In the year 1627, likewise, an honourable tribute of respect was paid to the merits of Mr. Mede, by his being elected to the provostship of Trinity-college, Dublin, on the particular recommendation of his intimate friend, archbishop Usher. This dignity our author's modest diffidence in his own powers, and his aversion to being placed in a situation which would force him from his beloved studies to mix in the bustle of the world, led him to decline; as he did also when it was offered him a second time, in the year 1630. His highest ambition was, only to have had some small sine-cure added to his fellowship, or to have been placed in some collegiate church, or rural deanery; where, retired from the noise and tumult of the world, and possessed of a competent support, he might have pursued his studies without interruption. When, therefore, a report was propagated that he was made chaplain to the archbishop of Canterbury, he thus expressed himself in a letter to a friend: "that he had lived, till the best of his time was spent, *in tranquillitate et secessu*; and now that there is but little left, should I," said he, "be so unwise, suppose there were nothing else, as to enter now into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others, or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious." Though possessing only the narrow income arising from his fellowship and college-lecture, Mr. Mede was uncommonly generous and charitable, invariably devoting a tenth part of it to pious and benevolent purposes. That he might be enabled to do so, he constantly exercised the utmost frugality and temperance. He carefully avoided every occasion of unnecessary expence; and when he saw others lavishly squandering more than their circumstances could afford, he used to say, that "they wanted the estimative faculty." What he eat and drank was rather for the sake of satisfying nature, than of indulging his appetite, and seldom consisted of any thing more than his college-commons. The generous design of bringing about an union among all Protestants, was a subject which frequently employed his thoughts, as appears from letters which passed between him and the celebrated John Dury and others; and though

he was sensible that it had great difficulties to surmount, yet he thought it feasible. He was not so extravagant as to imagine, that it would "ever be brought to pass by a full decision of the controversies; but only by abating of that vast distance which contention hath made, and approaching the differences so near, as that either party may be induced to tolerate the other, and acknowledge them for brethren and members of the same body." His own prudence and moderation, either in declaring or defending his private opinions, were very remarkable; and he was a friend to freedom of enquiry. He was accustomed to say, that "he never found himself prone to change his hearty affection to any one for mere difference in opinion." "I cannot believe," said he, "that truth can be prejudiced by the discovery of truth; but I fear that the maintenance thereof by fallacy or falsehood may not end with a blessing." With these sentiments and dispositions, he must have viewed with concern and abhorrence the tyrannical and persecuting proceedings of Laud against the Puritans; and his mind appears to have been impressed with a melancholy foreboding of the dreadful calamities, in which they greatly contributed soon afterwards to involve his country. But he did not live to see these evils, as he died on the first of October 1638, when in the fifty-second year of his age, having spent more than two thirds of his days in studious retirement at his college.

In person, Mr. Mede was middle sized, and well proportioned. His eye was full, lively, and sparkling. His countenance was grave and sedate, and such as commanded reverence; but at the same time tempered with an engaging sweetness. Of his great and extensive learning, his indefatigable application, his ardent thirst for knowledge, and his freedom from ambition, the preceding narrative affords sufficient evidence. His piety also was ardent and rational, and his morals irreproachable and exemplary. He was free from pride, anger, and selfishness; and eminent for his meekness, patience, and every other virtue. As a companion, he was friendly, affable, and cheerful, and he would frequently intermix with his conversation much inoffensive pleasantry. Among the instances of his pointed or lively sayings, and of his facetiousness, the following are recorded by the author of the appendix to his life. "He who cannot hold his tongue, can hold nothing." Those fellow-commoners who came to the university merely for the

credit of belonging to it, or to see and to be seen, rather than to study, he used to call "University tulips," who only made a temporary gaudy appearance, but were good for nothing. Soon after he had taken the degree of M. A. being invited in the vacation into the country, to the house of a relation who was a knight, his curiosity led him to observe the falconer, while he was feeding his hawk, and he began to praise the bird, by saying, "what a brave sharp bill she has!" "Bill?" said the falconer, "it is a beak, sir." By and by he added, "what noble claws she has!" "Claws, sir?" said he, "they are pounces." Afterwards he commended her fine feathers. "Feathers, sir? they are plumes." Lastly, he praised her beautiful tail. "Tail, sir? it is a train." Mr. Mede felt a little mortified at being thus schooled on account of his mistakes about the terms of art, and believing that the falconer would expose him for his ignorance before his fellow servants, contrived the plan of a good humoured retort upon him. The falconer, he observed, was accustomed to wait at table; and therefore taking his opportunity three or four days afterwards, when he thought that the lecturing which he had received was quite forgotten, he engaged the company in proposing and solving riddles. While they were exercising their ingenuity, turning suddenly round to the falconer, he asked him, "Friend, what kind of bird is that which has neither bill, nor claws, nor feather, nor tail?" Perceiving that the man was puzzled, and incapable of giving answer: "why then," said Mr. Mede, "I will tell you. It is your hawk; that hath no bill, but beak; no claws, but pounces; no feathers, but plumes; no tail, but a train." "There was I even with him," would he triumphantly say. During his lifetime, besides his "Clavis" and "Commentarius" already noticed, Mr. Mede published only a treatise, entitled, "Churches: or, appropriate Places for God's Worship ever since the Apostles Time," 1638, quarto; and another, entitled, "the Name Altar, or, ΘΥΙΑΕΘΡΟΝ, anciently given to the holy Table," 1637, quarto. After his death, several pieces were separately published from his MSS.; and a collection of the whole of his works was given by Dr. Worthington, in 1677, in two volumes folio, entitled, "the Works of the pious and profoundly learned Joseph Mede, B. D. some time Fellow of Christ's-college in Cambridge," with a general preface, and the author's life, with an appendix. This collection is divided into five books: the first containing fifty

discourses on various texts of scripture; and the second several discourses and treatises of churches, and the worship of God therein. The third book contains his *Clavis et Communiones Apocalypticae*; *Opuscula nonnulla ad rem apocalyptica spectantia*; a paraphrase and exposition of St. Peter II. 3; the apostacy of the latter times; and Daniel's weeks, with two other tracts upon Daniel. The fourth book consists of epistles, being answers to divers letters of learned men; and the fifth contains *fragmenta sacra*, or miscellanies of divinity. In his observations on demons and demoniacs, Mr. Mede will be found to have led the way to the sentiments advanced by Lardner, Sykes, and Farmer, on those subjects. *Life prefixed to the author's works. Biog. Britan. Gen. Diet. Brit. Biog.—M.*

MEDICI, COSMO DE', an illustrious citizen of Florence, was born in that city in 1398. He was the eldest son of John de' Medici, who had acquired vast wealth by his commercial concerns, and been honoured with the highest offices in the republic, which he filled with exemplary virtue and patriotism. Cosmo from his youth engaged in the commerce established by his house, and greatly increased its property; and on the death of John in 1428, he succeeded to the influence possessed by him as head of that powerful family, which rendered him the first citizen of the state, though without any superiority of rank or title. Notwithstanding the great prudence and moderation of his public conduct, the discontent of the Florentines with the bad success of the war against Lucca gave occasion to the preponderance of a party headed by Rinaldo de' Albizi, which, in 1433, after filling the magistracies with their own creatures, seized the person of Cosmo, and proceeded judicially against him, on no other charge than that his influence was hazardous to the state. On the news of his danger several of the princes and states of Italy interfered in his behalf; and in conclusion, he was banished to Padua for ten years, and several other members and friends of the Medici family underwent a similar punishment. He was received with great respect by the Venetian government, and having obtained permission to reside in any part of its territories, he took up his abode at Venice. After his retreat, the reviving affection of the people towards him and his house rendered the situation of Rinaldo very difficult and insecure; and within a year from the banishment of Cosmo, his rival was obliged to quit Florence, and he returned amidst the acclamations of his fellow-citizens.

Though inclined by principle and disposition to lenity, he was obliged to offer some victims to his future security; and the gonfalonier who had pronounced his sentence, with a few others of that party, suffered death. The exiles were numerous, though Cosmo recalled several, of whose peaceable conduct he was assured. Measures were taken to restrict the choice of magistrates to the partisans of the Medici; and alliances were formed with the neighbouring powers for the purpose of supporting and perpetuating the system by which Florence was thenceforth to be governed. Various attempts were made by the exiles to force their return, but they only served to confirm the authority of Cosmo and his house. The manner in which he employed his prosperity has conferred the greatest honour on his memory. The richest private citizen in Europe, he surpassed many sovereign princes in the munificence with which he patronised literature and the fine arts. He assembled round him some of the most learned men of the age, who had begun to cultivate the Grecian philosophy and letters. He established, at Florence, an academy expressly for the elucidation of the Platonic philosophy, at the head of which he placed the celebrated Marsilio Ficino. He collected from all parts, by means of his foreign correspondences, manuscripts of the Greek, Latin, and oriental languages, which were the foundation of the Laurentian library. To the arts of painting, sculpture and architecture, which were then beginning to revive in the pure taste of antiquity, he gave great encouragement by the vast sums he expended in the public edifices of the city, as well as in his private palaces, which last however did not surpass in magnificence the measure of a wealthy citizen. He also collected the valuable remains of ancient art in statues, vases, gems, and medals; and all his treasures were made liberally accessible to the curious. He himself cultivated in advanced age the studies which the avocations of his youth had not permitted him to pursue; and found letters and philosophy the best companions of his hours of retirement. This attachment to the sentiments of antiquity did not render him indifferent to the religion of his country; and he displayed his piety according to the fashion of the age by numerous religious foundations munificently endowed. He even erected a noble hospital at Jerusalem for the relief of distressed pilgrims.

The spirit of his government was mildness and moderation. He never in his personal

appearance and demeanour assumed a state beyond that of a citizen in a republic, and avoided every open exertion of authority which could lead the Florentines to suspect that they had lost their liberties. He married his two sons, John and Peter, into the families of reputable citizens. He conversed freely with all orders of men, and there was scarcely a citizen whom he had not some time obliged by loans of money of which he never expected the repayment. His immense wealth was not invidious, because he chiefly expended it upon the public, so that it was a kind of common fund in which all had an interest. His command of money was, indeed, on various occasions of great service to the state, as it enabled him to defeat the schemes of hostile powers by intercepting their resources.

After the death of Neri di Capponi, a man of great abilities, who acted in perfect union with Cosmo, the political state of Florence became disordered, and parties were formed hostile to the predominance of the Medici. The popularity of Cosmo, however, was not to be shaken, and while he withdrew from public business, he retained the influence, of his benefits and virtues. He had lost his second son, on whom he had chiefly depended for continuing the authority of his family, as his eldest, Piero, laboured under various bodily infirmities. Under the impression of melancholy views of futurity, as he was carried through the apartments of his palace a short time before his death, he could not forbear exclaiming, "This is too great a house for so small a family!" His latter days were, however, cheered by the honourable testimony to his merit afforded by his fellow-citizens in a public decree, conferring upon him the noble title of *Father of his country*, which was inscribed on his tomb, and has ever since adhered to his name. Yet his own ideas of the duty of a citizen to his country, and of a man to his species, went even beyond his performances; for he was never known to express regret but upon two accounts—that he had not done all the good to mankind that he had wished—and that he had not sufficiently aggrandised his country. He died in 1464, in the sixty-sixth year of his age. *Mod. Univers. Hist.—Roscoe's Life of Lorenzo de' Medici.—A.*

MEDICI, LORENZO DE', surnamed the *Magnificent*, grandson of the preceding, and son of Piero de' Medici, by his wife Lucretia Tornabuoni, was born on January 1, 1448. From an early age he gave proof of great natural talents, which were cultivated by a careful education. He had the advantage of the

instructions of some of the most learned men of the age in the languages and philosophy of antiquity, and the principles of polite literature. To the latter he displayed a decided inclination by some early poetical compositions in his native tongue; but his tastes were by no means exclusive, and he seemed of that happy composition which is formed for excelling in every thing that becomes an object of attention. He was not less addicted to active sports and laborious exercises, than to the studies of the closet; and was equally dextrous in the management of business and in the pursuits of arts and science. At the death of his grandfather Cosmo he was about the age of sixteen; and as his father's weak constitution rendered him little fitted for taking a lead in public affairs, it was thought proper immediately to initiate Lorenzo in political life. He was sent to visit the principal courts of Italy for the purpose of forming a personal connection with the rulers, and making observations on the circumstances of each state. The disturbances which arose at Florence on account of the incapacity of Piero to preserve the ascendancy of his house, and the ambitious views of his rival Luca Pitti, soon found employment for the political talents of young Lorenzo. He strengthened the interests of his family in an interview with king Ferdinand at Naples, who was impressed with a high idea of his early wisdom; and the prudence and vigour of his conduct at home were materially instrumental in restoring the superiority of the Medici. In 1469 Lorenzo married Clarice, the daughter of a member of the noble Roman family of Orsini; a match which his father negotiated for him without consulting his inclinations, but which was productive of harmony and mutual affection. In the same year Piero de' Medici died, leaving his two sons Lorenzo and Giuliano (the latter five years younger than the former), the heirs of his power and property.

Immediately after the death of his father, Lorenzo was waited upon by a deputation of the principal inhabitants of Florence, who requested him to take upon himself that post of head of the republic which Cosmo and Piero had occupied. Notwithstanding his youth, he did not hesitate to assume that important trust; and at the same time he paid due attention to the continuance of those extensive commercial concerns to which his family had been indebted for their wealth. Upon the accession of Sixtus IV. to the papacy, Lorenzo was deputed with other eminent citizens to congratulate him

on the part of the Florentine republic. On this occasion he was invested with the office of treasurer to the holy see; and he took the opportunity of his abode at Rome to make valuable additions to the remains of ancient art already collected by his family. One of the first public occurrences after he conducted the helm of government was a revolt of the inhabitants of Volterra, on account of a dispute with the Florentine republic. A difference of opinion prevailed in the council of state concerning the plan to be pursued in suppressing it; and in opposition to the advice of Soderini, who recommended conciliatory measures, Lorenzo adopted the means of force, which terminated in the sack of that unfortunate city—an event that appeared to give him much concern. His regard to literature, which never ceased to be the favourite recreation of his leisure, was laudably displayed in 1472 by the lead he took in the re-establishment of the academy of Pisa. He took up his residence for a considerable time in that city for the purpose of completing the work, exerted himself in selecting the most eminent professors, and contributed to it a large sum from his private fortune, in addition to that granted by the state of Florence. Not less attached than his great ancestor Cosmo to the Platonic philosophy, he was a zealous favourer of the academy established for its promotion, and instituted an annual festival in honour of the memory of Plato, which was conducted with a singular literary splendour. He also composed an Italian poem on the doctrines of that philosopher, which did great honour to his taste and genius.

While he was thus advancing in a career of prosperity and reputation, a tragical incident was very near depriving his country of his future services. This was the conspiracy of the Pazzi, a numerous and distinguished family in Florence, the natural rivals of the Medici, though connected with them by affinity. The instigators of the conspiracy, of which the object was the assassination of Lorenzo and his brother, and the destruction of their friends, were pope Sixtus IV. and his nephew Riario; and the archbishop of Pisa, Salviati, was the principal agent in the black design. Giacompo de' Pazzi, the head of that family, gave his name and assistance, and several persons of desperate character undertook to aid in the execution. Nothing could exceed the atrocity of the plan, which was to assassinate the two brothers in a church at the instant of the elevation of the host. In the month of April 1478, the young

cardinal Riario, apostolic legate, a guest in the palace of Lorenzo, proceeded to the church of the Reparata, where the two intended victims were present. At the signal agreed upon, one Bandini plunged his dagger into the breast of Giuliano, who fell, and was immediately dispatched. A priest, who with his companion had undertaken to do the same office for Lorenzo, missed his stroke, and gave him only a slight wound. He drew his sword and repelled the assailants, who fled. Bandini came up with his dagger streaming with the blood of Giuliano, but was laid dead by a servant of the Medici. Meantime the friends of Lorenzo assembled round him, and conducted him home in safety. An attack upon the palace of government where the magistrates were sitting, by other conspirators, failed of success; and the people, attached to the Medici, collecting in crowds, put to death or apprehended the assassins, whose designs were thus entirely frustrated, with the exception of the death of Giuliano. Instant justice was inflicted on the criminals. The archbishop of Pisa was hung out of the palace window in his sacerdotal robes, and Giacomo de' Pazzi, with one of his nephews, suffered the same fate. Lorenzo did himself honour by his efforts to restrain the fury of the populace, and induce them to commit to the magistrates the further pursuit of the guilty. The name and arms of the Pazzi family were suppressed, its members were banished, and Lorenzo rose still higher in the esteem and affection of his fellow-citizens.

A storm was, however, impending. The pope, inflamed to rage by the defeat and exposure of his treachery and the ignominious punishment of the ecclesiastics concerned, breathed nothing but vengeance. He excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo was not deficient in activity to guard against the coming dangers. He appealed to all the surrounding potentates for the justice of his cause; and he was affectionately supported by his fellow-citizens, who rejected with indignation the persuasions of the king of Naples to deliver up or banish him. Hostilities began, and were carried on with various success in two campaigns. But though the Florentines kept their enemies at a distance, Lorenzo could not but be uneasy at the continuance of a burthensome war of which he was personally the object, and of which the event

was dubious. He therefore, in the close of 1479, took the bold resolution of paying a visit to the king of Naples, and without any previous security, trusting his life and liberty to a declared enemy. He embarked at Pisa, and on landing at Naples was received with great honour by the king, who, though of a severe character, could not but be struck with such an instance of heroic confidence. In his conversations with that monarch he was able so well to plead his cause, that a treaty of mutual friendship and defence was agreed upon between them; and at the end of three months Lorenzo re-embarked for Pisa. Immediately after he had sailed, Ferdinand, who had received fresh overtures from the pope, dispatched messengers to urge him to return; but Lorenzo, well satisfied with having once escaped the danger, did not choose to incur a new hazard. Sixtus persevered in the war, till a descent upon the coast of Italy by Mahomet II. excited such an alarm, that he consented to a peace upon the humble submission of the Florentine deputies to his pontifical reprimands.

A domestic danger soon after succeeded. Lorenzo's inveterate enemy Riario engaged one Frescobaldi, a Florentine exile, to assassinate him in a church in the month of May, 1481; but the plot was discovered, and the agent and his accomplices were seized and executed. From that time he generally appeared in public surrounded with friends as a guard, a circumstance which has been represented by his enemies as a symptom of tyranny. His political conduct as head of the Florentine republic was chiefly directed to the preservation of the balance of power among the Italian states. Thus he undertook the defence of the duke of Ferrara against the pope and the Venetians. The death of Sixtus IV. freed him from an adversary who never ceased to bear him ill-will; and he was able to secure himself a friend in his successor Innocent VIII. of the family of Cibo. The capture of Pietra-Santa, and the recovery of Sarzana from the Genoese, were successes that displayed the vigour of his administration, while the protection he afforded to the smaller states in the vicinity indicated his moderation and love of peace. In fine, he conducted the republic of Florence to a degree of tranquillity and prosperity which it had scarcely ever before known; and by procuring the institution of a deliberative body of the nature of a senate, he corrected the too democratical plan of its constitution.

In the encouragement of literature and the arts, Lorenzo distinguished himself beyond any of his predecessors, as might have been expected from the superior elegance and cultivation of his own genius. His proficiency in Italian poetry would have conferred distinction even upon one who had no other merit to boast of. The productions of Lorenzo de' Medici (says Mr. Roscoe) are distinguished by a vigour of imagination, an accuracy of judgment, and an elegance of style, which afforded the first great example of improvement, and entitle him, almost exclusively, to the honourable appellation "of the restorer of Italian literature." This is said with reference to the singular degradation into which it had fallen from the period of Dante, Petrarca, and Boccaccio. His compositions are sonnets, canzoni, sestine, and other lyric pieces, some longer works in stanzas, some comic satires and jocose carnival songs, and various sacred poems under the title of orazioni and laude, the latter not the less serious on account of the licentiousness of some of the former. This incongruous mixture is however so far from being peculiar to the age or the author, that we find it in many modern poets of our own country. Some of these pieces, especially of the lighter kind, in which he imitated the rustic dialect, became extremely popular.

His regard to literature in general was testified by the extraordinary attention he paid to the augmentation of the Laurentian library, for which purpose he employed the services of learned men in different parts of Italy, and especially of his most intimate literary friend and companion Angelo Politiano, who took several journeys in order to discover and purchase the valuable remains of antiquity. "I wish," said Lorenzo once to him, "that the diligence of Pico and yourself would afford me such opportunities of purchasing books, that I should be obliged even to pledge my furniture to possess them." On the discovery of the invaluable art of printing, no one was more solicitous than Lorenzo to avail himself of it in procuring editions of the best works of antiquity corrected by the ablest scholars, whose labours were rewarded by his munificence. When the capture of Constantinople by the Turks caused the dispersion of many learned Greeks, he made advantage of the circumstance to promote the study of the Greek language in Italy, and established an academy for that purpose at Florence.

His services to the fine arts were certainly

not less conspicuous than those which he rendered to letters. It has already been mentioned in the life of Cosmo, that the collection of the most valuable remains of ancient taste and skill was an object of that great man's attention. His treasures were greatly augmented by Lorenzo, who, with a spirit infinitely superior to that of an ordinary collector, proposed to himself the improvement of modern art as the principal end of his magnificence in this point. He accordingly appropriated his gardens in Florence to the establishment of an academy for the study of the antique, which he furnished with a profusion of statues, busts, and other relics of art, the most perfect in their kind that he could procure. This he freely opened to promising pupils of all conditions; and the success with which his liberal plan was attended, it is sufficient to say that it was the school of Michael-Angelo. The art of architecture he encouraged by the numerous buildings public and private which he erected, or induced others to erect, in Florence and its vicinity, after designs furnished by the ablest artists. By these exertions he directly prepared the way for those wonders, which have rendered the age denominated from his son Leo X. one of the most splendid in the records of mankind for the creations of genius.

In his domestic life Lorenzo deserves considerable but not unmixed praise. The variety of his knowledge and versatility of his disposition rendered his conversation highly interesting; and he was equally happy in the sallies of convivial pleasantry, and the acuteness of learned disputation. The licentiousness which characterises several of his poems is said to have tainted his manners with respect to the female sex, though no particular proofs of this propensity are related by his contemporaries, and the harmony of his conjugal connection appears to have been uninterrupted. He was a very affectionate and attentive father, solicitous for the instruction of his children, whom he placed under the particular care of Politiano, and was fond of partaking in their sports and amusements. He seems to have been more attached to a country than a town life, and circumstances favoured this disposition. The exigencies of the republic in consequence of its wars had obliged him in his own name to borrow large sums, which the negligence or infidelity of his commercial agents and correspondents rendered it difficult for him to repay; and a decree for the discharge of his debts out of the public treasury was necessary

to relieve him from his embarrassments. After this time he resolved to draw his affairs into a narrower compass, and to quit his mercantile concerns for the improvement of his estates under his own eye. He had several villas in the vicinity of Florence, of which that of Poggia-Cajano was his favourite residence; and he made it the centre of a great agricultural establishment. He chiefly entertained his friends at his delightful seat of Fiesole, where his table was graced with a society of learned and ingenious men not often paralleled.

Lorenzo had a numerous family, in the settling of which he was as successful as an ambitious parent would generally desire. His eldest son Piero, designed for his successor in the Florentine state, was sent at the age of fourteen to visit the pope and cultivate the family interest at Rome, for which purpose he was married to the daughter of one of the powerful house of Orsini; and soon afterwards, Lorenzo's daughter Maddelena, was married to the pope's son, Francesco Cibo. The object of his close connection with this pontiff, and the profound respect he always testified for the holy see, was the attainment of the favourite point of his ambition, the elevation of his second son Giovanni to the cardinalate, with the future prospect of his filling the papal chair. By means of incessant application, he prevailed upon the pope to confer upon Giovanni, at the age of thirteen, the high dignity of one of the princes of the Roman church; a flagrant violation of decorum, dishonourable to both! and which implies, that Lorenzo's regard to the established religion was of a merely political nature. It was a deserved consequence of this prostitution of ecclesiastical honours, that this cardinal, when arrived at the popedom, should, by his levity and profusion, have given the immediate occasion to that defection from the church of Rome which has so much reduced her power and authority. (See LEO X). Of his other children, Giuliano became allied in marriage to the royal house of France, and obtained the title of duke of Nemours; and his daughters who lived to maturity married into noble families.

In 1488 Lorenzo's domestic comfort was much impaired by the loss of his wife. He was at that time absent at the warm baths, which he was often obliged to use on account of a gouty complaint that severely afflicted him, and made an early breach in his constitution. His disorders increased so fast upon

him, that in the beginning of 1492 he fell into a state which announced immediate danger to his life. Either through motives of decorum, or the conviction of their utility, he submitted to the usual ceremonies of his church in that situation, and went through the concluding scene with equanimity and resignation. He died in April 1492, having not long completed his forty-fourth year; and few persons of his condition have filled so contracted a space of life with so much glory and prosperity. His reputation stood extremely high, not only among his fellow-citizens, but throughout Italy, of the political balance of which he was considered as the most powerful support. The fortunes of his house suffered a decline soon after his death; but he had so well strengthened the foundations of its greatness, that it recovered to a superior degree of splendour *Roscoe's Life of Lorenzo de' Medici.*—A.

MEDINA, JOHN DE, a learned Spanish ecclesiastic, who excited a considerable degree of curiosity, in the sixteenth century, was a native of Alcala, where he was born about the year 1490. He filled the chair of divinity in the university of that city during twenty years, with extraordinary reputation, and died in 1556, about the age of fifty-six. The highest eulogiums on his erudition, judgment, and eloquence, are to be met with in various Spanish writers of eminence, who quote his works with great respect. An ample collection of them may be seen in the first of our authorities. The most considerable of his productions are, "*De Restitutione et Contractibus Tractatus, sive Codex, nempe de Rerum Dominio, atque earum restitutione, et de aliquibus Contractibus, de Usura, de Cambiis, de Censibus,*" 1546, folio; "*In titulum de Pœnitentia, ejusque Partibus Commentarius,*" 1550, folio, &c. *Antonii Bibl. Script. Hisp. Mozeri.*—M.

MEDINA, MICHAEL DE, a learned Spanish franciscan friar in the sixteenth century, was born at Balalcazar, a village in the diocese of Cordova, but in what year is not known. The time of his death is also uncertain, though it probably took place between 1570 and 1580. He was educated under the famous Alphonsus de Castro, and became profoundly skilled in divinity, the fathers and councils, the oriental languages and history. His writings are still held in much esteem among the Catholics; and very deservedly, according to Dupin, who highly commends his erudition, and ranks him, in point of merit, with the able writers of the

eighteenth century, when discussing subjects in positive divinity. The principal of his works are, "Christiana Parænesis, sui de recta in Deum Fide, Lib. VII." 1564, folio, which is analysed by the critic above mentioned; "De sacrorum Hominum continentia, Lib. V." 1568, folio, which treats of the institution of bishops, priests, and other ministers, and enters into a long and laboured defence of the celibacy of the clergy; "Apologia Joannis Feri, in qua septem et sexaginta Loca Commentariorum in Joannem, quæ antea Dominicus Soto Segoviensis Lutherana traduxerat, ex sacra Scriptura, Sanctorumque Doctrina restituuntur," 1578, folio, which was consigned at Rome to the *Index expurgatorius*; "Enarratio trium Locorum ex Cap. II. Deuteronomii Cathedræ sanctarum Scripturarum Acad. Complut. assignatorum," 1560, quarto; "Expositiones in quartum Symboli Apostolorum Articulum," 1565, quarto, &c. *Ant. nri Bibl. Script. Hispan. Dupin. Moreri. Nouv. Dict. Hist.*—M.

MEDINA, PETER DE, a celebrated Spanish mathematician in the sixteenth century, concerning whose personal history we have no other information than that he was a native of Seville, and an intimate acquaintance of the learned John Vassus during his residence in that city, who, in the fourth chapter of his "Chronicon Hispaniæ," has spoken in the highest terms of his skill in the mathematical sciences, and particularly in the art of navigation. On this subject he published a valuable work at Seville, in the Spanish language, entitled, "Arte de Naviar," 1548, folio, which met with a very favourable reception, in foreign countries as well as Spain, and has been translated into the German, French, and Italian languages. Our author also published a work, descriptive of the objects which are chiefly deserving of attention in Spain, entitled, "Libro de las Grandezas y cosas memorables de Espanna, &c." the whole of which Florian Docampo acknowledges that he has transcribed into his "History of Spain," drawn up at the request of the emperor Charles V.; and he was the author of an excellent "Map of Spain," which the famous Abraham Ortelius has followed in his "Theatrum Orbis Terræ." For the titles and subjects of other pieces attributed to Medina, we refer to *Antonii Bibl. Script. Hispan. Moreri.*—M.

MEEKREN, JOB VAN, a skilful surgeon of the seventeenth century, was surgeon to the public hospital and admiralty of Amsterdam, and practised in his profession with much re-

putation and success. He was the inventor or improver of several instruments, and benefited the art of surgery by a collection of medico-chirurgical cases, written in Dutch, and published after his death in 1668, octavo, at Amsterdam. It was translated into Latin by Abraham Blasius in 1682. The work is divided into seventy-two chapters, with an appendix of seventeen chapters, and contains the histories of a great number of diseases in the different branches of chirurgical practice, related with candour and simplicity, and affording examples of the most rational treatment of that time. *Halleri Bibl. Chirurg. Eloy. Dict. Hist. Med.*—A.

MEHEGAN, WILLIAM ALEXANDER DE, an elegant miscellaneous French writer, was born in 1721 at la Salle in the Cevennes, of a family originally from Ireland, which followed the fortunes of James II. The delicacy of his constitution preventing him from adopting the profession of arms, in which his family had been distinguished, he cultivated letters, and particularly attached himself to the study of eloquence. Either from disposition or habit, he had formed a flowery and artificial style of expression even in conversation, which appeared like affectation, but was really become natural to him. When Frederic V. king of Denmark founded, in 1751, a professorship of the French language, M. de Méhégan composed a discourse which was pronounced at the opening of the lectures in Copenhagen. In 1752 he published a work entitled "L'Origine des Guebres; ou, La Religion naturelle mise en Action," which was regarded as breathing the spirit of modern philosophy. His "Considérations sur les Révolutions des Arts," and a volume of "Pièces fugitives" in verse, appeared in 1755; the latter proved that his talent lay more to prose than to poetry. In the following year he published "Mémoires de la Marquise de Terville," and "Lettres d'Aspasie;" and, in 1759, "L'Origine, les Progres, et la Décadence de l'Idolatrie." His most valuable performance did not issue from the press till some time after his death, which happened in January 1766. This was, "Tableau de l'Histoire moderne," three volumes 12mo. Among the sketches of modern history, this deserves a conspicuous place on account of the warmth and eloquence of the style, and the generally impartial and philosophical spirit by which it is animated. The author distributes his subject into seven epochs, beginning from the year 476, and concluding with the peace of

Westphalia in 1648. It is full of picture and portrait, upon which he sometimes throws too strong a glare of colouring; he has, however, succeeded in making his work much more interesting than abridgments usually are, and at the same time has judiciously selected the points of instruction. It has been translated into English. Another posthumous work of this writer is "L'Histoire considérée vis à vis la Religion, les beaux-Arts, et l'Etat," three volumes 12mo. 1767. *Necrologie Franc. Nouv. Dict. Hist.*—A.

MEIBOM, JOHN HENRY (Lat. *Meibomius*), a learned physician, was born at Helmstadt in 1590. He travelled into Italy for improvement in the sciences, and after taking the degree of doctor at Basil, settled in his native city, where he occupied a medical chair in the university. In 1626 he removed to Lubeck, of which city and its bishop he was appointed physician. He died there in 1655. During his professorship at Helmstadt he printed several detached medical disputations. In 1643 he published at Leyden "Jusjurandum Hippocratis Gr. et Lat.," quarto, with ample and learned commentaries, relative to the history of that father of medicine, his disciples, &c. His singular work "De usu flagrorum in Re medica et venerea," *Leid.* 1639, 1643, was republished in 1669 with additional treatises on the subject by his son Henry, and Thomas Bartholine. After his death appeared his treatise "De cerevisiis, potibusque et inebriamentis extra vinum aliis," 1668, quarto, which is rather a philological than a medical or botanical work; and his "Aurelii Cassiodorii Formula Comitum Archiatrorum cum Commentariis," 1668, quarto. His principal performance, as a man of letters, was a life of Mæcenas, entitled "Mæcenas, sive de C. Cilnii Mæcenatis vita, moribus et rebus gestis, Liber singularis," 1653, quarto. In this piece he has compiled every thing related by original authors, concerning his subject, but with little method or acuteness of criticism. In the preface he mentions that he had drawn up a biographical catalogue of physicians and medical authors, which he meant to publish; but it has never appeared. *Moreri. Eloy Dict. Hist. Med. Halleri Bibl. Med.*—A.

MEIBOM, HENRY, son of the preceding, also a physician and man of letters, was born at Lubeck in 1638. After studying at Helmstadt and in the Dutch universities, he travelled into Italy, France, and England, took the degree of M. D. and returning to Germany,

was made a professor of medicine, in the university of Helmstadt. In 1678 he was appointed to the chairs of poetry and history, in conjunction with the former, which he held till his death in 1700. Henry Meibomius wrote a great number of dissertations on medical and anatomical topics, in which last science he may be reckoned an inventor, on account of his more accurate investigation of the sebaceous glands and ducts in the eyelid, discovered by Casserius, and his researches respecting the valves of the veins and the papillæ of the tongue. He is, however, better known by his historical publications, the principal of which relate to Germany. He wrote several pieces concerning the dukes of Brunswick and Lunenburg; and in 1687 he published "Ad Saxoniam, inferioris imprimis, historiam Introductio," quarto, in which he treats of the works printed and manuscript which have been composed on the history of Saxony. His greatest work is "Rerum Germanicarum tomi tres," folio, 1688, being a collection of writers on German history, first commenced by his grandfather Henry Meibomius; with historical dissertations on a variety of topics. *Moreri. Halleri Bibl. Med. et Anatom.*—A.

MEIBOM, MARK, a learned writer, of the same family with the preceding, was born at Tonningen in Sleswig. He turned his studies particularly to the music of the ancients; and in 1652 he published at Amsterdam an edition in two volumes quarto, of the seven Greek authors concerning music whose writings are extant, with a general preface, and a separate one to each of the treatises. To these he added the treatise "De Musica" of Martianus Capella. He dedicated the work to queen Christina of Sweden, who invited him to her court, then the resort of many learned men. His perpetual praises of Grecian music excited a desire in the queen to hear a performance upon the principles and with the instruments of antiquity, and a day was appointed for a public exhibition of this kind. Meibom himself, who had a bad voice and no practice in singing, undertook the vocal part; and, as might be supposed, rendered himself supremely ridiculous. The general laughter of the audience provoked him to such a degree, that unmindful of the royal presence he ran up to Bourdelot, the queen's favourite and physician, whom he suspected of being the author of his disgrace, and gave him a blow on the face. He immediately quitted Stockholm and went to Copenhagen, where he was well receiv-

ed. He obtained a professorship in the college of Sora with the title of king's counsellor, and was afterwards made president of the board of customs at Elsinour. His irritable temper involved him in so many disputes, that he resigned or was dismissed from this employment, and soon after settled at Amsterdam as professor of history in the collegiate school of that city. A quarrel with a burgomaster caused his dismissal from this station, and he visited France and England, for the purpose, it is said, of selling the discovery which he thought he had made of the mode in which the ancient galleys were constructed. On this subject he published an essay entitled "*Marci Meibomii de veteri fabrica trirremium Liber*," 1671, quarto. Returning to Amsterdam, he died there at a very advanced age in 1710 or 1711. Besides the works above mentioned, he published "*Davidis Psalmi XII. et totidem sacræ Scripturæ Veteris Testamenti integra capita, prisco Hebræo metro restituta, et cum tribus Interpretationibus edita*," 1698, folio, which was a specimen of his plan of emendation of the Hebrew text of the Bible by means of a metrical system which he fancied he had discovered. He also wrote notes to Menage's edition of "*Diogenes Laertius*," and printed editions of the "*Greek Mythologists*," of "*Epictetus and Cebes' Table*." He was a man of deep and extensive erudition, but little under the controul of sound judgment. *Moreri. Hawkins's Hist. of Music.*—A.

MEISNER, BALTHASAR, an eminent German Lutherandine and professor in the seventeenth century, was born at Dresden in Saxony, in the year 1587. At the age of fifteen he was sent to pursue his academical studies at the University of Wittemberg, where he was admitted to the degree of M. A. in 1604. Afterwards he applied with great diligence to the study of divinity, and acquired no little reputation by his exercises in the public schools, both in that faculty and in philosophy. In 1609 he quitted Wittemberg, and studied during two years in the Universities of Strasburg, Tübingen, and Giessen. In 1611, he was recalled to Wittemberg, where he was appointed professor of moral philosophy, and discharged the duties of that office with great applause. In 1612, he was created doctor of divinity; and two years afterwards was elected to the theological chair, which he filled with great honour and success during the remainder of his life. In 1624, he was nominated assessor of the consistory; and he was thrice raised to the post of rector of the university. By the indefatigable

diligence with which he applied to the duties of his several appointments, he injured his constitution, which was naturally delicate, and at length brought on a fever, which proved fatal to him in 1626, when he was only forty years of age. He was the author of "*Commentarius in Hoseam*;" "*Meditationes sacræ in Evangelia*," octavo; "*Anthropologia Sacra*," published in 1663, in two volumes quarto; "*Philosophia Sobria, hoc est, consideratio Quæstionum Philosophicarum, &c.*" published in 1665, in three volumes quarto; and a multitude of "*Dissertations*," "*Orations*," "*Dissertations*," "*Sermons*," controversial treatises, &c. the titles of which are given in *Freberi Theatrum Vir. Erudit. Clar. Moreri.*—M.

MELANCTHON, PHILIP, one of the wisest and best men of his age, and an illustrious instrument in bringing about the great work of the reformation, was born at Bretten in the Palatinate upon the Rhine, on the sixteenth of February, 1495. His family surname was *Schwartzerd*, literally meaning *Black Earth*, which Reuchlin changed for *Melancthon*, a word in Greek of the same signification. He received his early education in his native place, where for some time he attended the public school, and was afterwards placed under the care of a private tutor. From Bretten he was sent to the college of Pfortsheim, and had lodgings in that town at the house of one of his relations, who was sister to the famous Reuchlin; by which means he became known to that learned man, who conceived a tender affection for him. After remaining here about two years, in 1509 he was removed to Heidelberg, where he made such a rapid and uncommon proficiency in literature, that, before he had completed his fourteenth year, he was entrusted with the tuition of the sons of the count of Leonstein. So early an exhibition of extraordinary talents and improvement was deservedly celebrated by Baillet, who has bestowed a chapter upon him in his "*Historical Treatise of young Men, who became famous by their Study or Writings*." From that we learn, among other curious particulars, that at the age of thirteen, our young scholar dedicated to Reuchlin a comedy which he wrote without any assistance. M. Baillet adds, "that he was employed to make the greatest part of the harangues and orations, which were delivered in public" in the university of Heidelberg; in which statement he is confirmed by the testimony of Melchior Adam. In the year 1511, he was admitted to the degree of B. A.; but

having made application for the highest degree in arts during the following year, and meeting with a refusal, on account of his youth; and finding also that the air of Heidelberg did not agree with his constitution; he took his leave of that university, and entered himself of Tübingen. Here he diligently attended the different professors of classical and polite learning, the mathematics, philosophy, divinity, law, and even medicine, and added considerably to the stores of knowledge which he had before acquired. After having afforded the most satisfactory evidences of his abilities and literary progress, in the year 1513, before he had attained the age of seventeen, Melancthon was created doctor of philosophy, or M. A. From the time of receiving this degree, he remained about four years at Tübingen, during which he still attended the several professors, and delivered not only private but public lectures himself, on Virgil, Terence, Cicero, and Livy, with the greatest applause, and to crowded audiences. He also assisted Reuchlin in his controversy with the monks, and, either on account of the talents discovered by him in his polemical pieces, or some other of his productions published when he was very young, drew from the pen of Erasmus the following fine encomium, when writing his paraphrase on I. Thessal. II.: "But, good God! what hopes may we not entertain of Philip Melancthon, who, though as yet very young, and almost a boy, is equally to be admired for his knowledge in both languages? what quickness of invention! what purity of diction! what powers of memory! what variety of reading! what modesty and gracefulness of behaviour!" This encomium John James Grynæus has introduced into the parallel which he has given between the prophet Daniel and Melancthon, in the first book of his "Epist. Select." While at Tübingen, likewise, Melancthon diligently studied the sacred scriptures, and always carried about with him a Bible which he had received as a present from Reuchlin. By holding this constantly in his hand, and frequently referring to it during divine service, he excited a considerable degree of curiosity, as it was much larger than a Prayer-book; and those who envied him, endeavoured from this circumstance to excite prejudices against him, by insinuating, that he spent his time at church in reading what was unbecoming the place and occasion.

In the year 1518, Frederic, elector of Saxony, in consequence of the recommendation of

Reuchlin, offered Melancthon the professorship of the Greek language in the university of Wittemberg, which he accepted; and by his inaugural speech, not only removed the unfavourable impressions which his youth and rather mean personal appearance had created, but excited the highest applause and admiration. This year he began to read lectures upon Homer, and the Greek text of the epistle of St. Paul to Titus, which were attended by crowds of pupils, and contributed greatly to promote the study of Greek literature. Among the letters which Luther wrote about this time to his friends, some are quoted by Melchior Adam, which contain warm commendations of our young professor's profound skill in that language, and the wonderful diversity of his literary attainments. In this situation the cause of learning was highly indebted to him on several accounts, and particularly for reducing the several sciences into systems; which, owing to the vague and confused manner in which they had before been taught, was a task of no little difficulty. In the year 1519, he published his "Rhetoric;" in the following year his "Logic;" four years afterwards his "Grammar;" and subsequently a multitude of works, in exegetical and controversial divinity &c., the principal of which will be enumerated at the end of this article. From the time of his settling at Wittemberg, Melancthon contracted a close intimacy and friendship with Luther, and accompanied him to Leipsic in the year 1519, to be a witness of his ecclesiastical combat with Eckius. Hitherto, Melancthon, though he approved Luther's design of delivering the science of theology from the darkness and subtilty of scholastic jargon, had been rendered averse from engaging in disputes of this kind, by the mildness of his temper, and his elegant taste for polite literature. On this occasion he appears to have been in some degree a party, and by the acuteness of his observations to have provoked the rage of Eckius, who called upon Luther to discard the aid of "that bundle of distinctions," whom he also scornfully styled "the grammarian." The issue of this debate we have already related in the life of Luther, and also the effect produced by it on the mind of Melancthon, who was convinced of the excellence of that reformer's cause, and by the services which afterwards rendered to it, made his name immortal. In the year 1520, he delivered a course of lectures at Wittemberg, by way of exposition of the epistle of St. Paul to the Romans; with which

Luther was so highly pleased, that he caused it to be printed; adding to it a preface of his own, and recommending the use of it to all the churches. During the following year, finding that the university of Paris had passed a sentence of condemnation on the doctrines and books of Luther, Melancthon undertook a defence of them, which he conducted with admirable ability and moderation. Of his subsequent publications, whether polemical or intended to illustrate the genuine sense of the scriptures, which amount to a prodigious number, our limits will not permit us to give an historical view; and we must necessarily restrict ourselves to a notice of the principal transactions, in which this great man sustains a conspicuous part. In the year 1525, at the request of the senate of Nuremberg, he went to that city, to afford his advice and assistance in establishing an academical institution; which he opened with a public speech during the following year, when recourse was again had to his wisdom and prudence in the settlement of ecclesiastical affairs. The next business of moment in which he was employed, was to draw up, conjointly with Luther, a body of laws relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, and other matters of that nature, which John, elector of Saxony, promulgated in his dominions, and which was adopted by the other princes and states of Germany, who had renounced the papal supremacy and jurisdiction. Melancthon was then commissioned, together with others, to visit all the churches in the electoral dominions, for the purpose of seeing these laws carried into execution, of removing such of the clergy as dishonoured religion and their function either by their bad morals or their incapacity, and of supplying the churches every where with pious and learned ministers. This commission, from the importance and delicacy of the business which it comprehended, necessarily devolved on Melancthon an arduous, and in some degree an invidious task, for performing which, however, he was pre-eminently qualified by his prudence and moderation.

In the year 1529, Melancthon accompanied the elector John to the diet at Spire, in which the princes and members of the reformed communion acquired the denomination of *Protestants*, in consequence of their protesting against an iniquitous decree, which declared unlawful every change that should be introduced into the established religion, before the

determination of a general council was known. Before his return to Wittemberg, he paid a visit to his native place, where his mother having asked him what she was to believe amidst the disputes which divided the world, and repeated to him her prayers, in which there was nothing superstitious; "continue," said he, "to believe and pray as you have hitherto done, and never trouble yourself about controversies." Not long afterwards he was present at the conference at Marburg, to which Philip, landgrave of Hesse, had invited Luther and Zuingli, together with some of the more eminent doctors who adhered to their respective tenets concerning the Eucharist, in order to attempt an accommodation of their differences. In the life of Luther we have already given an account of the proceedings on this occasion, and shewn how ineffectual the meeting proved in terminating the disputes which at so early a period had given rise to unchristian animosity among the reformers. Melancthon, indeed, would have yielded much for the sake of peace and union. He did not consider the controversy relating to the Eucharist as a matter of sufficient moment to occasion a breach of church-communion and fraternal concord between the contending parties. He thought that this happy concord might be easily preserved, by expressing the doctrine of the Eucharist, and Christ's presence in that ordinance, in general and ambiguous terms, which the two churches might explain according to their respective systems; but neither Luther nor the Swiss divines could be persuaded to abandon, or even to modify, their opinion on the subject. In the year 1530, a diet of the empire having been appointed to be held at Augsburg, with a view to put an end to the dissensions occasioned by religious disputes, under the eye of the emperor; in order that he might be able to form a clear idea of their real opinions, and of the true causes of their opposition to the Roman pontiff, the protestant princes employed Melancthon to compose a creed, founded on the *articles of Torgau*, but in greater detail, and expressed in terms as little offensive as possible to the Roman Catholics. This creed, which reflects honour on the address, moderation, and eloquence of Melancthon, and is commonly known by the name of the *confession of Augsburg*, was read in the diet; and being referred for examination to some popish divines, they delivered in their animadversions upon it. These brought on a dispute between them and Melancthon, assist-

ed by some of his brethren; but though he softened some articles, made concessions with respect to others, and put the least exceptionable sense upon all, the hopes of bringing the contending parties to an amicable agreement seemed almost desperate. Of these animadversions Melancthon drew up an able and learned refutation, which was offered to the emperor, but refused to be received by him; and during the following year, notwithstanding the imperial prohibition, it was enlarged by Melancthon, and published, together with other pieces relating to the doctrine and discipline of the Lutheran church, under the title of "a defence of the confession of Augsburg."

Recourse was now had to the expedient of conferences between learned men selected from both parties, which many who were zealous for the peace and tranquillity of the empire flattered themselves might possibly lead to an accommodation; but all to no purpose, and the obstacles to such a desirable issue proved insurmountable. "It was in these conferences," says Dr. Mosheim, "that the spirit and character of Melancthon appeared in their true and genuine colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the reformation, whose abilities and virtues added such a lustre to the protestant cause. This humane and gentle spirit was apt to sink into a kind of yielding softness under the influence of mild and generous treatment. And, accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed to melt as they spoke, and, in some measure, to comply with their demands. But when they so far forgot themselves as to make use of imperious language and menacing terms, then did Melancthon appear in a very different point of light; then a spirit of intrepidity, ardour, and independence animated all his words and actions, and he looked down with contempt on the threats of power, the frowns of fortune, and the fear of death. The truth is, that, in this great and good man, a soft and yielding temper was joined with the most inviolable fidelity, and the most invincible attachment to the truth." The reconciling method of determining the differences between the Protestants and Catholics having proved ineffectual, a severe decree was issued by order of the emperor, enjoining the princes, states, and cities that had thrown off the papal yoke, to return to their duty and their allegiance to Rome, on pain of incurring the indignation and vengeance of the emperor,

as the patron and protector of the church. The ruin which this decree threatened to the protestant interest, at first oppressed the gentle spirit of Melancthon, till he was encouraged and animated by the exhortations of Luther; and he soon had the satisfaction to see it greatly strengthened and extended, owing to the treaty concluded at Nuremberg, of the expediency of which the emperor was made fully sensible, by the formidable league of Smalkalde, and various other circumstances. The fame of Melancthon's character, not only for great learning, but for extraordinary moderation and prudence, was now widely spread into foreign countries, and in 1535, induced Henry VIII. king of England, to send him an invitation to come to this country; which he modestly declined. During the same year, Francis I. king of France, invited him into that kingdom, conceiving him to be the most proper person to pacify the disputes which had arisen there concerning religion, and to advise with the French divines about restoring the ancient discipline of the church. With this invitation Melancthon was disposed to comply; and Luther was persuaded that by doing so, he might prove the means of putting a stop to the persecution of the Protestants in France, and materially promote the interests of the reformation. The elector of Saxony, however, could not be prevailed upon to give his consent for Melancthon's journey, because he well knew that by such a step he should expose himself to the resentment of the emperor, between whom and Francis affairs began to wear a hostile aspect.

In the year 1539, when an assembly of the protestant princes was held at Francfort on the the Mein, to consult about proper measures for preserving their religious privileges, against the covert or open attacks which they suspected the emperor to be preparing, Melancthon was ordered by the elector to attend, that they might have the benefit of his advice. In the year 1541, the emperor appointed a conference to be held at Worms, where Melancthon and Eckius disputed during three days, when the conference was adjourned to the approaching diet of Ratisbon. In the course of the debate between these champions, a circumstance occurred which is too honourable to the memory of Melancthon to be overlooked. Eckius having advanced a sophism that was rather puzzling, Melancthon paused a little, and then said, "that he would answer it on the following day." Upon which Eckius tauntingly remarked, that it would be disgraceful for such a

scholar to require so long a time to prepare his answer. To whom Melancthon replied, "my good doctor, I am not seeking my own glory in this business, but the truth." The issue of the resumption of this conference at the diet of Ratisbon, we have already related in the life of Luther. In the year 1543, Melancthon went to Cologne, to assist the elector in introducing the reformed religion into his diocese; but the design of his journey was frustrated, owing to the warm opposition of the canons and other divines of that see. However, the elector of Cologne, and the elector Palatine, embraced the protestant faith. Upon the breaking out of the civil war in 1546, and the captivity of John Frederic, elector of Saxony, the university of Wittemberg suffered a temporary dissolution; when Melancthon at first took up his abode at Zerbst, and afterwards filled the posts of theological and philosophical professor at Jena, for some months, till his timidity led him to resign them, before the end of the year. In the year 1547, Maurice, who was now elector of Saxony, invited him to Leipsic, where the first assembly of protestant divines that had met since the death of Luther was held, with the design of regulating the university in that city, as well as the settlement of various ecclesiastical matters; but Melancthon could not at that time be persuaded to leave the university of Wittemberg. Two years afterwards, he attended the assembly of Saxon divines who were summoned to meet at Leipsic, for the purpose of coming to some determination on the subject of submission to the famous edict of Charles V. called the *Interim*. This edict Maurice laid before the clergy, together with the reasons which he pretended made it necessary to conform to it. Some of them he had already gained by promises, others he had influenced by threatenings, and all were intimidated by the rigour with which obedience to that edict was extorted in the neighbouring provinces. Even Melancthon, who deservedly occupied the first place among the protestant divines, deprived as he now was of the manly counsels of Luther, was seduced into unwarrantable concessions, by the timidity of his temper, and his desire of peace. On this occasion he declared it as his opinion, and by his authority and arguments the assembly was prevailed on to declare, "that in matters of an *indifferent* nature, obedience was due to the imperial edicts." But in the class of matters *indifferent*, this great man and his associates placed many things which had appeared of the

highest importance to Luther: such as, the doctrine of justification by faith alone; the question respecting the necessity of good works to eternal salvation; the number of the sacraments; the jurisdiction claimed by the pope and the bishops, &c. On this account, however, the zealous Lutherans exclaimed against them as false brethren and apostates from the true religion; and hence arose that violent controversy, commonly called the *adiaphoristic* controversy, which during many years proved highly detrimental to the progress of the reformation, and was the fruitful source of other controversies, equally injurious in their effects. At the head of those defenders of the primitive doctrines of Lutheranism, who attacked the doctors of Wittemberg and Leipsic, and particularly Melancthon, with the greatest bitterness and fury, was Flacius Illyricus, as we have already mentioned in his life.

In the year 1551, pope Julius III. having consented to the assembling a council at Trent, the Saxon Protestants employed the pen of Melancthon, and the Wurtemburghers that of Bredtius, to draw up confessions of their faith, which were to be laid before the new council. Soon afterwards the Saxon divines, with Melancthon at their head, received directions from Maurice to set out towards Trent, but were secretly instructed to stop at Nuremberg: for Maurice had no intention to submit to the emperor's views, and the schemes which he had long been maturing, with the deepest policy, for maintaining the rights and liberties of the German empire, and the security of the protestant faith, were on the eve of being carried into execution. While he was still at Nuremberg, in 1552, Melancthon received intelligence of the complete success which had crowned Maurice's well projected undertaking, and compelled the emperor to conclude the famous treaty of pacification at Passau, commonly called the peace of religion. Upon this glorious event, he intended to have returned to Wittemberg; but as that city was then infected by the plague, the university was for a time removed to Torgau, where he discharged the duties of his professorsbip, till Wittemberg was purified of that disorder. To these duties he sedulously devoted the remainder of his life, as well as to the composition of various works, and the carrying on of controversies with his protestant and catholic opponents, excepting when called from them on particular occasions, the principal of which we shall

notice. In the year 1554, he was required to be present at Naumburg in Thuringia, when the electors of Saxony and Brandenburg and the landgrave of Hesse solemnly renewed the hereditary league between the Saxon, Brandenburg, and Hessian families, which had been formerly entered into by their ancestors. In 1557, Melancthon had his last conference with the doctors of the Romish communion at Worms, under the presidency of Pflugius, bishop of Naumburg, to whom were added certain assessors, some Catholics, and some Protestants. The first point debated, and with great learning on both sides, was concerning the rule of judgment in the church; which the Catholics maintained to be perpetual consent, or custom, and the Protestants, on the other hand, the prophetic and apostolical writings and creeds. In the next place, the Catholics demanded the condemnation of the Zuinglians, of Osiander, of Flacius, and others; when the deputies from Jena, perceiving the disposition of the assembly to accede to this demand, broke off the conference by seceding from the meeting: and thus the object of the Papists, to promote a division among the Protestants, was effectually gained. From Worms Melancthon went to Heidelberg, at the request of Otho Henry, elector Palatine, for the purpose of giving his advice in forming the constitutions of an academical institution established in that city. While here, the painful news reached him of the death of his wife, after a happy union of thirty-seven years. By her he had two sons, and two daughters: one of the latter of whom was married to George Sabinus, one of the best poets of his time; and the other to Jasper Peucer, who was an able physician, and suffered much persecution on account of his attachment to the doctrine of the sacramentarians, as the followers of Zuingle were called. In the year 1559, Melancthon made an experiment whether the Greek churches might not be persuaded to embrace the doctrine and discipline of the Lutheran church, and live in religious communion with the Protestants. The step which he took was, that of sending to the patriarch of Constantinople a copy of the confession of Augsburg, translated into Greek by Paul Dolscius, and accompanied with a letter in which he represented the protestant doctrine with the utmost simplicity and faithfulness, hoping to make an impression on the heart of the Grecian prelate. His hopes, however, were disappointed; for the patriarch did not even deign to send him an answer. After

a life of great labour and usefulness, in which regularity and temperance had enabled him to maintain a long struggle with the infirmities of a very weak and tender constitution, in 1560 he was attacked by such violent colicky and hypochondriacal complaints as proved incurable, and caused his death on the nineteenth of April, when he was in the sixty-fourth year of his age.

Melancthon was in person of the middle stature, with lively eyes, and well-proportioned limbs. Though, as we have seen, his constitution was tender and delicate, yet, by the exercise of the most rigid temperance, he was enabled to pursue his studies with an intenseness of application that is almost incredible. It was his practice to go to bed immediately after an early supper, and to rise at midnight to his labours. When he had laid down, he endeavoured to dismiss as much as possible from his mind every thought which could tend to disturb his repose; on which account he always postponed the reading of such letters as were brought to him in the evening, till the next day. Never was any person more civil or obliging to such as came to him for advice or assistance. He was entirely free from all envy, detraction, jealousy, and dissimulation; and possessed an unrivalled degree of candour and frankness. In company he was agreeable and entertaining, as well as instructive; and the principal relaxation from his studies in which he took delight, was the conversation of his friends during his frugal meals. He was also humble, modest, and disinterested in the extreme; for he refused the valuable presents which were offered to him by many great princes, contenting himself with living on the salary of his professorship, which, though small, he would not suffer to be augmented in his time. And yet he managed his narrow income with such admirable economy, that he was able to indulge his benevolent and charitable disposition to an astonishing extent. Of his wonderful talents and virtues Dr. Mosheim has given the following account: "his greatest enemies have born testimony to his merit. They have been forced to acknowledge, that the annals of antiquity exhibit very few worthies that may be compared with him; whether we consider the extent of his knowledge in things human and divine, the fertility and elegance of his genius, the facility and quickness of his comprehension, or the uninterrupted industry that attended his learned and theological labours. He rendered to philosophy and the liberal arts the same eminent ser-

vice that Luther had done to religion, by purging them from the dross with which they had been corrupted, and by the recommending them in a powerful and persuasive manner to the study of the Germans. He had the rare talent of discerning truth in all its most intricate connections and combinations, of comprehending at once the most abstract notions, and expressing them with the utmost perspicuity and ease. And he applied this happy talent in religious disquisitions with unparalleled success, that it may safely be affirmed, that the cause of true christianity derived from the learning and genius of Melancthon more signal advantages, and a more effectual support, than it received from any of the other doctors of the age. His love of peace and concord, which was partly owing to the sweetness of his natural temper, made him desire with ardour, that a reformation might be effected without producing a schism in the church, and that the external communion of the contending parties might be preserved uninterrupted and entire. This spirit of mildness and charity carried perhaps too far, led him sometimes to make concessions that were neither consistent with prudence, nor advantageous to the cause in which he was engaged. It is however certain, that he gave no quarter to those more dangerous and momentous errors that reigned in the church of Rome; but maintained, on the contrary, that their extirpation was essentially necessary, in order to the restoration of true religion. In the natural complexion of this great man there was something soft, timorous, and yielding. Hence arose a certain diffidence of himself, that made him not only examine things with the greatest attention and care, before he resolved upon any measure, but also filled him with uneasy apprehensions where there was no danger, and made him fear even things, that, in reality, could never happen. And yet, on the other hand, when the hour of real danger approached, when things bore a formidable aspect, and the cause of religion was in imminent peril, then this timorous man was converted, all at once, into an intrepid hero, looked danger in the face with unshaken constancy, and opposed his adversaries with invincible fortitude. All this shews, that the force of truth and the power of principle had diminished the weaknesses and defects of Melancthon's natural character without entirely removing them. Had his fortitude been more uniform and steady, his desire of reconciling all interests and pleasing all parties less violent

and excessive, his triumph over the superstitions imbibed in his infancy (his credulity with respect to prodigies and dreams, and the pretended science of astrology) more complete, he must deservedly have been considered as one of the greatest among men."

After the death of Luther, Melancthon was regarded as the head of the Lutheran doctors, and on points of erudition, both sacred and profane, his opinions were so universally respected, that scarcely any ventured to oppose them. This distinction he well merited; for though he was inferior to that great man in courage and firmness of mind, he was certainly his equal in piety and virtue, and much his superior in learning, judgment, meekness, and humanity. It is true that, on some points of no inconsiderable moment, Melancthon's sentiments differed widely from those of Luther. He was of opinion, that, for the sake of peace and concord, many things might be connived at and tolerated in the church of Rome, which Luther considered as absolutely insupportable. He also differed from him in his ideas concerning faith, as the *only* cause of salvation, concerning the necessity of good works to our final happiness, and man's natural incapacity of promoting his own conversion. He was inclined to think, that the sentiments and expressions of Luther on these points required to be somewhat mitigated, lest they should give occasion to dangerous abuses, and be perverted to the propagation of pernicious errors. Melancthon, likewise, entertained different sentiments from Luther on the subject of the eucharist, and did not consider his controversy with the divines of Switzerland as a matter of sufficient moment to occasion a breach of church-communion between them. Indeed, in the latter part of his life, there is the most satisfactory evidence that his sentiments on this point corresponded at least with those of Calvin, if not with those of Zuingli; and that nothing but the fear of inflaming the divisions which then existed, or of not being seconded, prevented him from declaring his sentiments openly. These differences in sentiment from Luther, Melancthon did not conceal during the life of that reformer, though he advanced them with great circumspection and modesty, yielding always to the authority of his colleague, for whom he entertained the sincerest friendship, and of whom also he stood in awe. But after the death of Luther, he avowed his sentiments with the greatest plainness and freedom, and by so doing gave great offence to many. His

conduct in the affair of the *Interim*, however, drew down on him the heaviest censures, and excited against him the most violent and inveterate opposition. From this time the comfort and tranquillity of his life were destroyed, in consequence of his being involved in perpetual controversies, which were carried on with that keenness and animosity, that were peculiar to all the debates of a religious nature during this century. He was persecuted also by the most malignant calumny, detraction, and ingratitude, and even his personal safety was threatened. Well, therefore, might he say in the prospect of his last moments, that one circumstance which made him to look upon death as a happiness, was, that he should no longer be exposed to the vexations and rage of divines. While he met with this treatment from his own countrymen and fellow Protestants, learned foreigners, and even Catholics, entertained a due respect for his exalted merits, as may be illustrated by a curious anecdote which Melchior Adam relates, not to mention the encomiums on him which he has quoted from Scaliger the elder and Erasmus. According to this story, when his son in law Sabinus went to Italy for literary improvement, Melancthon gave him a letter of recommendation to the famous cardinal Bembo at Rome, who had been secretary to pope Leo X. To this letter the cardinal paid great regard; for however he differed from Melancthon in religion, he entertained a great respect for his abilities and learning, and often spoke of him in high terms of praise. He therefore received Sabinus with great civility and politeness, and invited him to his table. In the course of conversation at dinner, among other questions the cardinal asked Sabinus, "what salary Melancthon had? what was the number of his hearers? and what he thought concerning the resurrection of the dead, and a future state?" when in reply to the first Sabinus answered, "that Melancthon's salary was not more than three hundred florins a year:" "Ungrateful Germany!" exclaimed the cardinal, "to hold in so little estimation, the various and extraordinary labours of so great a man." Upon Sabinus's stating in answer to the second question, "that Melancthon had commonly more than fifteen-hundred hearers:" "I cannot tell how to believe it," said the cardinal; "for I know not of any university, excepting that of Paris, where the auditory of any one professor is so numerous." And yet, says the relater, Melancthon had often two thousand

five-hundred persons at his lectures. To the third question Sabinus having answered, "that Melancthon's works sufficiently prove his belief in both those articles of religion:" "I should have thought him a wiser man," observed the cardinal, "if he had not believed any thing about them."

To Melancthon philosophy was much indebted, for the pains which he took to correct its eccentricities, and to adorn it with the graces of eloquence. It is true that, on setting out on their career, he and Luther seemed resolved to banish all philosophy from the church, out of disgust at the conduct of the scholastic doctors, who by a miserable abuse of the subtle precepts of Aristotle, had perverted the dictates of common sense, and introduced the greatest obscurity and confusion both into philosophy and religion. But they both perceived, before it was too late, that they were in danger of falling into an opposite extreme, which ought to be avoided with equal care; and they became sensible that true philosophy was necessary to restrain the licentious flights of mere genius and fancy, and to guard the sanctuary of religion against the inroads of superstition and enthusiasm. In consequence of this persuasion, Melancthon frequently delivered public discourses on the best method of prosecuting the study of philosophy, which abounded with good sense and sound learning. He also wrote, in a plain and familiar style, compendiums of dialectics, ethics, and physics, which, during many years, were explained publicly to the studious youth in all the Lutheran academies and schools of learning. Though he possessed a sound understanding, and drew many things from the fecundity of his own genius, yet he wanted that strength and hardiness of spirit, which might have done in philosophy, what Luther did in religion. He therefore chose rather to correct the established mode of philosophising, than to introduce a method entirely new. In most points he followed Aristotle, and had often recourse also to the doctrines of the Platonists and Stoics; but always in due subordination to revelation, and only so far as was likely to answer some valuable purpose. "I would have no one," says he, "trifle in philosophising, lest he should at length even lose sight of common sense; rather let him be careful both in the study of physics and morals, to select the best things from the best sources." He may not, therefore, improperly be considered as an *eclectic*. The number of works

which he published, considering his other avocations, and the controversies in which he was engaged, is astonishing. The principal of them are, his "Locī Communes," consisting of a digest of the doctrines of the Lutheran church, long held in the highest repute; "Commentarius in Genesim;" "Argumentum in Esaiam;" "Argumentum in Jeremiam;" "Argumentum in Threnos Jeremiæ;" "Commentarius in Daniele;" "Argumentum Concionum Haggæi;" "Commentarius in Zachariam;" "Explicationes in Initium Malachiæ;" "Commentarii in Psalmos;" "Explicatio Proverbiorum Salomonis;" "Enarratio Libri Salomonis cui Titulus Ecclesiastes;" "Argumentum in Cantica Canticorum;" "Enarratio Evangeliorum Dominicalium;" "Enarratio Evangelii secundum Mathæum;" "Enarratio Evangelii secundum Joannem;" "Enarrationes Epistolarum Pauli ad Romanos, ad Corinthos, ad Colossenses, ad Timotheum;" "Propositiones Theologicæ;" "Anologia Protestantium;" "Concilia, Judicia Theologica, et Responsiones ad varias Quæstiones;" "Causa cur retinenda Doctrina Confessionis Augustanæ, et cur iudiciis Synodi Tridentini non assentiendum;" "Epitomæ renovatæ Ecclesiasticæ Doctrinæ;" "Ratio brevis sacrarum Concionum tractandarum;" "De Ecclesia, et Autoritate Verbi Dei;" "Enarrationes Symbol. Nicæn. prior. et post." "Historia de Vita, et Obitu Martini Lutheri;" "Commentarius de Anima;" "In Ethica Aristotelis;" "Epitome Philosophiæ Moralis;" "In Politica Aristotelis;" "Ethicæ Doctrinæ Element.;" "Dialectica;" "Physica;" "Gram. Lat.;" "Gram. Græc.;" "Rhetorica;" "In Hesiodi Opera Enarratio;" "Annotationes in Lib. de Amicitia, de Senectute, et Officiis Ciceronis;" "Argumenta et Scholia in Epist. Famil. Ciceronis;" "Comment. in plurimas Orationes Ciceronis;" "In Historias Salustii;" "In Terentii Fabulas;" "In Ovidii Fastos;" "In Virgilium;" "Epist." Tom. II. &c. The most complete edition of them was published by the author's son in law, Jasper Peucer, in the year 1601, in four volumes folio. *Camerarii Vit. Phil. Melanct. Melchior. Adam. Vit. Germ. Theol. Bayle. Dupin. Mosh. Hist. Eccl. sæc. xvi. sect. i.—iii. passim; with Maclaine's notes. Robertson's Hist. Charles V. books v. x. passim. Enfield's Hist. Phil. vol. II. b. viii. ch. iii. sect. 2. Teissier's Eloges des Hommes Savans tirez de l'Hist. de M. de Thou.—M.*

MELEAGER, a Greek epigrammatic poet,

was a native of Gadara in Syria, or of Atthis, a village in its territory. His father's name was Eucrates. The time when he flourished has been matter of dispute; but the authority of a Greek scholiast places him under the last of the Seleucidæ, about B. C. 96. He spent his youth chiefly at Gadara, where he formed himself upon the style and manner of Menippus, an elder poet of that place. He afterwards resided at Tyre; and he finally passed over to the isle of Cos by way of refuge from the wars which ravaged Syria, and died there at an advanced age. There was a cynic philosopher of his name at Gadara, whom some suppose to have been the same person; but it seems improbable that one of that austere sect should have been attached to elegant poetry.

Meleager was the first who made a collection of the short poems called by the Greeks *epigrams*. Of these he formed two sets, under the title of "Anthologia," the first of which was a lamentable proof of the impure licentiousness of that age and country, being entirely devoted to a passion unfit to be named. The second, consisting of miscellaneous pieces, has formed the basis of the later anthologies of Agathias and Planudes. Many of the poems are his own, and possess much elegance; and he prefixed some verses descriptive of the work, and of the authors who contributed to it. An edition of the poems of Meleager by Brunck, *Lips. 1709, octavo*, gives the number of 129, most of them epigrams. *Biogr. Dict. Bibliogr. Dict. Monthly Mag.—A.*

MELETIUS, the author of a controversy which divided the church in the fourth century, after whom his adherents and followers were called *Meletians*. He was bishop of Lycopolis, in Upper Egypt, and was deposed from the episcopal office by Peter, bishop of Alexandria, for reasons of which very different accounts are given by ecclesiastical writers. Athanasius says, that he was convicted of several crimes, particularly of sacrificing, that is to idols in the time of persecution; and he adds that his followers, *instead* of Christians, were called Meletians. Socrates also, who has followed Athanasius, gives the same account of him. There are several considerations, however, which tend to weaken the credit of this representation. In the first place, Athanasius was a bitter enemy to the Meletians, who were also always his enemies, and joined the Arians in opposition to him; whence it may fairly be suspected that his account is that of a prejudiced person. This suspicion is also

strengthened by the invidious remark, that instead of Christians they were called Meletians; when no charge is brought forwards against them of having departed from the standard of orthodox belief, and it is expressly asserted by Epiphanius, to whom others assent, and from whom Athanasius himself does not differ, that Meletius made a schism, but attempted not any innovation in the faith. Again, Epiphanius and others attribute the dissensions between Peter and Meletius, and the proceeding of the former in deposing the latter, to their difference in opinion concerning such as had lapsed during the time of persecution; Peter being disposed to be mild and merciful, while Meletius refused to re-admit into the church those who had so fallen from the faith, before their penitential trial was entirely finished. Besides, Sozomen makes the fault of Meletius to consist in his having, on the flight of Peter, usurped a power of ordaining where he had no right: and Theodoret, though he says, after Athanasius, that it is likely that Meletius was convicted of some crimes, does not seem to know what they were; and all that he lays to his charge is ambition, or love of dominion, in ordaining bishops and other clergy out of his own province. Further, when the council of Nice condemned him and his adherents, the sentence did not lay any thing to his charge but the rashness and presumption of his ordinations, together with his obstinacy in maintaining them; and it permitted him to remain in Lycopolis, to retain the name of bishop as well as the honour annexed to that office, though it forbade him to ordain any person: which would not have been so mild, had he been convicted of apostacy, or of sacrificing to idols in time of persecution. It is moreover worthy of notice, that Meletius always complained of the injustice with which he was treated; and that his cause was espoused by a numerous body of Christians, no less than twenty-eight bishops, and many good men declaring for him. From the considerations above-mentioned it seems reasonable to conclude, that Athanasius's account of the rise and occasion of the Meletian controversy is not true; and also that this schism originated either in a dispute respecting a point of ecclesiastical discipline, or a contest for ecclesiastical authority and jurisdiction. Be that as it may, Peter's violent act of authority in pronouncing sentence of deposition against Meletius, was treated by the latter with the utmost contempt, who not only continued to exercise

all the duties of the episcopal function, but assumed the right of consecrating presbyters; a privilege which, by the laws of Egypt, belonged only to the bishop of Alexandria. This schism commenced about the year 306; and though the council of Nice, by the comparatively mild sentence of condemnation which they passed on the author, endeavoured to heal it, their attempt was ineffectual, since it subsisted for the space of a hundred and fifty years. After the council of Nice, if not before, the Meletians joined their interests with those of the Arians, in opposition to the bishops of Alexandria. *Athanasii Apologia secunda, p. 413. Versio. Nannian. Socrat. Hist. Eccl. lib. i. cap. 6. Sozomen. Hist. Eccl. lib. i. cap. 24. Epiphanius Heres. lxxviii. Theodoret. Hist. Eccl. lib. i. cap. 9. et Heret. Fab. lib. iv. cap. 7. Dupin. Mosh. Hist. Eccl. sec. iv. par. ii. cap. 3. et v. Lardner's Cred. part II. vol. V. ch. lxi.—M.*

MELETIUS, SYRIGUS, a Greek monk who is said to have flourished in the early part of the seventeenth century, and to whom is attributed an answer to Cyril Lucar's "Confession of Faith." A copy of his treatise, which has not been printed entire, was transmitted by the marquis de Nointel, ambassador of France at Constantinople, to M. M. Arnauld and Nicole, who have quoted extracts from it in the third volume of their work "De la Perpétuité de la Foi," with the intention of proving the belief of the Greek church in the doctrine of transubstantiation. With the same design father Simon appeals to it, when undertaking to refute the arguments advanced by Mr. Thomas Smith, in his "Account of the Greek Church," published in 1680, to prove that the doctrine of transubstantiation was not admitted among the Greeks till of late years. By the Protestants this production has been classed among those testimonies in favour of the conformity in sentiment between the Greek and Romish churches, which have been obtained by bribery from the indigent Greeks, whose deplorable poverty made them sacrifice truth to lucre. Whether, however, their representation be well founded, or otherwise, is of no importance in determining the cause at issue between the Protestants and Catholics, which must be decided by other evidence. Extracts from this MS. in Greek and Latin, are inserted at the end of father Simon's "*Créance de l'Eglise Orientale sur la Transubstantiation.*" *Moreri.—M.*

MELITO, an ancient Christian father who

flourished in the second century, was bishop of Sardis in Lydia, and is placed by Cave at the year 170. Some moderns have supposed that he was the angel of the church of Sardis, to whom the epistle in the book of Revelation was directed; but this hypothesis assigns to him an earlier date, and a longer life, than are reconcilable either with probability, or the testimony of antiquity. Eusebius places him after several others who flourished about the middle of the second century. Polycrates, bishop of Ephesus, calls him an eunuch, on account, as is generally imagined, of his having devoted himself to a life of celibacy and self-denial in the service of the gospel. From St. Jerome we learn, that "Tertullian in one of his books, praises Melito's elegant and oratorical genius, and says, that he was esteemed a prophet by many of our people." He travelled into Palestine for the purpose of ascertaining the number of the books of the Old Testament; and it is deserving of remark, that he is the first Christian writer who has given us a catalogue of those books, which is preserved by Eusebius, and agrees with that of the Jews, excepting that it does not contain the book of Esther. Melito was in the number of those fathers who wrote in defence of the Christian faith, and he presented, or at least addressed an "Apology" to the emperor Marcus Antoninus in behalf of the persecuted Christians, of which a fragment is preserved by Eusebius. In that piece he humbly besought the emperor, "to examine the accusations which were preferred against the Christians, and to put an end to the persecution under which they were then suffering, by revoking the edict that he had published against them." He represented to him, that "so far was the Roman empire from having been injured or weakened by Christianity, that it was the more firmly established, and its boundaries considerably extended, since the introduction of that religion into it." He took the freedom of stating, that "the Christian religion had been persecuted only by wicked emperors, such as Nero and Domitian, while Adrian and Antoninus had issued several letters in its favour; and that, therefore, they indulged the hope, that from his clemency and goodness, they should receive the same protection and countenance." The date of this "Apology" is fixed by Eusebius in his chronicle at the year 170; with which that given in the Alexandrian chronicle corresponds. Modern critics, however, from a passage which it contains relating to

Commodus the emperor's son, have been induced to give it a later date; some placing it in 175, and others, among whom is Lardner, in 177. Melito was the author of various works, the titles of which may be seen in Eusebius, and also in Jerome, whose catalogue differs in some trifling respects from that of the former father; but of all these writings there only remain a few fragments, preserved in Eusebius and the Alexandrian chronicle. From the title of one of those pieces, "concerning the Revelation of John," it seems very probable that he ascribed that book to John the apostle, and that he esteemed it to be a book of canonical authority. Some other passages have been attributed to Melito, which are taken out of a *catena* of the Greek fathers upon Genesis, but are unworthy of him; and in the second volume of the "Bibl. Patr." is a treatise under his name, entitled, "Of the Passage or Death of the Virgin Mary," which is inserted by pope Gelasius among the apocryphal writings, and is now generally allowed to be supposititious. Concerning the time of Melito's death we have no certain information, excepting what we may gather from a letter of Polycrates to Victor, bishop of Rome, which proves that it took place before the election of that pontiff in the year 192. *Eusebii Hist. Eccl. lib. iv. cap. 26. et lib. v. cap. 24. Fabricii. Bibl. Eccl. Sub. Hieron. cap. 24. Cave's Hist. Lit. vol. I. Sub Sac. Gnost. Dupin. Lardner's Cred. part II. vol. I. chap. 15.*—M.

MELISSUS, of Samos, a Greek philosopher of the Eleatic sect who flourished about the eighty-fourth Olympiad, or the year 444 B. C. He was a disciple of Parmenides, to whose doctrines he closely adhered, and he was an acquaintance of Heraclitus, who is said to have recommended him to the Ephesians, in a way similar to that in which it is pretended that Hippocrates recommended Democritus to the citizens of Abdera. He was conversant in public affairs, and acquired great influence among his countrymen, who highly respected his talents and virtues. Being appointed by them to the command of a fleet, he obtained a victory in a naval engagement with the Athenians. He held, that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay; that the changes which it seems

to suffer, are no more than illusions of our senses, and mere appearances; and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is so uncertain. His opinion that all things are one, and immutable, has been so explained by several learned men, and particularly Dr. Cudworth, as if by the universe he did not mean the material principle of which all things are composed, but that one simple principle, whence all things had their original, that is the deity, whom he speaks of as incorporeal, and unlimited with respect to power or perfection. They also are of opinion, that by asserting that there is no motion in nature, he probably understood the term motion metaphysically, and only meant that there is no such thing in nature as passing from nonentity to entity, or the reverse: but that his writings and those of the other philosophers of the Eleatic school, being not without obscurity, some of the ancients, who were less acquainted with metaphysical speculations, understood them physically; on which account their meaning has been misrepresented, not only by Pagans, but also by Christians. Those of our readers who wish to see these points profoundly discussed, we refer to *Cudworth's Intellectual System*, book i. chap. iv. sect. 21. *Diogen. Laert. lib. ix. cap. 4.* *Enfield's Hist. Phil. vol. I. book ii. ch. 13.*—M.

MELMOTH, WILLIAM, an elegant writer, was the son of Mr. Melmoth, an eminent advocate, and the author of a pious and popular work entitled "The Great Importance of a Religious Life." He was born in 1710, and first appeared before the public as a writer about 1742, in a volume of "Letters" under the name of "Fitzosborne," which were much admired for the elegance of their language, and their just and liberal remarks on various topics, moral and literary. In 1747 he gave a "Translation of the Letters of Pliny" in two volumes octavo, which was regarded as one of the happiest versions of a Latin author that had appeared in the English language. In this and his later translations it seems to have been his object to obliterate every trace of a Latin style, and render the construction and phraseology purely English. In effecting this he necessarily sunk every characteristic of his author's manner, and perhaps enfeebled the energy of Latin diction by expansion; but he produced a very polished and agreeable specimen of epistolary writing. In 1753 he published a translation of "The Letters of Cicero

to several of his Friends, with Remarks," three volumes octavo. This, like the former, was well received, and added to his reputation, both as a writer and a scholar. He afterwards proceeded to translations of two of the most pleasing and popular of Cicero's compositions, his "Cato, or an Essay of Old Age," and his "Lelius, or an Essay on Friendship;" the first of which he published in 1773, and the second in 1777. Both of these he enriched with remarks, literary and philosophical, which greatly added to their value. In the latter, particularly, he ingeniously refuted both Shaftesbury, who had imputed it as a defect to Christianity that it gave no precepts in favour of friendship, and Soame Jenyns, who had represented that very omission as a proof of its divine origin. The concluding work of Mr. Melmoth was a tribute of filial affection in "Memoirs of a late eminent Advocate and Member of the Hon. Society of Lincoln's Inn," octavo 1796; by whom his father was intended, though, through a singular delicacy, his name was not mentioned in the delineation of his character. After a long and respectable life passed in literary pursuits and the practice of private virtue, Mr. Melmoth died at Bath in 1799, at the age of eighty-nine. He was twice married; first to the daughter of the celebrated Dr. King, principal of St. Mary's-hall, Oxford, and secondly to Mrs. Ogle, an Irish lady. *Gent. Magaz. Monthl. Rev.*—A.

MELVIL, SIR JAMES, a statesman and historian, descended from an honourable family in Scotland, was born at Hall-hill in Fifeshire, in 1530. At the age of fourteen he was recommended by the queen-regent to be page to her daughter Mary, then wife to the dauphin of France. After passing some time in her service, she permitted him to enter into that of the constable Montmorenci, who confided so much in his discretion, that he sent him over to Scotland in 1559, in order to bring back a faithful report of the state of parties in that kingdom. He remained nine years in the employment of that nobleman, and was then allowed to travel. He visited the court of the elector Palatine, who detained him three years, during which he was employed in various negotiations with the German princes. He then travelled through Italy and Switzerland, and returned to the elector's court, where he found a summons from Mary, who had now returned to take possession of the crown of her native country. He followed her to Scotland in 1561, was made her privy-counsellor and gen-

tleman of the bed-chamber, and was employed by her confidentially in various important affairs till her imprisonment in Lochleven-castle. He was sent more than once to the court of Elizabeth, and he maintained correspondences in England in favour of Mary's succession to the crown of that kingdom. Upon the manifestation of her unhappy partiality for Bothwell after her husband's murder, he with true fidelity put into her hands a letter from England expressing the unfavourable sentiments there entertained of her conduct, and supported it with his own strong remonstrances. She not only disregarded these admonitions, but communicated them to Bothwell, in consequence of which Melvil was obliged to absent himself from court till the favourite's rage was mollified. When Mary was detained a prisoner in England, she recommended her faithful servant to her son James VI., who made use of his counsel and services till he acceded to the throne of England. He was always the adviser of prudent and moderate measures, and retained the esteem of his fickle master, who was desirous of taking him to England as one of his ministers. But Melvil, now advanced in years, and void of ambition, preferred a retreat to his family seat of Hall-hill, where he died about the year 1606. He left in manuscript an historical work, which, after lying long unknown in the castle of Edinburgh, came into the possession of his grandson, and was published in 1683 in folio, by Geo. Scot, gent. under the title of "*Memoirs of Sir James Melvil of Hall-hill, containing an impartial Account of the most remarkable Affairs of State during the last Age not mentioned by other Historians, more particularly relating to the Kingdoms of England and Scotland, under the Reigns of Queen Elizabeth, Mary Queen of Scots, and King James. In all which Transactions the Author was personally and publickly concerned.*" These are written with simplicity, and in the principles of a man of honour and virtue. They contain many important facts not met with elsewhere, and are considered as of good authority.

A brother of sir James was also in the service of Mary; probably the sir Andrew Melvil who was present at her death. *Melvil's Memoirs. Nicholson's Hist. Libr. Robertson's Hist. of Scotland.*—A.

MEMNON, a native of Rhodes, was a general in the service of the last Persian king, Darius, and served him with great ability and fidelity against Alexander the Great. When

that conqueror had landed in Asia and was advancing up the country, it was the advice of Memnon, who well knew the superiority of the Grecian troops, not to hazard a battle, but to lay waste the country before the invader. The rejection of his counsel was followed by the battle of the Granicus B. C. 334, in which Memnon at the head of the Greek mercenaries displayed great valour. After the defeat he threw himself into Miletus, which he defended with great resolution, and when at length compelled to surrender, obtained the most honourable conditions. Darius manifested his confidence in him by creating him his high admiral and governor of the lower Asia. In this quality he took the command of the important city of Halicarnassus when it was besieged by Alexander, and employed every effort of skill and courage to save it. The siege was protracted to a great length, and many of the Macedonians lost their lives before the place. Memnon exhibited as much generosity as valour on the occasion; for when others of the fugitive Greek commanders, though hatred of Alexander, opposed the demand from the Macedonians of permission to bury their dead, he would not listen to their remonstrances, alleging that it was unworthy of a Greek to refuse burial to an enemy. And hearing one of his soldiers lavishing abuse upon Alexander, he struck him with his javelin, with the memorable reproof, "I hired you to fight Alexander, not to revile him!" Being at length no longer able to hold the town, he threw a strong garrison into the citadel, and with his troops, and the inhabitants with their effects, embarked for the isle of Cos. He then gave Darius the spirited advice, and which alone could have saved him, of making a powerful diversion by carrying the war into Macedonia. Darius, persuaded by his arguments, gave him full powers to levy troops for the purpose; and he exerted himself with so much vigour, that he reduced several of the Cyclades, and the islands of Chios and Lesbos, except Mitylene the capital of the latter. Whilst he was besieging that city, with the intention of passing over thence into Eubæa and the continent, he was carried off by disease, and thus Alexander was freed from the only foe of whom he stood in awe. Memnon had married Barsine, a Persian lady of high rank, who, with her children, remained at the court of Darius. She fell under the power of the conqueror, who took her to his bed, and had a son by her. *Arrian. Justin. Plutarch. Univ. Hist.*—A.

MEMNON, a Greek historian, seems to

have flourished in the time of Augustus. He wrote a history of the affairs of Heraclea in Pontus, sixteen books of which were epitomised by Photius. They came down to the death of a Heracleian ambassador to Julius Cæsar, then emperor. Photius speaks of eight more books which he had not seen. Memnon bears the character of a sensible writer, in a plain and perspicuous style. A Latin translation of his history was published by R. Brett, at Oxford, in 1597. *Vossii Hist. Græc. Bibliogr. Dict.*—A.

MENA, JUAN DE. Of all the early Castilian poets Juan de Mena has obtained the greatest celebrity. He was born at Cordova about the year 1411: his parents, who were of respectable rank, both died when he was young, and left him, with an only sister, to the care of their kinsmen. It was not till the age of three-and-twenty that he discovered any propensity towards literature; but then he betook himself passionately to his studies, which he successively pursued at Cordova and Salamanca, and lastly at Rome. On his return he married; his poetical talents attracted notice, and he was patronised by the marquis de Santillana, by the constable D. Alvaro de Luna, and by Juan II. This king, though in other respects thoroughly despicable, loved learning and encouraged it; he made Juan de Mena his chronicler, communicated to him materials for the history of his reign, and took delight in seeing the progress of his works.

The king, as his own physician informed the chronicler, was covetous of praise: how far this intimation might have affected the colouring of his history we do not know, as it was left unfinished, and passing through other hands received some additions and interpolations from a writer of another faction, as hostile to D. Alvaro de Luna as he had been favourable, but with less reason. The chronicle passed under the name of Fernan Perez de Guzman, and Juan de Mena is generally known only as a poet.

The longest and most celebrated of his poems is entitled *El Labyrintho*, but commonly called *Las Trezientas*, because it consists of three hundred stanzas. The plan is briefly as follows: the poet proposes to sing of the mutability of fortune; while he is addressing her in a strain of remonstrance, Bellona snatches him up into a car, drawn by dragons, and sets him down in the midst of a great plain, where he sees a place surrounded with a white and transparent wall. His eyes are not strong

enough to distinguish objects through this medium; a dark cloud envelopes and blinds him, but there comes from the cloud a beautiful virgin, who restores his sight, tells him her name is Divine Providence, and leads him into this house of fortune, as it proves to be. Twenty stanzas are now employed in a description of the world, of which he here gets a Pisgah-view. His companion recalls him from this survey, and bids him look to the right, and see some of those things for which he was come thither. He turns, and beholds three huge wheels: two were stationary, the middle one in motion; and under each were many persons who had fallen to the ground, each having his name and history written on his forehead; but those under the farthestmost had their foreheads covered with a veil, so that the writing could not be read. His guide tells him that these are the yet unborn, the two standing wheels being the past and the future, and that which is in motion the present; she bids him approach the wheel of the past; and to beware that neither for friend nor foe, nor for love of his own country and her glory, he either feigns what is false, or robs history of what is true.

Each wheel had seven circles: an astrologer will understand the description better than a wheelwright;—and in each of these circles those persons were placed who were under the influence of the respective planets. Going therefore alternately to look at the past and the present, he sees successively the most distinguished persons in the circles of Luna, Mercury, Venus, Phœbus, Mars, Jupiter and Saturn. In the last of these the constable D. Alvaro de Luna is the prominent figure. The passage is curious; it relates how, during one of the many combinations which were formed against this great man, some of his adherents consulted a witch to know what the event would be. Lucan is closely imitated here; the dead body which is compelled by her charms to answer, told them that at last the constable would be overthrown and utterly destroyed. Upon this many made excuses to leave him, and forsook his service. Juan de Mena exclaims against the baseness of disloyalty, and triumphantly remarks that the witch had paltered with them in a double sense; for the copper statue of D. Alvaro which had been made for his own monument, had been broken to pieces by the infante D. Henrique, and thus the prophecy was accomplished. The commentator observes upon this passage, that the writer little thought it would one day be

more literally fulfilled; and indeed when D. Alvaro was so infamously put to death, the poet must have felt an additional pang at recollecting the vanity of his own predictions. As lions, he says, contrary to their usual nature, will prey upon carcases when they can find no other food, even so do the constellations sometimes change their courses, and when they find a man will not yield to their influence, they take their aspects from his higher power. The simile is clumsy, but there is no other passage of equal merit in the poem.

Morning now came on: seeing the dawn, he begins to consider whether all that he had seen was not a dream, and then turning to his companion he asks her to tell him the fortune of the king. Providence then briefly recapitulates the achievements of all the kings of Spain, in one continued eulogy upon Juan, saying that his actions are to obscure them all. The poet very properly wishes to hear a few particulars, but she vanishes: he tries to clasp her, and finds his arms are wrapping his own shoulders, and that the whole vision is dissolved; so he concludes by exhorting the king to accomplish these prophecies.

It is said that the king bade him add sixty-five stanzas to the poem, for this wise reason, that there might be just as many as there are days in the year; the story adds that this order was obeyed, and twenty-four are printed at the end of the poem as part of these. They contain some execrable flattery of Juan, and a very orthodox address to the deity; the rest is declamation against the factious nobles. There is no proof that they are by Juan de Mena, and there is some presumption that they are not; for had they been a fragment of the supplementary sixty-five, they would surely have shown some connection with the original which those stanzas were to lengthen out.

This poet has been extravagantly praised in our own country. It has been said that he unites the merits of Dante and Petrarca. *Omne ignotum pro magnifico*. Juan de Mena was a great poet in an age when there was no greater; but he was not beyond his age. This brief analysis has been given as a proof that he was utterly deficient in fancy; the scenery and machinery are despicable: his merits are exclusively what he may possess for his language; there is no glimpse of imagination, and scarcely a trace of feeling. Dante is over-valued; but the beauties which he has are of the highest order, they are meteors in a night of utter darkness. In the *Treientas* it requires a good

search to discover a glow-worm among the weeds, a fire-fly in a fog.

The comendador Fernan Nunez has written an elaborate commentary upon this poem, containing all that erudition which schoolboys now learn in the history of the heathen gods and at the end of the dictionary, but which in those days could only be collected from the original courses. Except therefore a few illustrations of allusions to Spanish history, it is of no value. The first note is curious; the poem opens thus:

Al muy prepotente Don Juan el Segundo,
upon which the commentator sagaciously remarks, that this appellation the second shows the difference between him and his grandfather king Juan the first.

Another poem of some length is *La Coronacion*, a feeble fiction in honour of the marques de Santillana. Juan de Mena has commented it himself, and prefixed a prologue, an exordium and four preambles. In one of these he expounds, for the benefit of unlearned readers, the title which he had given to this work, but which was suppressed when it was printed. The editors had good reason; it was *Calamicleos*, compounded of the Latin *calamitas*, and the Greek *κλεος*, which, says he, signifies a treatise upon misery and glory. This commentary is the perfection of formal pedantry: two, four, and sometimes eight and nine pages of the smallest possible print to explain the mysteries of a single stanza. First he divides the stanza into its different parts, then explains what each part is about; then comes an account of the fiction of the first of these parts, then the truth and history of it, then the application and morality, and this to each of the parts, of which there are sometimes five in a stanza of ten short lines.

The only remaining poem of any length is his *Tractado de Vicios y Virtudes*, which he left unfinished. It was unsuccessfully continued by Gomez Manrique a distinguished knight, and Pero Guillen who is styled the *gran trovador*. Jeronymo de Olivares, a knight of Alcantara, then took it in hand. He says, both in prose and verse, that while he was meditating so to do, and hesitating in doubt of his talents, Juan de Mena appeared to him, and told him he was let out a little while from purgatory to bid him fulfil his intention. He directed him to insert in the former part of the poem some speeches on the part of the Vices, as his father had advised when it was first written, then breathed into his ear and inspired him.

There are many editions of these poems: the

earliest is the small one of Zaragoza, 1515. This is less complete than the folio of Seville 1528, and than the small octavo of Antwerp 1552, which is the latest. A few lesser poems are scattered in the *Cancioneros*, and have never been collected. Two other works existed in manuscript in Nicolas Antonio's time, and probably are still preserved: the one memoirs of some of the noble families of Castille, written by command of D. Alvaro de Luna; the other thirty-six sections of the Iliad translated: what these divisions were is not stated, nor whether the translation was in verse or prose; but in the king's library at Madrid, there is an unfinished abridgement of the Iliad made by Juan de Mena at the king's command, but the manuscript is not the one which Nicolas Antonio describes.

One remarkable fact may be mentioned as connected with the life of this poet. When Juan II. was hunting one day near the town of Roam in Castille, there fell from the air a shower of stones, so light and spungy, that though some were as large as a half bushel they did not weigh half a pound, and could not hurt a man had they fallen on his head. Fernan Gomez de Ciudad Real, the king's physician, relates this in one of his letters, and adds that the king sent him with some of these stones to Juan de Mena.

He died in 1456 at Tordelaguna, and was buried in the parochial church of that town, in a sumptuous tomb which his friend the marques de Santillana erected. *Nic. Antonio. Sarmiento. Todas las obras del Famosissimo Poeta Juan de Mena &c. Anvers. 1552.—R. S.*

MENAGE, GILLES, a distinguished man of letters of the seventeenth century, was born in 1613 at Angers, of which city his father was a king's advocate. After having finished his early studies with reputation, he was admitted to the bar at Angers in 1632, and began to plead. In the same year he went to Paris, where he was likewise admitted as an advocate. He pursued his profession for some time, till at length, becoming disgusted with it, he adopted the ecclesiastical character so far as to be able to hold some benefices without cure of souls; and thenceforth he gave himself up entirely to literary pursuits, and fixed his residence in the metropolis. Through the means of Chapelain he was received into the house of cardinal de Retz, and soon made himself known as a man of wit and erudition. The freedom of his remarks upon several of those who frequented the same house involved him

in so many quarrels, that after some years he quitted it and took apartments in the cloyster of Notre Dame, where he held weekly assemblies of the learned, to which he gave the title *Mercuriales*. A prodigious memory rendered his conversation, though pedantic, yet entertaining and instructive from the variety of matter; and he was not deficient in wit and ingenuity to give it a seasoning. He was, however, overbearing and opinionative; and few scholars have passed their lives in the midst of more petty hostilities. His character of abbé was not, in his opinion, inconsistent with gallantry towards the female sex, though it is probable that this was chiefly limited to attentions and compliments. He was a professed admirer of Mesdames de Fayette et Sevigné. The former, whilst yet Mademoiselle de la Vergne, he celebrated in his poems by the unfortunately chosen name of *Laverna*, the Roman goddess of thieving, which gave occasion to a severe epigram, turning on the thought, that he had done well in adopting Laverna as the object of his vows, considering the perpetual larceny which he practised in the composition of his poems. It appears that he was not very well pleased to be regarded in the light of an *innocent lover*. Having one day paid a visit to Mad. de Sevigné as she was ready to go out upon some business, she asked him to get into the carriage with her; upon which, apparently jesting, but really piqued, he complained, that not contented with the rigour with which she treated him, she carried her contempt of him so far as to suppose no scandal could possibly arise from their being together. "Come, (said the lady) get in—get in: if you provoke me, I will go and see you at your own lodgings." Menage was in easy circumstances. He had sold a small paternal estate for a life annuity, enjoyed a considerable rent-charge upon two abbeys, and obtained a royal pension, which, however, like many of the bounties of Lewis XIV. to men of letters, was paid only a short time. He was thus enabled to cultivate literature in the way most agreeable to him, and to print some of his works at his own expence, which the booksellers might not have chosen to undertake. Admission into the French academy at the beginning of his career was precluded to him by his witty satire entitled "*Requete des Dictionnaires*;" and when he made interest for a place in it at a later period, a candidate who had more friends, though less learning, was preferred to him. It was a remarkable cir-

cumstance in his life, that having in advanced age experienced a considerable loss of memory, he afterwards recovered it again; both which occurrences he has recorded in a Latin hymn to *Mnemosyne*. He died at Paris in 1692, at the age of seventy-nine. Menage was a very various writer, with respect both to subject and language. His principal works are "*Dictionnaire Etymologique, ou Origines de la Langue Françoise*," first printed in 1650, and reprinted in 1750 with many corrections and additions by M. Jault in two volumes folio; this is accounted a performance of much utility, though in its first state abounding with false and absurd etymologies: "*Origines de la Langue Italienne*," 1685, folio, a similar work with respect to the Italian language, of which he had an uncommon knowledge for a foreigner; he was assisted in it by several members of the academy *Della Crusca*, of which he was an associate: "*Miscellanea*," 1652, quarto; a collection of pieces in prose and verse and in different languages, among which is his "*Requete des Dictionnaires*," one of the most ingenious pieces of literary raillery, directed against the dictionary of the French academy: an edition of "*Diogenes Laertius*" with valuable notes and corrections, *Amst.* two volumes quarto, 1692: "*Notes on the Poems of Malherbe*," added to an edition of that poet. "*Remarques sur la Langue Françoise*:" "*Anti-Baillet*," a satirical critique on that author, containing much wit and erudition with no small portion of ill-nature: "*Histoire de Sablé*:" "*Historia Mulierum philosophorum*:" "*Satirical Pieces against Montmaur the Greek Professor*," of which the best is his metamorphosis into a parrot: "*Poésies Latines, Italiennes, Grecques, & Françoises*:" with no real genius for poetry, Menage had a facility of versification derived from the abundance of poetical phrases that dwelt on his memory, which gave him more reputation when writing in a foreign language than in his own: "*Juris civilis Amœnitates*." After his death a "*Menagiana*" was compiled from notes of his conversation, anecdotes, remarks, &c. which was one of the most successful of the numerous "*Anas*," and was several times reprinted with augmentations. The last edition by M. de la Monnoye, in 1715, is in four volumes 12mo. *Bayle. Morevi. Nouv. Dict. Hist.—A.*

MENANDER, the most celebrated of the Greek comic poets, was born at Athens B. C. 342. His father's name was Diopithes, and his master in philosophy was Theophrastus.

Menander is considered as the introducer of the new comedy, which refined upon the grossness and licence of the old, and banished living and real characters from the stage. He is represented as possessing every part of a perfect dramatic writer; elegance of language, force and delicacy of sentiment, and the true and humorous delineation of character. The title of the poet of nature which we bestow on Shakespeare was certainly his due, according to the exclamation of Aristophanes the grammarian, "*O Menander and Nature, which of you copied from the workmanship of the other?*" Quintilian gives him the fullest praise for his strength and consistency in the display of the characters of his dramas; and Ovid dwells upon the same merit in enumerating this poet among those whose fame would be immortal.

Dum fallax servus, durus pater, improba læna,
Vivet; dum meretrix blanda, Menander erit.

From which passage we also learn what were the ordinary subjects of his plays; and Ovid elsewhere says, that "*there is no piece of the pleasant Menander without love*." Julius Cæsar, in calling the elegant Terence a "*half-Menander*," and at the same time lamenting his deficiency in the *xis comica*, implies that the Greek dramatist possessed the latter quality, together with the excellencies so much admired in the Roman. It is not extraordinary that the fame of such a man should extend as far as the Greek language; and Pliny the elder informs us that the kings of Egypt and Macedonia gave him pressing invitations to their courts, and even offered fleets for his conveyance. He preferred, however, a life of freedom in his native city. Yet his tastes and manners seem by no means to have been philosophical. He is called by Plutarch "*the chief priest of love*," and Suidas gives him the character of one "*mad after women*." Phædrus, in a curious, but unfortunately mutilated, fable, paints him as paying his compliments to Demetrius Phalereus at Athens, "*perfumed all over, with a flowing garment, and advancing with an affected and languid step*."

Menander composed 108 comedies, of which eight only gained the theatrical prize. His great rival was Philemon, to whom, upon a victory over himself, he once said, "*tell me honestly, Philemon, do you not blush at being preferred to me?*" It is said that the mortification he felt at this preference was the cause of his throwing himself into the harbour of Piræus, where he was drowned B. C. 293, in the fifty-second year of his age. It is extraordi-

nary that of an author so much esteemed nothing is come down to our time except some fragments, chiefly of the sentimental kind, and in general of a gloomy and querulous tenour; which, indeed, may have been only characteristic of the persons into whose mouth they were put. The plays of Terence, however, closely copied from the Greek theatre, will afford an idea of his manner. The fragments of Menander have been several times published. The most complete edition is that of Le Clerc, *Amst.* 1709, octavo. The editor's defective knowledge of Greek prosody led him into many mistakes, which were animadverted upon and corrected by Bentley in his "Emendationes in Menandri et Philemonis Reliquias," printed in 1713, under the name of Philoleutherus Lipsiensis. *Vossii Poet. Græc. Quintilian. Ovid. Monthl. Magaz. v. XIX.—A.*

MENARD, LEON, an historical writer, was born at Tarascon in 1706. He was probably brought up to the law, as he is entitled counsellor to the presidia of Nismes; but he seems to have devoted himself entirely to the studies of history and antiquities. He obtained a place in the Academy of Inscriptions and Belles Lettres, and from that time passed his life chiefly at Paris, where he died, in indigent circumstances, in 1767. The first work of this writer was a "History of the Bishops of Nismes," two volumes 12mo. 1737; which was the precursor of a publication, the product of many laborious years, "L'Histoire civile, ecclesiastique et littéraire de la Ville de Nismes," seven volumes quarto, 1750 et seq. In depth of research and abundance of curious matter this is surpassed by few topographical works; but its enormous bulk implies a prolixity that could not fail to prove revolting to readers in general. By way of relaxation from his serious labours, Menard composed a romance entitled "Les Amours de Callisthène et d'Aristoclie," first printed in 1740, and reprinted with additions in 1766. Its scene is laid in ancient Greece, and its principal merit consists in the delineation of Grecian manners. This last topic he treated on expressly in his "Mœurs et Usages des Grecs," 1743, 12mo., a work which did honour to his erudition and was read with avidity. He carried his enquiries into French history, and published a collection of "Pièces fugitives pour servir à l'Histoire de la France," three volumes quarto, 1748. He likewise published in 1750 a "Refutation of the Arguments of Voltaire against the Authenticity of the political Testament of Cardinal Richelieu." *Necrologe Franc. Nouv. Dict. Hist.—A.*

MENARD, NICHOLAS HUGH, a learned French Benedictine monk of the congregation of St. Maur, who flourished in the seventeenth century, was a native of Paris, where he was born in the year 1585. When he was very young he entered among the Benedictines at the abbey of St. Dennis; and at the age of twenty-nine he embraced the reform of St. Maur, of which he was one of the earliest members who became distinguished for erudition and critical skill. He died at Paris in 1644, about the age of fifty-nine. He was the author, or editor, of the following works, which display much profound learning, curious research, and judicious criticism: "Martyrologium Sanctorum Ordinis S. Benedicti," &c. 1629, octavo; "Concordia Regularum S. Benedicti de Aniana, &c." with the life of that saint, 1628, quarto; "Sacramentarium S. Gregorii Magni," 1642, quarto; "Diatriba de unico Dionysio," 1643, octavo; and he prepared for the press an edition of "the Epistle of St. Barnabas," in the original Greek from an ancient MS. in the abbey of Corbie, accompanied with the ancient Latin version, and illustrated with learned notes. This work was not published during father Menard's life-time, but was printed in 1645, quarto, under the inspection of father D'Achery, who wrote the preface to it. *Moreri. Nouv. Dict. Hist.—A.*

MENASSEH, BEN-ISRAEL, a very celebrated rabbi who flourished in the seventeenth century, was a native of Spain, where he was born about the year 1604. Some writers make him a descendant from the family of Abrabanel; but to this honour he lays no claim, when, in more than one of his writings, he says that his sons would be able to boast of it, on their mother's side. His father, after having been cruelly tortured by the Spanish inquisition, and stripped of his property, made his escape into Holland, with his wife and two sons, one of whom was the subject of this article. Here young Menasseh was placed under the tuition of a famous rabbi, called Isaac Usiel, and pursued his studies with such uncommon diligence and success, particularly in Hebrew and divinity, that at the age of eighteen he was judged fully qualified to succeed his tutor in the office of preacher and expounder of the Talmud, in the synagogue at Amsterdam. This post he occupied during several years, with very high reputation for learning and abilities, which excited the envy of the jealous rabbis, and created him many enemies; but he despised their calumnies, and

pursued his studies with increasing vigour and assiduity. He was not quite twenty-eight years of age, when he published, in 1632, in the Spanish language, the first part of his work, entitled, "*Conciliador, &c.*," of which, in the following year, a Latin version was published by Dionysius Vossius, entitled, "*Conciliator, sive de Convenientia Locorum S. Scripturæ, quæ pugnare inter se videntur, Opus ex Vetustis et Recentioribus omnibus Rabbiniis, magna Industria ac Fide congestum*," quarto. This work, with the exception of such passages as were dictated by the author's Jewish prejudices, is entitled to very high commendation, on account of the intimate acquaintance with the Old Testament writings; profound skill in the Hebrew language, and judicious criticisms and conjectures, original as well as selected from the most valuable labours of preceding doctors, which it displays. It deservedly procured the author the admiration and esteem of all the learned, both Jews and Christians. Grotius, in particular, in a correspondence which he maintained with the author, acknowledged his high opinion of its merits, and strongly recommended it to the notice of biblical scholars. This part of the work is confined to the Pentateuch, and was followed by a second part, containing the earlier prophets, and the books of Joshua, Samuel, and Kings, with additions to the preceding; a third part, including the later prophets, with additions to part two; and a fourth, comprizing the remaining books of scripture. These three parts, however, were not published till after the author's death; the second part appearing in 1681, in the Spanish language, and the others at subsequent periods.

R. Menasseh had confined himself to the pursuit of his theological and literary studies till he was thirty-five years of age, when the expences of his growing family, to which the salary of his appointment was very inadequate, obliged him to engage in the mercantile line. By this means much of that time was necessarily occupied in business, which he would have devoted with greater satisfaction to the study of philosophy and the sacred scriptures. He also set up a printing press in his own house, at which he printed three editions of the Hebrew Bible, and a number of rabbinical books, in the Hebrew and Spanish languages, of which some account may be seen in the first of our authorities. Under the protectorate of Cromwell he came over to England, in order to solicit leave for the settlement of the Jews in this country. On this

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account Bartolucci accused him of unworthily taking advantage of the civil wars in England, to secure that privilege for his nation. On the other hand, a Jewish historian affirms, that he was invited over by Cromwell and his parliament, in order to treat of that affair. Be the truth what it may, it was certainly natural, and commendable in him to endeavour to procure such an advantage for his people; and we have no evidence of his having had recourse to any dishonourable measures, in the pursuit of that object. In England he met with a favourable reception from Cromwell and the parliament, and succeeded, if not to the full extent of his wishes, yet in obtaining greater privileges for his nation than they had ever before enjoyed in this country. Here he also published, in 1656, his "*Apology for the Jews*," in the English language, in which he satisfactorily exploded many calumnies which were propagated against them, particularly those of their crucifying, and using the blood of Christian children at their passover. This piece was afterwards reprinted in the second volume of the collection of scarce and curious tracts, entitled, "*The Phoenix, &c.*" He died at Amsterdam, most probably about the year 1659, and left a son, who inherited his press, and employed it in printing some of his father's works. R. Menasseh was respected for his erudition, liberality, and excellent moral character, by the Christians as well as his own people, and lived in habits of familiar intercourse and correspondence with some of the most learned men of his time, particularly the Vossii, Barlaeus, Episcopius, and Grotius. Of his numerous productions, in different languages, published either by himself or after his death, the following are the principal, exclusive of the "*Conciliador*," and "*Apology*," already noticed: "*A Spanish Bible*," 1630; "*The Pentateuch*," in Hebrew, with a Spanish version, and notes, 1646, octavo; "*El Tesoro dos Dinim*," or "*Treasury of Rites*," in Portuguese, being an abridgment of the *Mishnah*; "*La Economía, &c.*" in Spanish, relating to questions concerning marriage, the condition of children, and the division of estates; "*On the Resurrection of the Dead*," in three books, 1636, 12mo, published both in Spanish and Latin; "*On Adam's Fall, and the Frailty of human Nature*," 1642, quarto, both in Spanish and Latin; "*Of the Hope of Israel*," dedicated to the parliament of England, 1650, octavo, published originally in Spanish, and afterwards translated into Rabbinical Hebrew, German, and English, one object of which is to prove that

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the ten tribes are settled in America; "Problemata XXX. de Creatione," 1636, octavo; "De Terminis Vitæ Lib. III.;" "Sepher Phene Rabbah," or Hebrew index of all the places in scripture which are explained in the "Midrash Rabbah," or large comment on them, alphabetically digested, 1628, quarto; "Sod Yesharim," or, "Secret of the Righteous," a treatise on the secrets of nature, or natural magic, from the writings of Christians, 1649; "Nishmath Chajim," or, "Breath of Life," a treatise on the nature and immortality of the soul, in which the doctrine of the *Metempsychosis* is laboriously attempted to be established, 1652, quarto; "Shaphah Berurah," or, "Pure Lip," a treatise on Hebrew Grammar, &c. For the titles of his other published or unpublished works, we refer the reader to *Wolffii Bibl. Hebræa: Basnage's Hist. of the Jews*, b. viii. ch. 32. *Moreri. Med. Un. Hist.* vol. IX. ch. 39.—M.

MENCKE, LEWIS OTHO (Lat. *Menckenius*), born in 1644 at Oldenburg in Westphalia, was the son of a tradesman and senator of that city. After studying at Bremen and Leipzig, he visited several of the universities of Germany and Holland, exercising his talents in metaphysical disputation, and giving lectures on that topic. Returning to Leipzig, he was appointed to the chair of moral philosophy in that university in 1668, and in 1671 took his licence in theology. He was five times rector of the university, and occupied his post as professor till his death in 1707. He was the editor of several learned works from the Leipzig press; and was the planner of the periodical work, called the "Leipzig Journal," or, "Acta Eruditorum," of which, assisted by other men of letters, he published thirty volumes. His own writings were some pieces in jurisprudence and metaphysics, and a treatise on the origin of the house of Hohenzollern. *Moreri.*—A.

MENCKE, JOHN BURCHARD, son of the preceding, was born at Leipzig in 1674. He distinguished himself at an early age by his proficiency in literature, and at the age of nineteen published a Latin dissertation on the consecration of emperors and empresses as proved by medals. He travelled for improvement into Holland and England, where he formed many connections among the learned. In 1699 he was made professor of history at Leipzig; and applying with great ardour to the study of jurisprudence, he took the degree of doctor of law at Halle in 1701. He afterwards gave instructions in the study of history; and

in 1708 he was appointed to the post of historiographer, and in the next year of counsellor, to Frederic Augustus king of Poland. He was an associate of the Royal Societies of London and Berlin. He died at Leipzig in 1732. The reputation of John Burchard Mencke surpassed that of his father, on account of a number of learned publications on historical and philosophical topics. One of the most remarkable of these consisted of two Latin declamations "De Charlataneria Eruditorum," a copious and interesting subject, to which he by no means did justice. Not erudition alone, but a truly philosophical spirit and acute discernment, would be required for such a topic. His work was, however, much read, and translated into various languages. He planned and had a considerable share in a German "Dictionary of Learned Men," printed at Leipzig, 1715, folio. His principal undertaking was a collection of the German historians, under the title of "Scriptores rerum Germanicarum, speciatim Saxonicarum," three volumes folio, 1728, 1730. He gave an enlarged edition of Lenglet's "Methode pour etudier l'Histoire;" and after the death of his father he continued the "Leipzig Journal" to thirty-three more volumes. *Moreri.*—A.

MENDELSON, MOSES, a very celebrated Jewish philosopher and elegant writer in the eighteenth century, was born at Dessau in Anhalt, a principality in the circle of Saxony, in the year 1729. His earliest instructions he received from his father, who was a Jewish schoolmaster: and though this may at first seem to have been a favourable circumstance to a youth desirous of knowledge, yet it will be differently estimated by those who consider what is chiefly taught in Jewish schools. Such seminaries, formed merely for the youth of the Jewish nation, are in their very constitution adapted to tutor them in systematic barbarism; the summit of Hebrew studies closing with an introduction to that vast collection of puerile legends, and still more puerile superstitions, the Talmud. Young Mendelson, with a great appetency for instruction, was not at first undelighted with the scanty portion which he could collect even from this source. Ardent and assiduous in reading the writers who have undertaken to illustrate it, he soon, however, distinguished from the labours of rabbinical dreamers the works of the celebrated Maimonides, which he studied with the closest attention. But his incessant and untired application proved so injurious to

his health, and so powerfully excited the irritability of his naturally tender and delicate frame, that, at the age of ten years, he was attacked by a nervous disorder of a very peculiar nature; and all his future life may be termed a protraction of sensibility. It was also his misfortune, that he seemed to be destined to a life of extreme poverty. So miserable was the penury of his father, that when Moses had arrived at the age of fourteen, he could maintain him no longer, and was under the necessity of sending him from home to seek the means of subsistence. With this view young Mendelsohn travelled on foot to Berlin, where he lived for several years in indigence and obscurity, and frequently in want of the necessities of life. At length a rabbi, who knew his father, employed him in transcribing MSS.; and this man initiated him into the mysteries of the theology, the jurisprudence, and scholastic philosophy of the Jews. Afterwards, we are informed, a wealthy Jew gave him an apartment and diet in his house. From another account we learn, that he entered as a clerk into the counting-house of one of his own nation, in which he greatly recommended himself by his capacity and integrity in business; and that he became himself a petty merchant. The study of philosophy and literature, however, was his favourite occupation, to which he devoted the time which he could spare from those pursuits which were necessary to secure him the means of support.

The disadvantages of Mendelsohn's humble lot, and the fervours of study, were by degrees alleviated and animated by the consolations of literary friendship. The first strict intimacy which he formed was with a Polish Jew, of the name of Israel Moses. He had been the master of a little Jewish school, and had been persecuted by the bigots of his town, for indulging to freedom of enquiry, and the love of philosophy. This person conversed and composed in no other language than the Hebrew; and with this feeble instrument of human reason, Mendelsohn declared, that he had become so acute a mathematician, that he discovered, without other aid, the most important demonstrations. He was also an able naturalist; possessed a taste for the fine arts; and had a fruitful poetic genius. He voluntarily undertook to become Mendelsohn's literary instructor, and taught him Euclid by his own Hebrew version. The singular spectacle of two young rabbis circumstanced as they were, sitting in the corners of retired streets, the one

with a *Hebrew Euclid*, instructing the other who was one day to be classed among the most eminent literati of his country, may instruct youthful and indigent philosophers, that the cold touch of poverty can never palsy the sublime efforts of resolute genius. This intercourse between our young philosophers, however, was not of long duration: for the calumnies propagated against Israel Moses having occasioned his expulsion from the communion of the orthodox, he became the victim of a gloomy melancholy and despondence, which terminated in a premature death. His loss, which was a heavy affliction to Mendelsohn, was afterwards in some measure repaired by the friendship of Dr. Kisch, a Jewish physician, who afforded himself essential assistance. By his advice our author applied to the study of the Latin language, and was supplied by his benevolence with a dictionary and other books which he was too indigent to purchase. Dr. Kisch also had the uncommon kindness to devote, during the space of six months, some hours every day to the instruction of a scholar, whose great capability of intellect he had the discernment to discover. Mendelsohn was soon enabled to read Locke in a Latin version; but with unspeakable labour. Being compelled to seek for the meaning of every single word, hours were wasted on pages; and when words were collected, he had then to arrange periods, and, at the same time, to unite in his mind the metaphysical ideas. As Mirabeau expresses it, he did not so much *translate*, as guess, by the force of meditation. This prodigious exercise of his intellectual powers, no doubt contributed to invigorate and strengthen, though it necessarily retarded his progress.

In the year 1748, Mendelsohn became acquainted with another literary Jew, Dr. Solomon Gumperts, who had added to his professional studies a knowledge of the mathematics, and was well acquainted with modern languages. This gentleman introduced him to a literary circle, by an intercourse with whom his stores of knowledge rapidly increased, and his mind was enlarged. He now applied himself to the study of the living languages, and chiefly to the English, that he might read his favourite Locke in his own idiom. In the number of his literary acquaintance was the celebrated Lessing, who, as the abbé Denina informs us in his "*Prusse Littéraire*," assisted and aided him in his Latin studies. The scholar amply repaid the efforts of his master: for he soon became his rival, and his associate;

and after his death the defender of his fame, even at the expence of his own life. According to Denina, Mendelsohn commenced author in 1752; but it does not appear from our authorities which was the first of his publications. Among the earliest of them were, a translation of "Rousseau's Essay on the Inequality of Men," a little dissertation "On the Sensation of the Beautiful," and a volume of "Philosophical Dialogues." The count de Mirabeau tells us, that these dialogues were published in 1775, and were the first fruits of his connection with Lessing. Denina, in his "Dry Catalogue of dry Authors," further says, "that Lessing assisted him in all his productions; at least Mendelsohn composed with him the Philosophical Dialogues." This statement the friends of the latter deny, maintaining that it conveys a malignant insinuation; and to prove that the dialogues were the compositions of Mendelsohn, they appeal to the silence of Lessing on the subject, and particularly to this circumstance, that they bear the marks of our philosopher's defects at this period of his literary life: defects derived from his poverty, his Jewish education, and his numerous impediments in literature. In these dialogues Mendelsohn followed the philosophical system of Baumgarten and Wolff, his genius not being yet emancipated from the bonds of authority. It was, however, the style in which they were written that constituted their principal attraction. At that time the German language was in a neglected and unpolished state; and the lucidity, precision, and elegance of our philosopher appeared to great advantage. He now associated himself with Lessing, Abbt, Ramler, and Nicolai, in conducting a periodical work, entitled, "The Library of Belles Letters," which was a kind of a review of works in that branch of learning, with original correspondence, and attained such a degree of celebrity, as to form an epocha in German literature. In the year 1764, Mendelsohn was rewarded with the prize of the Berlin academy, for his "Essay on the Evidence in Metaphysical Science." In 1767, he published his "Phædon, a Dialogue on the Immortality of the Soul," in the manner of that of Plato, but presenting us with the arguments of modern philosophy, stated with great force and perspicuity, and recommended by the charms of elegant writing. It is said to be the most curious disquisition that has appeared on such an abstract and sublime topic; and it soon spread the author's celebrity throughout lite-

rary Europe, who by some of the periodical writers was styled the *Jewish Socrates*. Among the various versions of it, one was published in French, by M. Junker, in 1773; and another in English, by C. Cullen, in 1789.

Mendelsohn, in the next place, employed himself in composing elementary books for the use of the youths of his neglected nation, which he was anxiously desirous of rescuing from its degraded character. One of his productions, entitled, "Ritual of the Jews," Mr. Dohm informs us was written by the advice, and under the direction of the chief rabbi, Hirschel Levi. A subsequent publication of his, however, entitled, "Jerusalem," shewed that he was no slave to sacerdotal authority, and gave no little offence to the orthodox among his own people, as well as to many in the Christian world. It attacked hierarchical power with great freedom and energy, and among other bold opinions, maintained that the Jews have a revealed law, but not a revealed religion; that opinions are not subjects of revelation; and that the only religion of the Jewish nation is that of nature. This work exposed him to the animadversions of Jewish rabbis, catholic priests, and protestant divines, in Germany, France, and Switzerland, and thus involved him in a religious controversy, which proved particularly oppressive to his nervous frame. Among others, the celebrated Lavater, the physiognomist, entered the field against him, in a dedication to his German translation of "Bonnet's Enquiry into the Evidences of Christianity;" which was addressed to Mendelsohn, and called upon him either to confute that book, or to acknowledge his conviction of the truth of its arguments. Mendelsohn wanted fortitude, or did not think it safe for himself and his nation, to stand forth the champion of a system of natural religion, which, as we have already observed, he considered the Mosaic code solely to be, since it might be construed into an attack upon Christianity. Besides, he could not promise himself the protection of the king of Prussia, whose favour he had not been able to obtain. Frederick is well known to have entertained the strongest prejudices against all German writers, and he could not believe that a Jew, and a Jew who wrote in the German language, was a person either to be admired or countenanced. Mendelsohn also had written an elaborate work on the immortality of the soul, which the king thought very absurd; and he had incurred his majesty's displeasure, by op-

posing the degradation of the national language, when Frederic ordered all literary compositions to be written in the French idiom. If, therefore, by taking up the challenge, he should subject himself to a prosecution, the king might leave him at the mercy of his enemies. For these reasons he would not venture to reply to Bonnet; but to suffer so public a challenge to pass by unnoticed, might have the appearance of giving up his cause. He, therefore, published "A Letter" to Lavater, remarkable for its pathetic remonstrance, and calm dispassionate reasoning. On this occasion M. Bonnet himself corresponded with our philosopher, in the benevolent character of a pacificator between him and the Swiss divine; and the latter was so liberal as to acknowledge, that his zeal had misled him, and that his challenge was inconsiderate.

Scarcely had our philosopher seen this controversy closed, before his quiet was disturbed by another, which produced an agitation of mind that hastened his death. Having lost his beloved associate Lessing, M. Jacobi, a German writer, informed him in a private letter that his friend, with whom he had passed some days before his death, declared to him that he had completely adopted the principles of Spinoza. This Jacobi concluded, that therefore all philosophy terminates in the grossest spinozism; and that we can only extricate ourselves from the labyrinth of metaphysics, by submitting our reason to implicit faith. To the letter of Jacobi Mendelsohn wrote a private reply, intended to explain and exculpate the sentiments of his departed friend. A correspondence on the subject was industriously kept up by Jacobi, who, without the consent of Mendelsohn, took the unwarrantable liberty of publishing the private letters which had passed between them. This base conduct excited in Mendelsohn agonies of sensibility. He was again menaced by a theological controversy; and the reputation of Lessing was cherished by him as his own. At length, he roused all his powers, and produced a piece which is said to contain a masterly refutation of Jacobi, and a satisfactory defence of the character and principles of his deceased friend; but with this effort his faculties expired. The agitation of mind occasioned by this controversy, exhausted his feeble and too sensitive frame. Zimmerman, who knew him well, informs us, that his whole nervous system was deranged in an almost inconceivable manner. Resignation and docility tempered his infirmities. He was

placid in pain; but whenever he protracted his studies to an unusual hour, or when deeply engaged in a profound discussion, a strong fainting fit was the consequence of his intellectual exertion. He would sometimes retire suddenly from such conversations, to avoid the danger, of fainting. "In these moments," says Zimmerman, "it was his custom to neglect all study, to banish thought entirely from his mind!" A physician asked him how he employed his time if he did not think? "I retire," said Mendelsohn, "to the window of my chamber, and count the tiles upon the roof of my neighbour's house." He died in 1785, when about fifty-seven years of age, esteemed by persons of the most opposite opinions, on account of the excellence of his character, and his mild, modest, obliging disposition. When his remains were consigned to the grave, he received those honours from his nation which are commonly paid to their first rabbis; and, contrary to an imprudent custom prevalent among the Jews, of burying their dead before sunset, his interment was delayed till twenty-four hours after he expired. In the preceding sketch we have given the titles of all his productions which we have seen particularly mentioned, excepting the first part of his "Morning Hours, or, Discourses on the Existence of God," published a little before his death; and his German translation of "The Psalms of David," published in 1783. *Monthly Magazine for July 1798. Gent. Mag. for Jan. 1788. English Encyc.—M.*

MENDOZA, DON INIGO LOPEZ DE, SENOR de Hita y Buytrago, first marques de Santillana, and Conde del Real de Manzanares.

This distinguished ornament of a distinguished family was born in Carrion de los Condes, a town of his mother's patrimony, August nineteenth, 1398: in 1418 he married Dona Catalina de Figueroa, and died in 1458. During the factious and disgraceful reign of Juan II. his courage was conspicuous, and his prudence still more so, as he aggrandized himself without injuring his reputation. The political events of his life are, however, too unimportant and too uninteresting to require or justify narration here. He is here mentioned as an early patron and contributor to the literature of his own country.

His works are, 1. *Los Proverbios de Inigo Lopez de Mendoza, con su glosa*, maxims of morality in verse, written by desire of Juan II. for the instruction of his son prince Henrique.

Ten editions of this book have been printed, if not more, and still it is one of the rarest in the language. 2. *Refranes que dicen las viejas tras el bugeo*, proverbs which old women repeat by the fire-side: an alphabetical collection made also at the king's request, and supposed to be the oldest collection in any modern language. They have been republished by D. Gregorio Mayans y Siscar, in the first volume of the *Origenes de la lengua Castellana*. 3. *Proemio al Condestable de Portugal, sobre las Obras*. This is a letter addressed to D. Pedro, son to the Infante D. Pedro of Portugal, and a son not unworthy of so excellent a father. The Catalonians when in rebellion against Juan II. of Aragon, if that word may be applied to men engaged in the best of all causes, invited D. Pedro to be their king; and Juan, who had not spared even his own children, got rid of him by poison. In the happier years of his family he had applied himself to poetry, as his father had done before him, and this letter which the marques sent with a collection of his own poems, as requested by Pedro, is one of the most valuable documents for the literary history of Spain, as it contains an account of all the Spanish poets whose works the writer had either seen or heard of. It is inserted with copious notes and a life of the marques in the first volume of the *Coleccion de Poesias Anteriores al Siglo XV.* by Sanchez.

Many of the marques's poems are in the *Cancionero General*; others exist in manuscript; among them is a poem upon the creation consisting of 333 stanzas, in the same metre as the *Treientas* of his friend Juan de Mena. He first introduced the sonnet into Spanish poetry, an honour claimed either falsely or ignorantly by Boscan; to whom, however, and to his friend Garcilaso, the triumph of the Italian over the vernacular metres is certainly to be attributed.—R. S.

MENDOZA, D. DIEGO HURTADO DE, a younger son of D. Inigo Lopez de Mendoza, second count of Tendilla and first marques de Mondejar, was born in the city of Granada about the year 1503; and there, during his childhood, he acquired a practical knowledge of Arabic, which he afterwards perfected by study, and continued to cultivate through life. At Salamanca he went through the usual course of studies and became a good Greek scholar; then served in the Italian wars. But in the winters, and during every cessation of arms, he went to Rome or Padua, or some other Italian university, where he could enjoy and profit by the

society of learned men. Charles V. employed him as ambassador in the most important and most difficult transaction of his reign, at Venice, at the council of Trent, and at the papal court. At Venice he exerted himself to recover Greek MSS.: for this purpose he sent Nicolaus Sophianus into Greece; and when some person for whom Solyman was particularly interested had been taken prisoner, ransomed him at a great price, and set him free, and asked in return only that the Venetians might freely import grain from the Turkish dominions, and that he himself might be permitted to search for manuscripts. Solyman, more in the spirit of the Abbassides or the Spanish Omniades, than of the Ottomans, sent him six chests full; and thus D. Diego was the means of recovering some of the writings of St. Basil the Great, and of Gregory Nazianzen, the worthless works of Cyril of Alexandria, and the more valuable remains of Archimedes, of Hero, and of Apian; all these, with copies also of cardinal Besaron's and of other collections, he left to the Escorial library.

D. Diego was superseded at Rome in 1551, for some political reasons, to satisfy the papal court. He did not return to his own country till three years afterwards. He continued some years one of Philip's counsellors, but in little favour; and when in the sixty-fourth year of his age, was banished from the court. We may wish, and it is probable he himself wished, that he had been banished sooner; for he was a learned man, a good man, and a wise man; and state affairs in which wisdom and goodness were so little concerned had too long detained him from those higher and better employments for which Heaven had qualified him. He retired to Granada, and there, upon the spot, composed his history of the war against the Moriscos; there also he amused himself with literature during the remainder of his life. In 1574 he obtained leave to return to Madrid, and died in a few days after his arrival there.

None of his works were published during his life-time; and if it be true that he had paraphrased the whole of Aristotle as is said, though upon doubtful authority, the greater part has never been edited. The mechanics of Aristotle it is certain that he translated. His political commentaries are more to be regretted; unquestionably they must have been of the highest value. A volume of his poems was published at Madrid 1610, by Juan Diaz Hidalgo, the king's chaplain, who suppressed

the comic and satyric pieces, which were numerous. His history was published in the same year by Luis Tribaldos with this title; *Guerra de Granada, hecha por El Rey de España Don Felipe II. nuestro Señor, contra los Moriscos de aquel Regno sus rebeldes*. Part of the third book having been lost, was supplied by the Conde de Portalegre, D. Joam de Silva. It was reprinted at Lisbon 1627, Madrid 1674, and Valencia 1776. This is an admirable work; the best specimen of historical composition in the Spanish language, the best imitation of the Latin historians that has ever been produced. It has also other and greater merits than those of composition. D. Diego was thoroughly acquainted with the events which he recorded, and has related them with the strictest impartiality.

The story of Lazarillo de Tormes, which has been translated into almost every European language, is attributed to this excellent author, as a youthful work, written at Salamanca. Others impute it to Juan de Ortega, a Jeronymite. *Nic. Antonio. Capmany.—R. S.*

MENEDEMUS, a Greek philosopher of the Eliac school, who flourished towards the close of the fourth century B. C. was a native of Eretria in the island of Eubœa. Though a descendant from a noble family, his circumstances were so reduced that he was obliged to support himself by manual labour, either at the occupation of a tent-maker or a mason, it is uncertain which. Among his fellow-labourers was Asclepiades, a Phliasian, with whom he contracted an early intimacy, which grew into an ardent and steady friendship, compared by Diogenes Laertius to that of Pylades and Orestes. These friends possessing congenial minds, formed more for study than mechanical employments, determined to devote themselves to the pursuit of philosophy. With this design they went to Athens, and diligently attended the lectures of Plato in the academy. Not long after their arrival at this city, as they had no visible means of subsistence, in conformity to a law of Solon they were summoned before the court of Areopagus, to give an account of the manner in which they were supported. Upon this, at their request, the keeper of one of the public prisons was sent for, who gave evidence, that every night these youths went among the criminals, and by grinding with them, earned two drachmas, which were sufficient for their frugal maintenance, and enabled them to devote the day to the study of philosophy. Struck with admiration at the ex-

traordinary avidity for knowledge which their conduct displayed, the magistrates dismissed them with great commendation, presenting them at the same time with two hundred drachmas. They met also with several other patrons, by whom they were liberally supplied with whatever was necessary to enable them to prosecute their studies. From Athens, Menedemus, most probably accompanied by his friend, went to Megara, where he attended upon the instructions of Stilpo; of whose manner of teaching, free from all scholastic forms and arts, he expressed his approbation by giving him the appellation of *the liberal*. Quitting Megara, Menedemus repaired to Elis, where he became a disciple of Phædo, who had established a school in that place upon the Socratic model. Upon the death of Phædo he became his successor in that school, which he transferred from Elis to his native city; whence it obtained the name of Eretrian. Here he taught, with high reputation, the simple doctrines and precepts which Phædo had received from Socrates. In his school he observed that freedom of manner which he commended in Stilpo: for his hearers were not, according to the usual practice in such places, formally seated on benches around him; but every one attended in whatever posture he pleased, standing, walking, or sitting. Menedemus was distinguished by great readiness and versatility of genius; was fluent and vehement in dispute; delivered his opinions with the utmost freedom; and inveighed with great severity against the vices of others, while he secured universal respect by the purity of his own manners.

When Menedemus opened his school at Eretria, his countrymen treated him contemptuously, and, on account of the keenness and ardour with which he disputed, frequently branded him with the appellation of cur, and madman. Afterwards, however, when his character was better known to them, he possessed their esteem and confidence in so high a degree, that they placed the government of the city in his hands, and employed him on several successive embassies, to Ptolemy, Lysymachus, and Demetrius, kings of Macedonia. These trusts he discharged with fidelity, and greatly to his country's advantage, and with such disinterestedness, that he persuaded his constituents to receive back one fourth part of the two hundred talents which were assigned him as an annual stipend. He was greatly respected by Antigonus, king of Macedonia,

who entertained a personal regard for him, and professed himself one of his disciples. By the honour which he received from his intimacy with this prince, he excited the envy of some of his countrymen, who accused him of a design to betray their city into the hands of Antigonus. To escape the hazards arising from the prejudice which this accusation created against him, Menedemus withdrew to Oropus in Bœotia; and afterwards took refuge with his family under the protection of Antigonus. Here grief, on account of the unjust treatment which he had received, and disappointment at not being able to prevail on that prince to restore the lost liberties of his country, preyed upon his spirits, and induced him to hasten his end by abstaining from food for several days. He died about the 124th Olympiad, or in 284 B. C. in the eighty-fourth year of his age. Menedemus observed the strictest moderation in his manner of living; and though he gave frequent entertainments, at which many philosophers and men of distinction were present, their fare was simple and frugal, consisting chiefly of vegetables. The principal treat which he was solicitous to provide, was liberal, improving conversation. He survived his friend Asclepiades; but retained the same regard for his memory, which he had formerly for his person. A favourite servant of his coming late to the house of Menedemus, was refused admittance by the servants; but our philosopher ordered them to admit him, observing, that Asclepiades, though dead, had still the power of opening his doors. Being invited to supper one evening by a person who had covered his table with unlimited profusion, Menedemus silently reproved his folly by only eating olives. Hearing one of his acquaintance observe, that it must be a great happiness to enjoy whatever we desire; he replied, "it is a greater to desire nothing but what is proper for us." The subject of this article is to be distinguished from MENEDEMUS, a Cynic philosopher, who was a native of Lampsacus, and lived under the reign of Antigonus, king of Macedon. The peculiarities of the Cynic sect had at this time been carried to an absurd and ridiculous extreme. At first, its members being no more than severe public monitors, commanded attention and respect; but their freedom of censure having now degenerated into scurrility, the order was gradually sinking into disesteem and contempt. Had any circumstance been wanting to complete its disgrace, the conduct of Me-

nedemus was peculiarly adapted to that purpose. In him the spirit of the sect degenerated into what can scarcely be distinguished from downright madness. Dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the Zodiac, with tragic buskins on his legs, with a long beard, and with an ashen staff in his hand, he went about like a maniac, saying, that he was come from the infernal Gods, to take cognizance of the offences of mankind, and to make a report of them. *Diogenes Laert. lib. ii. cap. 18. et lib. vi. cap. 9. Stanley's Hist. Phil. part iv. & vii. Enfield's Hist. Phil. vol. I. book ii. chap. 7. & 10.—M.*

MENELAUS, king of Sparta, famous in semi-fabulous history for his share in the Trojan war, was the son of Atreus, king of Argos, and brother of Agamemnon. He married the most celebrated beauty of Greece, Helen the daughter of Tyndarus, king of Sparta, and in her right succeeded to the crown of that country. According to the most probable account of the origin of the Trojan war, Paris, the son of king Priam, induced by the fame of Helen's beauty, paid a visit to the court of Menelaus, where he was hospitably received. During his stay, Menelaus was obliged to take a voyage to Crete; and the faithless Trojan made use of the opportunity to carry off Helen, together with all the treasure and rich moveables he could lay his hands upon. This injury was made a common cause by the petty kings of Greece, who, with a powerful army under the command of Agamemnon, laid siege to Troy. Menelaus was present as one of the confederates, and is represented by Homer rather as a subordinate than a leading character among them. On the reduction of Troy, Deiphobus, who had succeeded to Paris in the possession of Helen's person, was made a sacrifice to the husband's resentment, and the nuptial tie was renewed with mutual complacency. Menelaus differed with his brother respecting the plan of their return to Greece; and parting from the fleet, was driven by tempests to the coast of Egypt, where he and Helen were hospitably entertained by the king of the country. After a considerable stay there, they got back in safety to Sparta, where Telemachus is represented in the Odyssey as finding them living in peace and prosperity. Menelaus is said to have been succeeded in this kingdom by two illegitimate sons, who were expelled by Orestes, son of Agamemnon. *Homer. Univers. Hist.—A.*

MENELAUS, a celebrated mathematician who flourished under the reign of the emperor Trajan, was of Grecian extraction, and a native of Alexandria. He is called a geometer by Ptolemy, who informs us, in the sixth book of his "Almagest," that he made astronomical observations at Rome in the first year of Trajan, corresponding with the year ninety-eight of the Christian era. He is thought to be the Menelaus whom Plutarch has made an interlocutor in his dialogue "De Facie quæ in Orbe Lunæ apparet." He was the author of three books "On Spherics," or spherical Figures, which has descended to modern times through the medium of the Arabic language. Of this work father Mersonne edited the first Latin version at Paris, in 1664, in quarto, from a corrupt copy, with the requisite corrections, restorations, and additional illustrative propositions. This treatise in Arabic is inserted by father Labbé in the first volume of his "Nov. Catal. Manuscriptorum." *Fabri- cii Bibl. Græc. vol. II. lib. iii. cap. v. sect. 17.—M.*

MENESTRIER, JOHN BAPTIST LE, an able antiquary, was born at Dijon in 1564. He was king's counsellor, secretary of the chamber, and provincial comptroller of the artillery for the duchy of Burgundy. He rendered himself famous in his time for his acquaintance with the remains of antiquity, of which he gave a proof by his work entitled "Medailles, Monnoies, et Monumens antiques d'Imperatrices Romaines," 1625, folio. After his death, which happened in 1634, there was published "Medailles illustres des anciens Empereurs et Imperatrices de Rome," 1642, quarto, by the same author. Neither of these works are in much esteem among the modern students of the numismatic science. A *Claude le Menestrier*, also of Dijon, and a contemporary of the former, was likewise attached to the study of antiquity, and became keeper of the Barberini museum. He wrote "Symbolica Dianæ Ephesiæ Statua explicata," 1657, quarto. *Moreri.—A.*

MENESTRIER, CLAUDE FRANCIS, a Jesuit, distinguished by his various works on heraldry, decorations, public ceremonials, &c. was born at Lyons in 1631. He entered at an early age into the society of Jesuits, where he acquired a great knowledge of languages and polite literature. His particular turn was to the study of history, with all that relates to family distinctions, and the monuments of antiquity in earlier and later periods. He was assisted in his pursuits by an uncommon strength of memory; concerning which it is related, that

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when queen Christina passed through Lyons, she tried him with causing to be read before him three hundred words, the strangest and most unconnected that could be found, which he repeated without missing in the same order. He travelled into most of the countries of Europe, every where augmenting his stores of knowledge: nor did he confine himself to secular studies, but rendered himself a master of the scholastic theology taught in his church, by which he was enabled to make a figure in disputations with the Protestants, and in pulpit harangues. He was, however, most famous for his talents in planning and arranging all kinds of festive exhibitions, sacred and profane, from the entry of a prince to the canonisation of a saint. His invention in these matters was inexhaustible; and he enriched all his designs with such an abundance of devices and inscriptions as amply proved the extent of his reading. He was likewise very happy in decyphering old mutilated inscriptions, blazoning coats of arms, explaining allegorical paintings and sculptures, and in all the operations of antiquarian science. On all the points above mentioned he was frequently consulted, and obtained great honour by his success. He died in 1705, at the age of seventy-four. The principal works of father Menestrier were "Histoire Civile ou Consulaire de la Ville de Lyon," 1693, folio: "Eloge historique de la même Ville," quarto: "L'Histoire du Règne de Louis le Grand par les Medailles, Emblemes, Devises, &c.:" "Methode du Blason:" "La Philosophie des Images:" besides a great number of tracts on devices, medals, tournaments, carousals, decorations, ballets, &c. *Moreri.—A.*

MENEZES. Some needless repetition may be avoided by classing all the authors of this family under their common name. It is the name of the Condes de la Ericeira, a noble house in Portugal, in which the love of literature united with literary talents continued to be hereditary for many generations, and longer, perhaps, than in any other instance upon record. At the end of one of their works the *Bibliotheca Ericeriana* is published, not the catalogue of the library, but of works written by themselves. They amount to one hundred and forty-five; the greater part have never been published, and though of this number many are of little or no importance, enough of real value remains to entitle them to a high rank in literature. We notice only the most important of the printed works.

Vida de D. Henrique de Menezes, Governador

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der de la India, quarto, Madrid, 1628. This is the work of D. Diego the first Conde. The character of the ancestor whose life he writes is very differently described by Barros and by Francisco de Andrada, the former giving him unqualified praise, the latter pointing out some great instances of misconduct.

The second of the family, D. Fernando, published, 1. *Historiarum Lusitanarum libri decem ab anno 1640 usque ad annum 1656, quarto, pars 1. Ulyssipone, 1734, pars 1. do. 1735.* 2. *Historia de Tangere, folio, Lisboa, 1732.* 3. *Vida de el Rey D. Joam 1, quarto. Lisboa 1668.* This is a work of very considerable merit. But the most valuable in the list is by his brother, son-in-law and heir, D. Luiz. *Historia de Portugal Restaurado, 2. Tom. folio, Lisboa, 1679, 1698;* a work of great extent and great authority, the last in the series of Portuguese historians. The wife also of D. Luiz was an author, and it has been said of her that she wrote not with the quill of an eagle,—for of such there are many;—but with the quill of a phoenix, of which there is but one! This lady belongs to the family by blood as well as marriage, having married her father's brother. It is amusing to observe how tyrannically the church of Rome dissolved marriages upon the plea of consanguinity in former ages, and how lightly it has set aside this obstacle in our own!

D. Francisco Xavier, the son of this marriage, left behind him four-and-forty works, of which the chief is his *Henriqueida, Poema Henrico, em doze Cantos, Lisboa 1741.* The Conde D. Henrique, founder of the royal house of Portugal, is the hero of this epic, which Voltaire has mentioned with praise, as in courtesy bound to do, Ericeira having called his *Henriade* the best French poem. The official censures affixed to the *Henriqueida* are, as usual, highly hyperbolic, but they furnish some anecdotes of the author. It appears that at the age of eight he was member of one academy, which seems by its title to have been designed for extemporary speaking; and when little older, was admitted into another, of which at twenty he was president! This was the age of academies in Portugal: he was secretary and protector of the Portuguese, and censor and director of the royal one; a member of the Arcadians of Rome, and of our own Royal Society. The most learned men of the time were his correspondents; Muratori and Crescimbeni in Italy; Boileau and Neufville (who wrote a history of Portugal) in France; marshal Schomberg, Le Clerc and Bayle; Salazar, Mayaus and

Feyjoo in Spain. His English correspondents were Silvester (a name which we do not recognize) and others of the Royal Society. He says, in the preface, that the knowledge which he has of Greek is not sufficient for him to understand Homer well; a proof how little that language was cultivated in his country, when the most learned man in it would make such a declaration: in other respects this preface discovers a range of poetical reading which few have equalled, and none, perhaps, exceeded. The poem itself is not worse than its French namesake, though its faults are of a different character. He was blind when he wrote it, and died before it was published.

This truly estimable man was a munificent patron of letters. He increased the family library with above six hundred manuscripts, and 20,000 volumes. The vein was not yet exhausted. D. Luiz, the fifth Conde, wrote commentaries of his own administration in India, corrections and a supplement to Bluteau's Portuguese dictionary, and also to Moreri. He completed the catalogue of the library which his predecessor had begun: it was one of the noblest which any private family ever collected together, but it has been dispersed; and I, who write, have purchased some volumes from its wreck at the stalls in London.

Portuguese literature is deeply indebted to this noble house. Individuals have succeeded better, but no family has ever done so much.—R. S.

MENGOLI, PETER, an able Italian mathematician in the seventeenth century, concerning the place and time of whose birth we have no information. He studied under the celebrated father Bonaventure Cavalieri, to whom the Italians ascribe the invention of the first principles of the infinitesimal calculus. Mengoli was appointed professor of mechanics in the college of nobles at Bologna, and acquired high reputation by the success with which he filled that post, as well as by his publications. He was the author of a work entitled, "*Geometriæ Speciosæ Elementa*," 1659, quarto, which is a kind of essay on infinitesimals, and contains similar signs with those of Leibnitz, in one part of his calculations. His other works, which are held in much esteem, are entitled, "*Novæ Quadraturæ Arithmeticæ, seu de additione Fractionum*;" "*Via regia ad Mathematicas ornata*;" "*Refrazione e paralasse Solare*;" "*Speculatione de Musica*;" "*Circolo*," 1672, quarto; "*Arithmeticæ rationalis Ele-*

menta;" "Arithmetica realis, &c." The author was living in 1678. *Moreri. Nouv. Dict. Hist.*—M.

MENGES, ANTONY RAPHAEL, an eminent painter, was born in 1728 at Aussig in Bohemia. His father, Ishmael, removed to Dresden, where he was made painter to Augustus III. king of Poland. He had from a very early age educated his son for his own profession, and practised him in all the different methods of painting. In 1741 he took him to Rome, and kept him very assiduously at study under his own direction, particularly exercising him in copying from the antique, and from the works of the greatest modern artists. After an abode in that capital of three or four years, Antony returned to Dresden, where he was employed at court, and obtained the rank of king's painter. He made a second journey to Rome, where he married a young woman from whom he had modelled the head of a Madonna. He was desirous of fixing himself there; but his father, who continued to hold him in the bonds of paternal authority, obliged him in 1749 to return to Dresden. The increased favour he experienced from the king did not prevent his longings to revisit Rome, and in 1752 he carried thither his wife and an infant child. The disasters which befel Saxony and its monarch deprived him of his pension, and he fell into a state of indigence, barely supporting himself by his ill-paid labours, which chiefly consisted of painting in fresco. Having become known to Charles III. king of Naples, on a visit to his capital, that monarch conceived such an opinion of his talents, that upon his accession to the throne of Spain he gave Menges an invitation to Madrid on very honourable and lucrative conditions, which were willingly accepted, and he arrived in that city in 1761. He there executed a great many works, both frescos and easel pictures, of which a dead Christ, with the usual accompaniments, is reckoned the principal. After a considerable stay in Spain, excess of application, and the want of domestic society, threw him into a bad state of health, which induced him to ask leave to return to Italy, where he had left his wife and family. During his convalescence he painted for the king of Spain a nativity, in which the light is managed in the manner of Corregio's famous *notte*. This piece was so much valued, that a plate of glass of uncommon dimensions was made to cover it. At Rome he was employed by pope Clement XIV. in a considerable

work; and it was not till after an abode there of three years that he reluctantly returned to Madrid. He there composed the apotheosis of Trajan for the ceiling of the great saloon of the palace in Madrid; but his incessant application again injured his health, and he obtained a final dismissal from his generous master, who continued to him a very liberal appointment. He took up his residence for the last time at Rome, but it was embittered to him by the loss of his beloved wife. — Grief hastened the decline of a shattered constitution, and the nostrums of an empiric precipitated the termination of his life, which took place in 1799, in the fifty-second year of his age. The academy of St. Luke assisted at his interment; and his friend the chevalier d'Azara placed his bust in bronze in the Pantheon, next to that of Raphael, with an honourable inscription in which he is entitled *Pictor Philosophus*. The private character of Menges was marked with melancholy and reserve, with purity of manners, and strict regard to veracity. He had little knowledge of the world, and seemed under constraint in company; yet he sometimes delivered his sentiments with a blunt freedom that partook of harshness, and gave offence. He was however fundamentally kind and benignant; and was so disinterested or negligent in money concerns, that notwithstanding the large emoluments of his latter years, he scarcely left enough to defray the expenses of his funeral.

As an artist, very different opinions have been given respecting his merit. It seems generally allowed that his excellencies were less the product of native genius, than of intense application to the theory and practice of his art. A degree of coldness and dryness is said to mark his performances, even where they display sublimity of conception, and a knowledge of the grand principles of composition. His long practice of miniature-painting is asserted to have habituated him to a diminutive style; and his finishing had frequently a gloss that gave his pictures the effect of enamel. Menges was not only a celebrated artist, but distinguished himself as a writer in his art. The year after his death, the chevalier d'Azara published "*Opere di Antonio Raffaele Menges*," in two volumes quarto. These consist of various treatises on subjects relative to the principles of painting, and on the characters of the greatest masters of the art, particularly Raphael, Corregio, and Titian. They contain much metaphysical subtlety, and many singular and rather paradoxical notions;

but they inspire elevated ideas of the art and its objects. He speaks much of that ideal beauty which surpasses any thing that nature offers to the senses; but he has, perhaps, not been more successful in suggesting precise notions concerning it, than others who have treated on the same topic. He carried his admiration of the ancients beyond almost any of his cotemporaries, except his intimate friend the abbé Winckelman; and, notwithstanding his exalted idea of the perfections of Raphael, (whom of all artists he most imitated) he imagined that the painters of antiquity were his superiors. *Opere di Mengs. Cumberland's Account of Spanish Painters. Pilkington's Dict.*—A.

MENINSKI, or MENIN, FRANCIS, (*Franciscus a Mesnien*), a celebrated orientalist, was born in Lorraine in 1623. He studied at Rome under the learned Jesuit Giattini; and being particularly attached to the acquisition of the Eastern languages, when about the age of thirty, he accompanied the Polish ambassador to Constantinople, and there applied assiduously to the study of the Turkish tongue. In this he was so successful, that he was made first interpreter to the Polish embassy at the Porte. His able services in this department caused him, after a summons into Poland, to be sent out again as ambassador plenipotentiary to that court. The consequence of this appointment was his being naturalized in Poland, on which occasion he added the termination *ski* to his family name of *Menin*. In 1661 he accepted the post of interpreter of the Oriental languages at the court of Vienna; and in this capacity he accompanied several imperial ambassadors to the Porte. He was likewise entrusted with various important and confidential commissions; and having visited in 1669 the holy sepulchre at Jerusalem, he was created a knight of that order. His services were so much approved, that on his return to Vienna he was made one of the emperor's council of war, as well as first interpreter. He died in that capital in 1698. The great work of Meninski was his "*Thesaurus Linguarum Orientalium*," published at Vienna in 1680, in four volumes folio. The fourth of these volumes, entitled "*Complementum Thesauri, seu Onomasticum Latino-Turcico, Arabico-Persicum, &c.*" was entirely destroyed by the accident of a bomb falling upon the author's house during the siege of Vienna by the Turks, which obliged him to recompose it, and was the cause that it did not appear till

1687. The other volumes were likewise greatly injured, which rendered the work extremely scarce and dear. A new edition of this very laborious and valuable performance with various improvements was commenced at Vienna in 1780, but is as yet unfinished. The Turkish, Persian and Arabic grammars contained in the "*Thesaurus*" were republished in two volumes quarto, *Vien.* 1756. The other works of Meninski were chiefly in controversy with I. B. Podesta, professor of the Oriental languages in Vienna. *New Biogr. Dict. Bibliogr. Dict.*—A.

MENNO, surnamed *Simonson*, a celebrated and leading minister among the Anabaptists in the sixteenth century, after whom the members of that sect in the Low-Countries were called *Menmonites*, was born at Witmarsum, a village in the neighbourhood of Bolswert in Friesland, in the year 1505. His parents, who were Catholics, caused him to be educated to the church; and after he had been ordained priest, he preached the doctrines of popery with great zeal for some time; first at a village belonging to his father, called Pinnigum, and afterwards at the place of his birth. With all his zeal, however, he led a profligate life, as he himself confesses; but, becoming acquainted with some Anabaptists, he received serious impressions, and gradually became a convert to their principles. For some time he frequented their assemblies with the utmost secrecy; but, in the year 1536, he threw off the mask, resigned his station and office in the Romish church, and publicly embraced their communion. The members of that sect with whom Menno connected himself were simple and inoffensive men, exempt from that fanatical frenzy which had disgraced the Anabaptists of Munster, and holding the same religious opinions with the reformed churches, excepting their own peculiar tenets, which will be hereafter noticed. About a year after Menno had joined himself to them, several of the sect earnestly solicited him to undertake the office of a public teacher; to whose entreaties he yielded, and was accordingly ordained at Groningen. Menno possessed genius; had the advantage of a natural and persuasive eloquence; and had a sufficient portion of learning to pass for an oracle in the eyes of the multitude. He was also a man of probity, of a meek and tractable spirit, gentle in his manners, and accommodating in his commerce with persons of all ranks and characters. He was at the same time extremely zealous in promot-

ing practical religion and virtue, which he recommended by his example, as well as by his precepts. With such talents and dispositions, he was excellently qualified to gain a number of adherents wherever he exercised his ministry. That office he diligently discharged during five-and-twenty years, travelling with his wife and children from one country to another, under pressures and calamities of various kinds, and continually exposed to the danger of falling a victim to persecuting and sanguinary laws. He visited East and West Friesland, Groningen, Holland, Gelderland, Brabant, Westphalia, the German provinces which lie on the coast of the Baltic sea, and penetrated so far as Livonia. In all these countries he gained a prodigious number of proselytes to his sect. The peculiar tenets which he inculcated on them were, that it was an unscriptural abuse and prostitution of the sacrament of baptism to administer it to infants, adult persons only, who are come to the full use of their reason, being the proper subjects of it; the doctrine of the *Millenium*, or thousand years reign of Christ's upon earth; the exclusion of civil rulers from their communion, and the prohibition of any of their members from performing the functions of magistracy; the unlawfulness of repelling force by force, and consequently of war, in all its shapes; the absolute unlawfulness of oaths, either in confirmation of truth or on any other occasion; and the vanity, as well as pernicious effects of human science. Menno also denied that Christ derived from his mother the body which he assumed; and thought, on the contrary, that it was produced out of nothing, in the womb of the Virgin Mary, by the *creating* power of the Holy Ghost. These opinions the eloquence of Menno set off to great advantage, and the number of his followers rapidly increased, notwithstanding the inhuman and bloody persecutions with which they were harrassed.

The remarkable success which attended Menno's ministerial labours, occasioned him to be regarded as the common chief of almost all the Anabaptists, for whom he drew up a plan of doctrine and discipline corresponding with the principles above-mentioned, and professedly drawn from the Holy Scriptures alone, which united them in one community. About the middle of the sixteenth century, however, a spirit of dissention broke out among them, which produced a schism in the sect that has continued to this day. The ground of their dispute was the discipline of excommunica-

tion, which a considerable number of their body carried to an enormous degree of severity and rigour. They not only maintained that open offenders, even those who sincerely deplored and lamented their faults, should, without any previous warning or admonition, be expelled from the communion of the church, but they even pretended to exclude the persons thus excommunicated from all intercourse with their wives, husbands, brothers, sisters, children, and relations, and even from following their ordinary calling. They were also for imposing a course of moral discipline, which was difficult and austere in the highest degree. Against these severe methods of procedure several other Anabaptists, chiefly inhabitants of Waterland and Franeker, protested, as unreasonable and unnecessary; but they were outvoted by the violent and rigid party, excommunicated, and cast out. The moderate Anabaptists being in this manner cut off, and divided from their brethren, became a particular sect or community under the name of the *Franckerians* or *Waterlandians*. Menno employed his most vigorous endeavours to prevent this schism, and to restore peace and concord in the community; but when he perceived that they proved ineffectual, he attempted to conduct himself in such a manner as he thought might preserve his influence with both parties. For this purpose he at first declared himself in favour of neither party, but reprov'd each for such parts of their proceedings as he considered to be faulty. Afterwards he discovered an unworthy and blameable degree of irresolution and inconstancy, which tended to offend both, and by so doing to inflame rather than heal their divisions. For at one time he seemed inclined to the moderate party, and, as appears not only from their testimony but his own writings, would have joined with them, had he not dreaded falling under the same excommunication. At another time he acted with the violent Anabaptists, extending the rigour of excommunication so far as to include under it those of their brethren who sometimes frequented the Lutheran churches, believing that they were at liberty to hear the ministers of that persuasion as well as their own, and that no person ought to deprive them of that liberty. He also rashly ventured to pronounce all persons, and especially ministers who did not agree with him in all points, to be worldly and carnal men. "Thus," says the learned and candid Brandt, "were Menno's good intentions attended with human passions and infra-

minities; yet it must be owned that he laboured very much, and contributed a great deal towards the reformation of doctrine and manners: and even in the midst of his fierce zeal there appeared sometimes the rays of moderation and good temper when amongst his own people; but stiffness against others, and his complying with the temerity and self conceitedness of the most violent of his fraternity, whom he durst not oppose, or else his own unsteadiness, darkened, as some think, the brightness of his other qualities! In the latter part of his life Menno resided at the country seat of a certain nobleman, not far from the city of Oldensloe, who, moved with compassion at a view of the perils to which he was exposed, and the snares that were daily laid for his ruin, took him, together with certain of his associates, into his protection, and gave him an asylum. Here he died in 1561, about the age of fifty-six. He was the author of various productions in defence of his peculiar opinions, which are almost all composed in the Dutch language, and were published together in folio, at Amsterdam, in the year 1651. *Brand's Hist. Reform. in the Low Countries, vol. I. b. iii. § iv. Mosh. Hist. Eccl. sæc. xvi. cap. 3. sect. iii. par. ii.—M.*

MENOCHIO, JACOPO, a learned Jurist, was a native of Pavia, and began in 1555 to occupy the chair of civil law in its university. Five years afterwards he accepted an invitation from Emanuel Philibert, duke of Savoy, to his newly erected university of Mondovi. Thence he removed in 1566 to the first chair of common law in Padua, which he afterwards changed for that of civil law. His high reputation caused him in 1589 to be recalled by the senate of Milan to Pavia; and he was at length elected a senator of Milan, and president of the extraordinary magistracy. He died in that city in 1607. A number of volumes on legal subjects attest his diligence and profundity in his professional studies. These are still in use with many lawyers; and in particular, his treatises "De Conjecturis ultimum Voluntatum," and, "De tacitis et ambiguis Conventionibus," are much esteemed. He has been reckoned the first doctor both in civil and canon law, in the age in which he lived. *Tiraboschi.—A.*

MENOCHIO, JOHN STEPHEN, a learned Italian Jesuit and biblicalscholar who flourished in the former part of the seventeenth century, was the son of the preceding, and born at Pavia in the year 1576. After having been

carefully instructed in classical and polite learning, at the age of seventeen he entered the society of Jesus, where he distinguished himself by his proficiency in his studies, and particularly in scriptural literature. Having completed his academical course, he was selected by his superiors to fill the chair of professor, which he occupied with great applause during several years; and he was afterwards raised to the most honourable posts belonging to the society, in the colleges and provinces of Italy. Equally respected for his virtues and for his erudition, he died at Rome in 1656, when about eighty years of age. He was the author of "Hieropoliticon, seu Institutiones Politicæ & Sacris Scripturis depromptæ, Lib. III.;" "Institutiones Œconomicæ ex Sacris Literis depromptæ, Lib. II.;" "De Republica Hebræorum Lib. VIII.;" and "Brevis Explicatio sensus Literalis totius Scripturæ," in two volumes. These different works are highly commended for the extensive knowledge and solid learning which they display; and that last mentioned is particularly esteemed on account of the perspicuity, precision, and judgment by which it is distinguished. The best edition of it is that published by father Tourne mine, a Jesuit, in 1719, in two volumes folio, accompanied with a number of valuable treatises and dissertations on biblical subjects; which was reprinted at Avignon, in 1607, in four volumes, quarto. Father Menochio also published, in the Italian language, "A History of the Life of Jesus Christ;" a "Sacred History, founded on the Acts of the Apostles;" and six volumes of "Dissertations on different Subjects," chiefly designed to elucidate the Scriptures. After his death, a treatise "On the Christian Economy," and some other pieces were published from his MSS. *Landi's Hist. de la Lit. de l'Italie, vol. V. liv. xiii. art. ii. Moreri. Nouv. Dict. Hist.—M.*

MENTCHIKOF, ALEXANDER, a statesman and general under czar Peter I., and a remarkable example of a rise to a high fortune from the meanest origin, was the son of peasants who were vassals of the monastery of Cosmopol. At the age of thirteen he went to Moscow, where he was taken into the service of a pastry-cook, and employed to cry his wares about the streets. The czar happening one day to hear him, was struck with the pleasant song which he annexed to his cry, and entered into conversation with him. The smartness of the boy's replies pleased him so well, that

he ordered him to come to court, where he was first placed in a very low station; but the quickness of his parts, and the facility with which he acquired several languages, so much distinguished him, that the czar took him to serve about his person. As he grew to maturity he became tall and well-shaped, and was enlisted in Le Fort's company of soldiers. The czar advanced him to the post of groom of his bed-chamber, and thence gradually to the highest employments. From Le Fort he acquired a degree of military knowledge which fitted him for command, and he became one of the most successful generals in the Russian army. He was indefatigable in forwarding the works at the czar's new city of Petersburg, by which he could not fail of ingratiating himself with his master; in consequence, he was made governor of the province of Ingria, with the title of prince and the rank of major-general. When Peter undertook his travels for improvement, he chose Mentchikof for his companion; and in 1706 he was created a prince of the German empire. He frequently was employed, on occasions of ceremony, to personate the czar, who rather chose to appear as a private person in his train. In the war against Charles XII. of Sweden, Mentchikof gained a victory over Meyerfeldt a Swedish general, and was the first Russian commander who obtained that honour. He had a great share in the defeat of Lowenhaupt at Lesnau in 1708, and he commanded the left wing of the Russians at the decisive battle of Pultowa in the following year. The high degree of favour he possessed enabled him to accumulate great wealth; but in 1715, when Peter instituted a court of inquisition to search into the abuses of the administration, he was one of those who fell under its censure, and he did not escape without a large fine. He was afterwards restored to favour, and was sent to command in the Ukraine in 1719, and appointed ambassador to Poland in 1722. When Peter set out on his expedition to Persia, he placed Mentchikof at the head of the council of regency. He chiefly contributed to the succession of the empress Catharine at the death of Peter in 1725, and in consequence enjoyed unbounded authority under her reign. When her state of health announced a short duration of this power, he took measures to insure the crown to Peter Alexievitch, on the condition that he should espouse his eldest daughter. The event of his accession took place in 1727; Peter was betrothed to his intended bride, and

Mentchikof assumed all the arrogance of uncontrollable sway. But a storm was impending which suddenly overwhelmed him. The family of Dolgorucki, who were masters of the inclinations of the young emperor, procured an order for his arrestation, and he was exiled to his estate of Renneburg. He was permitted to carry with him his most valuable effects; and he was imprudent enough to depart from Moscow with a splendid train and all the marks of his former dignity. His enemies made use of the circumstance still further to indispose the emperor against him, and he was overtaken by an order to carry him to Siberia. The place of his confinement was Beresof, on the rude and desolate banks of the Oby. His wife, a lady delicately brought up, wept herself blind, and expired on the road. He found a wooden hut assigned for his residence, with a daily allowance of ten rubles for his support. His mind accommodated itself to his situation. He cultivated a little farm, and saved enough from his pittance to build a wooden church, in the erection of which he assisted with his own hands. The death of one of his daughters of the small-pox, and the great change in his way of life, soon, however, affected his health, and he died of a fit of apoplexy in November 1729, little more than two years from his banishment. His two surviving children, a son and a daughter, were recalled by the empress Anne, and restored to a decent rank in society. *Mod. Univers. Hist. Manstein's Memoirs. Moreri.—A.*

MENZEL, CHRISTIAN, a learned physician and botanist, was the son of a respectable magistrate of Furstenwald in the Middle-March of Brandenburg, where he was born in 1622. He studied at Berlin, Frankfort, and Konigsberg, and in 1648 was engaged at Dantzic in the education of youth. He afterwards visited Holland, and thence made a voyage up the Mediterranean, where he surveyed a variety of countries, and returning through Italy, took the degree of M.D. at Padua in 1654. Through the whole of this tour he pursued the botanical researches which he had begun at Dantzic, and made large collections of plants. He engaged in the practice of physic in his native country, and in 1658 he entered into the service of Frederic William elector of Brandenburg, as army physician. When the campaign was ended, he attended the elector in his progresses, and was made his physician and counsellor. He continued for many years, at home and abroad, to attend that prince and his successor, till at length he

obtained permission to retire. He employed his latter years in study, particularly of the Chinese language, in which he was thought to have attained a greater proficiency than any other person in Europe. He died in 1701. Mentzel published in 1650 "*Centuria Plantarum circa Gedanum sponte nascentium*," quarto. His greatest botanical work was a pinax or table entitled "*Index Nominum Plantarum Multilinguis*," first published at Berlin, 1682, folio, and republished with additions under the title of "*Lexicon Plantarum Polyglotton universale*," *Berol.* 1696 and 1715, folio; it contains the names of plants in a great number of languages, European and Oriental. There was added to it, "*Pugillus Plantarum Variarum, tum Hortensium, tum Italicarum et Tyrolensium quas ipse legit*;" with figures. He communicated to the academy *Naturæ Curiosorum*, of which he was a member, several papers on subjects of medicine and natural history, which are printed in their "*Ephemerides*." His numerous foreign correspondences enabled him to make large collections in natural history, of which he left several volumes in MS. preserved in the royal library of Berlin. Of these there are four volumes folio, relative to the natural productions of Brazil, collected by prince Maurice of Nassau; ten volumes folio, from the Chinese lexicon; and two volumes of a *Flora Japonica*, printed by natives of Japan.—*Moreri. Halleri Bibl. Botan. Eloy Dict. Hist. Med.*—A.

MENZINI, BENEDETTO, an eminent Italian poet, was born at Florence of indigent parents in 1646. An early proficiency in letters caused him to be taken notice of by the marquis Gianvincenzo Salviati, who received him into his house, and gave him the means of cultivating his talents. He particularly distinguished himself in his youth for a florid eloquence, which he employed in moral and laudatory compositions; and for his support he opened a school of rhetoric, with the hope of obtaining a public professorship at Florence and Prato. The advice of the celebrated Redi, who had seen some of his poetical compositions, induced him to turn his efforts chiefly to Italian poetry; and in 1674 he published a volume of poems dedicated to the grand-duke Cosmo III., which, however, failed of attracting the notice of that prince. In 1579 he published a treatise entitled "*Costruzione irregolare della Lingua Toscana*," which displayed his reading in the old Italian writers. Having greatly im-

proved and made large additions to his juvenile poems, he published in 1780 a volume of lyric poems, by which he obtained great reputation. At length, being frustrated in his expectation of a chair in the university of Pisa, in his indignation he composed twelve bitter satires against his opponents and detractors, which exhibited great powers in that species of composition, but were not likely to improve his prospects in his own country. He, therefore, in 1685, accepted an invitation from queen Christina of Sweden, then resident at Rome, who gave him a very honourable reception, and admitted him into her academy. This situation permitted him to pursue his private studies at his leisure, and it was here that he composed the greatest part of his poems. The death of the queen in 1689 again threw him upon the public, and he was obliged for a maintenance to write compositions for other persons, particularly sermons for ecclesiastics. He had an invitation in 1691 from cardinal Ragotsky, to accompany him into Poland as his secretary; but not choosing to leave Italy, he found at length a protector, who obtained for him, from pope Innocent XII., a canonicate in the church of St. Angelo in Peschiera. He was likewise nominated in 1701 coadjutor in the chair of eloquence in the college of la Sapienza at Rome. He died, according to one account in 1704, to another, in 1708. There is scarcely any kind of Italian poetry in which Menzini did not exercise his powers. "His Pindaric Canzoni (says Tiraboschi) have not the loftiness and rapid flow which are admired in those of Chiabrera and Filicaja, yet have a warmth and elegance which place them among the best. In Anacreontic songs, in pastoral sonnets, elegies, and sacred hymns, he has few equals, and perhaps no superiors. In Italian satires none can compare with him." He made an attempt in the epic, and wrote three books of a poem on "*Terrestrial Paradise*." His "*Accademia Tusculana*" is an imitation of Sannazaro's *Arcadia*. He likewise wrote elegantly in Latin, both in prose and verse. All the works of Menzini were published collectively at Florence in four volumes, 1731. Of these, the first volume contains his lyric poems; the second, his miscellaneous poems; the third, his Italian prose; and the fourth, his Latin compositions. Menzini was a member of the academy Della Crusca, and was extremely desirous to have his verses cited by name as authority in its dictionary. This privilege was first granted to his satires; and

in the edition of the dictionary in 1731, all his works are considered as belonging to the golden age of the language. *Fabroni. Tiraboschi.*—A.

MERBES, BONDE, a French priest and esteemed writer in the seventeenth century, was born at Montdidier in the diocese of Amiens, in the year 1616. He became a member of the congregation of the oratory, where he taught the belles lettres during several years, with great success and reputation. Relinquishing this employment, he applied himself particularly to the study of the sacred Scriptures and of tradition; commenced preacher; and was admitted to the degree of doctor of divinity. He died at the college of Beauvais in Paris, in 1684, about the age of sixty-eight, equally respected for his learning, disinterestedness, and modesty. He was the author of a work of merit, entitled, "*Summa Christiana, seu Orthodoxa Morum Disciplina, ex sacris Literis, Sanctorum Patrum Monumentis, Conciliorum Oraculis, summorum denique Pontificum Decretis fideliter Excerpta, &c.*" 1683, in two volumes folio. This work is commended for the purity and elegance of its Latinity; but the style is too pompous and rhetorical for a moral treatise. In his principles the author is very far from being a relaxed Casuist. *Moreri. Nouv. Dict. Hist.*—M.

MERCATI, MICHAEL, a physician and naturalist, born in 1541 at St. Miniato in Tuscany, was the son of Peter, an eminent physician of that place. He was educated at Pisa, under Cesalpini, from whom he derived his taste for the study of nature. After taking his degrees in that university, he went to Rome, where Pius V. gave him the superintendence of the Vatican botanical garden. He was in favour with the succeeding popes, Gregory XIII. and Sixtus V., the latter of whom conferred upon him the dignity of apostolical protonotary, and sent him into Poland with the cardinal Hippolito Aldobrandini, that he might enjoy the opportunity of increasing his collections in natural history. Clement VIII. nominated him his first physician, and bestowed upon him many marks of his favour. He was also much esteemed by the emperor, the king of Poland, and Ferdinand grand-duke of Tuscany, from the last of whom he received letters of nobility. He bore an excellent character in private life; and it is a proof of his attachment to religion, that he expired in the arms of his intimate friend St. Philip Neri. This was in 1593, in the fifty-second year of his age. He

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wrote in Italian a work "*On the Plague, on the Corruption of the Air, on the Gout and Palsy*," 1576, quarto; and a "*Dissertation on the Obelisks of Rome*," 1589, quarto. He is principally remembered for his description of the subjects of natural history, particularly in the mineral kingdom, contained in the Vatican museum, which was formed under the auspices of Gregory XIII. and Sixtus V., and was afterwards totally dispersed. Mercati arranged his description in ten classes, corresponding to the cabinets of the museum, and displayed much research and information in the explanations which he subjoined. His manuscript came into the hands of Carlo Dati in Florence, where it remained till the time of Clement XI., who purchased it, and caused it to be splendidly edited by his first physician Lancisi in 1717, under the title of "*Metallototeca, opus Posthumum Autoritate et Munificentia Clementis XI. Pont. Max. e Tenebris in Lucem eductum &c.*" folio. An appendix to it was published in 1719. *Tiraboschi. Eloy Dict. Hist. Med.*—A.

MERCATOR, MARIUS, an ecclesiastical and controversial writer in the fifth century, who was the friend of St. Augustine, by whom he is spoken of as a man of learning and worth. It is uncertain of what country he was a native; some writers maintaining that he was an Italian, while others, among whom are Cave and the learned father Gerberon, offer weighty reasons to shew that he must have been an African. It seems also most probable that he was not of the clerical order; at least it may be proved that he was a layman at a very advanced period of life. He distinguished himself by his writings against the Pelagians and Nestorians, commencing his polemical career in the year 418, and continuing it till about 451. His works, however, are not so much original compositions, as they are abridgments and collections from the productions of other writers, particularly from heretical authors. Many of them also are translations from the Greek into Latin, with prefaces by Mercator, of considerable use in the study of ecclesiastical history. For the titles and subjects of these different pieces, we refer the reader either to Cave or Dupin. The author's style is perspicuous, but inelegant, and deficient in liveliness and vigour. The first complete edition of his works was published at Paris, in 1673, folio, by father Garner, a Jesuit, with a diffusive and learned commentary, long notes, and a

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number of dissertations; and was inserted in the twenty-seventh volume of the "Bibl. Patr." In the same year father Gerberon, a Benedictine, under the assumed name of Rigberius, published several of Mercator's pieces at Brussels, in 12mo. with short, but learned and useful notes. In 1684, a new and more correct edition of them was given by M. Paluze, with notes, in octavo. *Gouv. Hist. Lit. vol. I. sub tit. Nest. Dupin. Moreri.—M.*

MERCATOR, GERARD, a very eminent Flemish geographer and mathematician in the sixteenth century, was born at Ruremond, in the year 1512. After having been initiated in the rudiments of classical learning, he studied philosophy at Bois-le-Duc; whence he removed to the university of Louvain, where he applied with great diligence to the cultivation of philosophical and polite learning, till he was admitted to the degree of M. A. Afterwards he studied the mathematics for some years, with such delight and intenseness of application, that, as the authors of his life inform us, he often forgot to eat and sleep. When he was about twenty-four years of age he married the daughter of a citizen of Louvain; soon after which he applied himself to learn the art of engraving, under the private instructions of the learned and ingenious Reinier Gemma, a Dutch physician and mathematician. The first production of Mercator's labours was a description and map of the Holy Land, which he published in 1537, when he was about the age of twenty-five. In the year 1541, he acquired high reputation by giving to the public a terrestrial globe; which proved the means of introducing him to the patronage of the emperor Charles V. for whom he made maps, globes, and a collection of other mathematical instruments, all executed with uncommon skill. This collection being afterwards destroyed during the war between the emperor and the confederates of Smalkalde, by the direction of that prince, Mercator was employed in forming a new one, and had an appointment bestowed upon him in the emperor's household. About the same time the duke of Juliers and Cleves made him his cosmographer. In 1551, Mercator produced his celestial globe, which was accompanied with a short treatise on the use of that instrument. Soon after this he removed with his family from Louvain, and settled at Duysburg. Here he published, at different periods, descriptions and maps of the world, Europe, Germany, France,

the British islands, &c., which he afterwards collected together into an atlas, prefixing to them a treatise "On the Creation and Construction of the World." His method of laying down charts and maps, which is still in use, and goes by his name, is a projection of the surface of the earth *in plano*. In this projection, the meridians, parallels, and rhumbs, are all straight lines, the degrees of longitude being every where increased so as to be equal to one another, and having the degrees of latitude also increased in the same proportion; namely, at every latitude or point on the globe, the degrees of latitude, and of longitude, or the parallels, are increased in the proportion of radius to the sine of the polar distance, or cosine of the latitude; or, which is the same thing, in the proportion of the secant of the latitude to radius: a proportion which has the effect of making all the parallel circles be represented by parallel and equal right lines, and all the meridians by parallel lines also, but increasing infinitely towards the poles. In 1568, Mercator published his "Chronologia a Mundi Exordio ad An. Cl. 10. LXXVIII. ex Eclipsibus, et Observationibus Astronomicis, ac Bibliis &c." in folio; and in 1589, he published a corrected edition of "The Geographical Tables of Ptolemy." While he was in the midst of his labours, and projecting new works for the improvement of geographical science, he fell a victim to a paralytic attack in 1594, when in the eighty-third year of his age. Besides the articles already noticed, Mercator was the author of "Ratio scribendarum Literarum Latinarum, quas Italicas cursoriasque vocant;" "De Usu Anuli Astronomici," (1552); "Harmonia Evangelistarum;" "Comment. in Epist. ad Romanos;" "In Ezechielis aliquot Capita," and "In Apocalypsin," which his catholic critics accuse of heresy on the subject of original sin, and other points. He had a son, named Bartholomew, who wrote notes on John Sacroboscus's Treatise "De Sphæra Mundi," when he must have been very young, since he was only eighteen years of age at the time of his death in 1563. *Valer. Andree. Bibl. Belg. Melbior. Adam. Vit. Germ. Phil. Moreri. Hutton's Math. Dict.—M.*

MERCATOR, NICHOLAS, an eminent mathematician and astronomer in the seventeenth century, whose name in high Dutch was *Kauffman*, was a native of Danish Holstein, and born about the year 1640. Having early discovered that he possessed a genius for

mathematical studies, he received a liberal education, suitable to the bent of his mind, by which he was enabled to extend his researches into the mathematical sciences, and to make very considerable improvements. It appears, however, both from his own writings, and from the character given of him by other mathematicians, that his talent rather lay in improving the discoveries made by others, and in adapting them to use, than in invention. His genius for the mathematical sciences was notwithstanding abundantly conspicuous, and introduced him to public regard and esteem in his own country, as well as facilitated his correspondence with such as were eminent in those sciences, in Denmark, Italy, and England. Receiving an invitation from some of his correspondents to visit this country, he some time afterwards accepted of it, and he spent the remainder of his life in England. He had not been long here before he was elected a fellow of the Royal Society; and he afforded frequent evidence of his close application to study, as well as of his great abilities in improving some branch or other of the sciences. But he is charged sometimes with having borrowed the inventions of others, and adopted them as his own; and it appeared that, on some occasions, he was not over liberal in his scientific communications. In proof of this it is observed, that about the year 1668 lord Brouncker published his quadrature of the hyperbola, &c. which is no other than the series discovered by Newton. Not long afterwards, this quadrature of the hyperbola was demonstrated by Mercator; but by means of the division first made use of by Dr. Wallis, in his "*Opus Arithmeticum*." Mercator then, could not have any pretence to the discovery of the quadrature of the hyperbola, since Dr. Wallis had found the division long before; and also the quadrature of every part of the quotient; and this Mercator should have acknowledged when he put those two inventions together. It had also been observed, some time before Mercator announced any thing on the subject, that there was an analogy between a scale of logarithmic tangents and Wright's protraction of the nautical meridian line, which consisted of the sums of the secants; though it does not appear by whom, nor by what accident, this analogy was first discovered. It appears, however, to have been first published, and introduced into the practice of navigation by Henry Bond, who makes mention of this property in an edition of Norwood's "*Epitome of Navigation*," printed

about the year 1645; and he again treats of it more fully in an edition of Gunter's works, printed in 1653, where he shews how, from this property, to resolve all the cases of Mercator's sailing by the logarithmic tangents, independently of the table of meridional parts. This analogy had only been found to be nearly true by trials, but not demonstrated to be a mathematical property. Such demonstration seems to have been first made by Mercator; who, desirous of profiting by this and another concealed improvement of his in navigation, invited the public, by a paper in the "*Philosophical Transactions*" for June 4, 1666, to enter into a wager with him on his ability to prove the truth or falsehood of the supposed analogy. This mercenary challenge, it seems, was not accepted by any one; and Mercator reserved his demonstration. It excited, however, the attention of mathematicians to the subject, and demonstrations were not long wanting. But, notwithstanding the instances above related of Mercator's disingenuousness and want of becoming liberality, he distinguished himself by the publication of many valuable pieces on philosophical subjects; the principal of which are enumerated below. He died in 1594, about the age of fifty-four. He at one time made a fruitless attempt to reduce astrology to rational principles. His principal productions are, "*Cosmographia, sive Descriptio Cæli et Terræ in Circulos, quæ Fundamentum sternitur Sequentibus Ordine Trigonometriæ Sphæricorum Logarithmicæ, Astronomicæ, &c.*" printed at Dantzic, 1651, 12mo.; "*Rationes Mathematicæ Subductæ Anno 1653*," printed at Copenhagen, in quarto; "*De Emendatione Annua Diatribæ dux, quibus exponuntur et demonstrantur Cylæ Solis et Lunæ, &c.*" in quarto; "*Hypothesis Astronomica nova, et Consensus ejus cum Observationibus*," printed at London, in 1664, folio; "*Logarithmotechnia, sive Methodus construendi Logarithmos, nova, accurata, et facilis &c. accedit vera Quadratura Hyperbolæ, et Inventio Summæ Logarithmorum*," &c. printed at London, in 1668, quarto; "*Institutionum Astronomicarum Libri duo, de motu Astrorum communi et proprio, secundum Hypotheses veterum et Recentiorum Præcipuas*," &c. printed at London, in 1676, octavo; and he communicated to the Royal Society the following papers, which are inserted in the first, third, and fifth volumes of the "*Philosophical Transactions*," a problem on some points of navigation; illustrations of the logarithmotechnia; and consi-

derations concerning his geometrical and direct method for finding the apogees, excentricities, and anomalies of the planets. *Martin's Biog. Phil. Hutton's Math. Dict.*—M.

MERCIER, JOHN LE, or, when latinized, *Mercerus*, a very learned French professor of Hebrew in the sixteenth century, was descended from a respectable family, and born at Usez in Languedoc, but in what year we are not informed. Being designed by his parents for some public employment, they took care to give him the advantage of an excellent education, and sent him to study the law, at first at the university of Toulouse, and afterwards at Avignon. In this faculty he made respectable progress, and, while he was at the last-mentioned university, translated from the French into Latin the "*Promptuarium Juris civilis*" of Harmenopulus. Philology, however, and biblical literature had stronger charms for him than legal studies, and he soon relinquished the latter, that he might devote himself entirely to the favourite objects of his pursuit. He accordingly made an astonishing proficiency in the belles lettres, and in the Latin, Greek, Hebrew, and Chaldee languages. In the two latter, especially, he was so profoundly skilled, that, upon the death of Francis Vatable in 1546, who had deservedly acquired the title of "*Restorer of the Hebrew tongue*," Mercier was considered to be the best qualified person to become his successor in the Hebrew chair at the Royal College at Paris. In this department he acquitted himself with the highest reputation; and his "*lectures were so famous*," says Dupin, "*that the royal auditory was always full when he read*. The Jews went to hear him, and owned that he understood Hebrew best of any man of that age. From his school came out all those who understood any thing of Hebrew in France at that time. Besides his great skill in the tongues, he had an admirable judgment, abundance of erudition, great candour and simplicity; and his conversation was without reproach." Mercier was brought up in the catholic religion; but, in consequence of his maturer enquiries he was led to renounce it, and to embrace the protestant faith. Owing to this change of sentiment, when the civil wars broke out he found it necessary to consult his safety by retiring from France; and he removed to Venice, where he had an asylum afforded him by Arnoul du Ferrier, the French ambassador, who was his particular friend. In this city he remained for some time, and had frequent con-

ferences with the Jews on subjects of Hebrew literature. At length, the Protestants having obtained peace in France, and the royal promise of the undisturbed exercise of their religion, Mercier returned home with the ambassador. Being desirous, however, to visit his native place before he resumed the duties of his professorship, he went to his father's house at Usez, where he was attacked by a fatal illness, and died in the year 1570. This event was a most deplorable loss to the republic of letters, and to the interests of biblical literature. Of the indefatigable diligence, however, with which while living, he conferred obligations on men of learning, and particularly divines and orientalists, our readers will be able to form some idea from the enumeration at the end of this article of the works which he himself committed to the press, or which were published from the manuscripts which he left behind him. When speaking of his merit as a commentator on the sacred books, father Simon observes, that he is "*one of the most learned and judicious interpreters of the scriptures, among those of the reformed religion, and he would have been entitled to higher commendation, had he not forsaken the religion of his fathers to follow Calvin's novelties*. He perfectly understood both Greek and Hebrew, and could read well the books of the rabbis. Hence his method of expounding the Bible is more exact and critical, than the method adopted by other authors before him. He endeavoured solely to find out the literal sense of his text, and the proper signification of the Hebrew words. With this view he usually gives the different explanations of the rabbis, which he sometimes corrects; he has not neglected the septuagint, or other ancient versions of the Bible, which yet he might have done more frequently; and he has also consulted the Hebrew MS. copies of the Bible in the king's library. In a word, he had all the qualities requisite for a learned interpreter of the scriptures, and he would without doubt have succeeded better, had he not adopted the novelties of his day. His best commentaries are those on the book of Job, Ecclesiastes, Proverbs, and Canticles."

The following is a list of le Mercier's learned productions: "*Commentaria in Genesin*," 1598, folio, edited by Beza; "*Commentaria in Jobum, Proverb. Eccles. et Cant. Cantic.*" 1573, folio, edited by the same; "*Commentaria Merceri et alior. in quinque priores Prophetas Minores*," a posthumous work like the pre-

ceding, and edited by Peter Cevalerius; "Duodecim Minores Prophetæ Chaldaicæ, cum Versione et Notis," 1557; "Joel, cum R. D. Kimchi Commentariis et Indice Locorum qui ex Thalmude citantur," 1557, quarto; "Libellus Ruth, cum Scholiis Masoræ ad Marginem, et succincta in eundem Expositione, cujus Author in MS. exemplari præfertur R. D. Kimchi," 1563, quarto; "Chaldæa Translatio Abdiæ et Ionæ," 1550, quarto; "Targum Jonathanis in Aggæum," 1551, quarto; "Tractatulus de Accentibus Jobi, Prov. et Psalmorum, Authore R. Juda, filio Bilham Hispano," 1556, quarto; "Liber de Accentibus Scripturæ, Authore R. Juda," 1565, quarto; "Aben Esra in Decalogum," 1568, quarto; "Evangelium Matthæi ex Heb. Latine versum," 1555, 12mo; "Tabulæ in Chaldæam Grammaticen," 1550, quarto; "Alphabetum Hebraicum," 1566, quarto; "Eruditio Intellectus, Proverbiorum Libellus, Authore R. Haj Gaon, cum Versione Lat." 1561, octavo; "Scutella argentea, Libellus Sententiarum, Auth. R. Joseph. Hyssopæo, cum vers. Lat." 1559, octavo; "Orus Apollo Niliacus de S. Notis, cum observat." 1551, octavo; "Grammatica Chaldaica cum Abbreviat." 1560, quarto; and "Notæ in Thesaurum Ling. S. Pagnini," 1577, folio. *Dupin. Moreri. Simon's Crit. Hist. Old Test. b. iii. ch. 14. Colomesii Gallia Orientalis*, in which the reader may find a crowd of very honourable testimonies, both from Catholics and Protestants, to our author's extraordinary learning and merits.—M.

MERCIER, JOSIAS LE, son of the preceding, a learned critic, made himself known by an edition of Nonius Marcellus; and by notes on Aristænetus, Tacitus, Dictys Cretensis, and the treatise of Apuleius de Deo Socratis. He died in 1626. The learned Saumaise was his son-in-law. *Moreri.*—A.

MERCKLEIN, GEORGE ABRAHAM, a learned physician, son of a physician of the same name, was born in 1644 at Weissemburg, in Franconia. He studied at various German universities and at Padua, and graduated at Altdorf in 1670. He succeeded his father as physician to the Teutonic order of the house of Nuremberg, and was appointed first physician to two princes Palatine, grand-masters of that order. He passed a life of great activity in the employments of his profession, and died at Nuremberg in 1702. Mercklein was a member of the academy Naturæ Curiosorum, to which he communicated several papers on me-

dical subjects, printed in their ephemerides. He also wrote, "Tractatio de Ortu et Occasu Transfusionis Sanguinis," 1679, in which he gives a history of this invention, and argues against its utility: "Lindenius renovatus," an augmented edition of the work of Antonides Vander Linden, "De Scriptis Medicis" (see *Linden*:) and "Sylloge Casuum Medicorum In cantationi vulgo adscribi solitorum," a curious subject; but treated with too little discrimination between real and supposititious facts. *Halperi Bibl. Med. Eloy Dict.*—A.

MERCURIALE, GIROLAMO (JEROM), a very eminent and learned physician, was born at Forli in Romagna, in 1530. Where he received his education is not known, but it was probably at Padua; he graduated in physic, however, at Venice in 1555. He settled first in his native place, by the citizens of which he was delegated on some public business to pope Pius IV. in 1562. His character and talents appeared to so much advantage at the court of Rome, that he was honoured with the citizenship of that metropolis, and was urged to make it his residence. He was particularly esteemed by cardinal Alexander Farenese, with whom he made a tour to Sicily. During his abode in Rome, he not only employed himself in professional concerns, but paid great attention to classical literature and the monuments of antiquity. His studies of this kind enabled him to compose the learned and elegant work which first rendered him celebrated in the literary world, "De Arte Gymnastica Librorum," first printed at Venice in 1569, and frequently reprinted. This is rather to be regarded as a philological than a medical performance, since, while it throws much light on the private life and customs of the ancients, its reasonings and precepts are almost solely derived from their schools. In 1569 he was invited to the first medical chair at Padua, in which he succeeded Francanzano, a professor of high reputation. His own fame was proved by a summons from the emperor Maximilian II. to Vienna, in 1573, to recover him from a severe illness. His treatment was so successful, that he returned loaded with presents, and with an imperial patent creating him a knight and count palatine. His professorial stipend was gradually augmented to a greater sum than had ever been allotted to the medical chair. In 1576 he was called, together with another physician, to Venice, in order to give his advice respecting a pestilential disorder which had broken out there. On this occasion he and his

colleague appear to have fallen into the error which has prevailed among other medical theorists, of denying the reality of contagion; and their counsels are said to have produced much mischief. He removed to Bologna in 1587, where he was attended by a numerous audience. After passing some years in this university, he accepted an invitation from the grand-duke Ferdinand, to Pisa, where his stipend was finally raised to two thousand gold crowns, a very considerable sum at that time. He remained there, till the calculous complaints under which he laboured incapacitated him from further usefulness, when he retired to his native city of Forlì. He sunk under his disorder in 1606, and was buried with great honour in a chapel which he had erected. He left a large property to his heirs in money and effects, among which was a fine collection of pictures.

Mercuriale was a voluminous writer in his profession, and the list of his works forms an ample catalogue. He was a learned commentator upon Hippocrates, of all whose works he published a classified edition. Of his own compositions, besides that on ancient gymnastics above mentioned, the principal are "Consultationes et Responsa Medicinalia," four volumes folio: "Medicina Practica, seu de cognoscendis, discernendis et curandis omnibus humani Corporis affectibus," folio: "De Morbis Cutaneis," quarto: "De Morbis Puerorum," quarto: "De Morbis Muliebribus," octavo: "De Venenis," octavo. A prejudiced attachment to the ancients, and a disposition to vague and hypothetical theory (the fault of the age), runs through all his writings. *Tiraboschi. Halleri Bibl. Med. & Anat. Eloy Dict.—A.*

MERCURIUS, GIROLAMO, a physician and monk, remarkable for his adventures, was a native of Rome. In his youth he studied at the universities of Bologna and Padua, where he attended particularly to the science of medicine, one of his masters in which was J. C. Aranzio. An inclination then seized him of entering into the order of Dominicans, which he put in execution at Milan about 1568. He continued, however, to practise as a physician, and the novelty of uniting the two characters caused him to be in great request. It also exposed him to obloquy; and at length, dissatisfied with his ambiguous situation, he threw aside his religious habit, left the cloyster, and rambled through various provinces of Italy, assuming the name of Scipio, which was probably his baptismal one. He travelled

through several countries of Europe, and was two years in France in 1572-3 as physician to the commandant of the German troops under the duke de Joyeuse. He resided several years at Peschiera in the Veronese, where he was much esteemed by the inhabitants, whom he boasts of having freed from the bad effects of the insalubrious air to which they were exposed. He purchased a farm there, and refused offers from the pope and republic of Venice to come and settle in their states. At length he was touched with remorse for the desertion of his religious profession; and in 1601, having received absolution for his offence, he resumed his habit, and thenceforth lived in the performance of pious exercises. He continued, however, to practise medicine for charity, and employed himself in the publication of those observations which he had collected during the course of a long experience. He died at Rome, about 1615. His most popular work is entitled "Commare o Raccoglitrice," 1601, and frequently re-edited. Its subjects are chiefly the treatment of pregnant and puerperal women, and of children, on which he gives much of the reasoning and practice of the age, in a style and manner suitable to his title of "The Good Wife or Gossip." Another of his works was "Degli errori popolari d'Italia," 1603, a verbose but amusing performance, containing much curious information relative to the opinions and customs of the times, and usefully correcting many errors whilst it inculcates others. *Tiraboschi. Halleri Bibl. Med. Eloy. Dict. Hist. Med.—A.*

MERIAN, MARIA SYBILLA, an elegant artist and skilful naturalist, was born at Frankfurt in 1647. Her father, Matthew Merian, was an eminent engraver and geographer, known by a topographical work printed in Germany, in thirty-one volumes folio. Her mother was the daughter of the engraver Theodore de Bry. An early taste for the art of design might be expected from one so descended; it was so decided in Sybilla, that, her mother being unable to controul it, she was placed under the tuition of Abraham Mignon, a flower-painter. She soon learned to represent with great beauty and accuracy flowers, fruits, and insects; at the same time she attended to the cultivation of her mind, and applied with success to the study of natural history and the Latin language. At the age of eighteen she married Adrian Graaf of Nuremberg, a painter and architect; she still, however, preserved the name of Merian, and her husband at

length assumed the same. Household cares did not prevent her from continuing to exercise the pencil; she painted from nature all the insects that she could procure, and even employed herself in a close observation of all their metamorphoses, and modes of life. The fruit of her labours was given to the public in a "History of the Insects of Europe" in the German language, published in two parts, 1679 and 1683, and afterwards republished together in Dutch, after she had settled in Holland. Such was her passion for natural history, that in 1698 she embarked on board a Dutch ship for Surinam, assisted by a liberal pension from the States-General, and attended by her daughter Maria Dorothea, for the purpose of drawing from nature the insects and reptiles with which that country abounds. She employed two years in this task, during which she painted with the utmost delicacy and exactness upon vellum a great number of subjects, with all their changes, and the mysteries of their birth and generation, not disgusted even with the loathsome forms of toads, snakes, spiders, and other extraordinary productions of those prolific regions. On her return she presented all her drawings to the magistrates of Amsterdam, who deposited them in the Stadt-house, where they still attract the admiration of strangers. A publication was the result, "On the Generation and Metamorphoses of the Insects of Surinam," first printed in Dutch, *Amst.* large folio, 1705; reprinted in 1719; and more fully in French and Dutch at the Hague in 1726. To each insect is added the plant on which it delights to feed, painted with great elegance, though without the botanical characters, as she was unacquainted with that science; their names in Latin were added by Commelyn. Sybilla died at Amsterdam in 1717, at the age of seventy, leaving two daughters, both artists. Dorothea, after her mother's death, added a third part to the history of European insects. The whole of this work was published in Latin at Amsterdam in 1708, folio, and in French by John Marret, M. D. in 1730, folio. *D'Argenville Vies des Peintres. Galleri. Bibl. Botan.*—A.

MERLIN, JAMES, a learned French priest who flourished in the sixteenth century, was a native of Limoges, who appears to have pursued his studies at the university of Paris, where he was admitted to the degree of doctor of divinity by the faculty, in the year 1499. For some time he was rector of the parish of Montmartre, and afterwards canon of the

church of Notre-Dame at Paris. In 1525, he was chosen grand-penitentiary. He was so far transported by his zeal against the principles of the reformed religion, that he indulged to no little freedom in declaiming against those courtiers who were supposed to be favourable to them; of which such reports were made to king Francis I. that he commanded him to be arrested, and committed prisoner to the castle of the Louvre, in 1527. After remaining two years in confinement, at the request of the canons of Paris he was enlarged; but at the same time banished to Nantes by the commissaries whom the king had appointed to be his judges. At length the king having been appeased, Merlin was permitted to return to Paris in 1530; where he was afterwards promoted to the dignity of vicar-general to the bishop of that see, and was made rector and arch-priest of the church of St. Mary Magdalen. With the character of being the most zealous and most affectionate of pastors, he died in the year 1541. He is celebrated as the first person who undertook to publish "A Collection of the Councils," of which there were three editions: the first published at Paris in two volumes folio, in 1523 and 1524; the second at Cologne in 1530, in two volumes octavo, and the third at Paris in 1535, in two volumes octavo; and notwithstanding that the value of this work is greatly diminished, owing to the publication of more ample and correct performances of the same kind, yet the author is entitled to the honour of having excited others by his example to engage in such arduous undertakings. Merlin is also the first person who, when publishing the works of Origen, ventured to defend that great man against the charges of error preferred against him; which he did in an apology for that father prefixed to his edition of his works, in four volumes folio, of the date of 1511. Merlin likewise published "The Works of Richard de St. Victor," in 1518; "The Works of Peter of Blois," in 1519; and "The Works of Durand of St. Pourçain," in 1515. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MEROVEUS, MEROVEE or MEROUÉE, king of France, or rather of the Franks, whose monarchy was yet confined to both banks of the lower Rhine, began his reign about A. D. 448. Great uncertainty prevails concerning his origin and descent; but the most probable opinion seems to be that he was the younger of the two sons of his predecessor Clodion, and that he obtained the crown of the Franks

through the protection of Valentinian III. and his minister Actius. Attila supported the cause of his elder brother; and Meroveus was present as an ally of the Romans in the famous battle of Chalons fought against that conqueror in 451. It is said that he afterwards extended his dominion into the provinces of Mentz and Rheims to the banks of the Seine; and that his renown was the cause that all the French kings of the first race bore the name of *Merovingian*. A learned critic has, however, proved that this appellation is older than the sovereign in question. He died in 456 or 458. *Univers. Hist. Mereri. Gibbon.*—A.

MERRET, CHRISTOPHER, a physician and naturalist, was born in 1614 at Winchcombe, in Gloucestershire. He was entered of Gloucester-hall, Oxford, in 1631, whence he removed to Oriel college. He applied to the study of physic, in which he took the degree of doctor in 1642, and about that time settled in London. He came into considerable practice, was a fellow of the College of Physicians, and one of the original members of the Philosophical Society, which, after the restoration, became the Royal Society. He died in 1695. The first publication of Dr. Merret was "A Collection of Acts of Parliament, Charters, Trials at Law, and Judges' Opinions concerning those Grants to the College of Physicians," quarto, 1600. This book, which became the basis of Dr. Goodall's work on the College of Physicians, displayed his attachment to the privileges of the body to which he belonged; and was followed in 1669, by "A short View of the Frauds and Abuses committed by Apothecaries, in relation to Patients and Physicians." The latter involved him in an angry controversy with Henry Stubbe, of which it is unnecessary to give any further account. As a naturalist he made himself known by a volume entitled "*Pinax Rerum Naturalium Britannicarum, continens Vegetabilia, Animalia, et Fossilia, in hac Insula reperta*," 1667, octavo. This, though a dry and incomplete catalogue, and abounding with errors, has the merit of being the first of the kind relative to this country, and doubtless was instrumental in promoting the study of natural history here. The botanical part, which is the fullest, is an alphabetical list according to the Latin names, with few synonyms; and is followed by a rude arrangement of plants into classes. The author's professional engagements did not permit him to investigate many plants personally, but he employed several persons in the task, and in

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Mersenne also possessed a good invention himself, and had a peculiar talent in forming curious questions, though he did not always succeed in resolving them; however, he at least gave occasion to others to exercise their ingenuity for that purpose. It has been said, that to him is to be ascribed the invention of the curve called the cycloid; which was no sooner made public than it engaged the attention of the greatest geometers of the age, among whom Mersenne himself held a distinguished rank. Schooten, in his commentary on des Cartes, says, that the first notion of this elegant curve was conceived by that philosopher, and that after him it was first published by father Mersenne, in the year 1615. But Torricelli, in the appendix "De Dimensione Cycloidis," at the end of his treatise "de Dimensione Parabolæ," says that this curve was considered and named a cycloid by his prede-

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cessors, and particularly by Galileo, about the year 1599. And Dr. Wallis, in the first volume of "The Philosophical Transactions abridged," shews that it is of a much older standing, having been known to Bovilli about the year 1500, and even considered by cardinal Cusa before the year 1451. The first work of any magnitude which father Mersenne published, made its appearance in the year 1623, and is entitled, "*Quæstiones celeberrimæ in Genesim, cum accurata Textus Explicatione. In hoc Volumine Athei et Deistæ impugnantur et expugnantur,*" &c. folio. In that work he has entered into a particular refutation of the opinions of Vanini; and as it was originally printed, it contained a list of the other atheists of his time, and their works. This part, however, his friends prevailed upon him to suppress, thinking it probably imprudent, or dangerous, or that he had exaggerated their number beyond the limits of credibility. Accordingly, two leaves, containing columns 669 to 676 inclusive, were cancelled, and others substituted in their place; as may yet be seen by a comparison of the index under the word Athei, with that part of the work. There are copies in existence, however, in which the original leaves are to be found, though they are exceedingly rare. In the same year Mersenne published "*Observationes et Emendationes ad Francisci Georgii Veneti Problemata in Genesim &c.*" in folio; which was soon followed by two small devotional treatises, entitled, "*The Analysis of the Spiritual Life,*" and "*The Use of Reason, &c.*" The next production which he sent into the world was entitled, "*The Impiety of the Deists, Atheists, and most subtle Libertines of the Times, combated and completely refuted, by Reasons drawn from Philosophy and Divinity,*" in two volumes. In the years 1636 and 1637, he published his "*Universal Harmony, or, the Theory and Practice of Music, &c.*" in two volumes folio, taken from a Latin edition, entitled "*Harmonicorum Libri XII.*," of which a corrected and enlarged impression made its appearance in 1648, in folio. He was also the author of a profound treatise, entitled, "*De Sonorum Natura, Causis, et Effectibus;*" "*Universæ Geometriæ mixtæque Mathematicæ Synopsis, et bini Refractionum demonstratarum tractatus, &c.*" 1644, in two volumes quarto; "*Cogitata physico-mathematica &c.*" in two volumes quarto; a treatise "*On the Truth of the Sciences,*" in refutation of the opinions of sceptics or pyrrhonists; "*Les Questions*"

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Mersenne also possessed a good invention himself, and had a peculiar talent in forming curious questions, though he did not always succeed in resolving them; however, he at least gave occasion to others to exercise their ingenuity for that purpose. It has been said, that to him is to be ascribed the invention of the curve called the cycloid; which was no sooner made public than it engaged the attention of the greatest geometers of the age, among whom Mersenne himself held a distinguished rank. Schooten, in his commentary on des Cartes, says, that the first notion of this elegant curve was conceived by that philosopher, and that after him it was first published by father Mersenne, in the year 1615. But Torricelli, in the appendix "De Dimensione Cycloidis," at the end of his treatise "de Dimensione Parabolæ," says that this curve was considered and named a cycloid by his prede-

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cessors, and particularly by Galileo, about the year 1599. And Dr. Wallis, in the first volume of "The Philosophical Transactions abridged," shews that it is of a much older standing, having been known to Bovilli about the year 1500, and even considered by cardinal Cusa before the year 1451. The first work of any magnitude which father Mersenne published, made its appearance in the year 1623, and is entitled, "*Quæstiones celeberrimæ in Genesim, cum accurata Textus Explicatione. In hoc Volumine Athei et Deistæ impugnantur et expugnantur,*" &c. folio. In that work he has entered into a particular refutation of the opinions of Vanini; and as it was originally printed, it contained a list of the other atheists of his time, and their works. This part, however, his friends prevailed upon him to suppress, thinking it probably imprudent, or dangerous, or that he had exaggerated their number beyond the limits of credibility. Accordingly, two leaves, containing columns 669 to 676 inclusive, were cancelled, and others substituted in their place; as may yet be seen by a comparison of the index under the word Athei, with that part of the work. There are copies in existence, however, in which the original leaves are to be found, though they are exceedingly rare. In the same year Mersenne published "*Observationes et Emendationes ad Francisci Georgii Veneti Problemata in Genesim &c.*" in folio; which was soon followed by two small devotional treatises, entitled, "*The Analysis of the Spiritual Life,*" and "*The Use of Reason, &c.*" The next production which he sent into the world was entitled, "*The Impiety of the Deists, Atheists, and most subtle Libertines of the Times, combated and completely refuted, by Reasons drawn from Philosophy and Divinity,*" in two volumes. In the years 1636 and 1637, he published his "*Universal Harmony, or, the Theory and Practice of Music, &c.*" in two volumes folio, taken from a Latin edition, entitled "*Harmonicorum Libri XII.*," of which a corrected and enlarged impression made its appearance in 1648, in folio. He was also the author of a profound treatise, entitled, "*De Sonorum Natura, Causis, et Effectibus;*" "*Universæ Geometriæ mixtæque Mathematicæ Synopsis, et bini Refractionum demonstratarum tractatus, &c.*" 1644, in two volumes quarto; "*Cogitata physico-mathematica &c.*" in two volumes quarto; a treatise "*On the Truth of the Sciences,*" in refutation of the opinions of sceptics or pyrrhonists; "*Les Questions*"

inquiries," or, unheard-of questions, in quarto; "Harmonical Questions" &c.; "Theological, moral, physical, and mathematical Questions" &c. Father Mersenne also engaged to review and prepare for the press the "Thaumaturgus opticus" of father John-Francis Nicéron, which, owing to his premature death, had been left in an imperfect state. While our author was employed about this work, and in completing a second volume of his "Questiones in Genesim," as well as a similar work on the Gospel of St. Mathew, he fell sick of an internal abscess, which was mistaken by his physicians for a bastard pleurisy, and proved the cause of his death in 1648, when he was about sixty years of age. His loss was deeply regretted by persons of all ranks who were acquainted with him, by whom he was as much beloved for the qualities of his heart, his mild amiable temper, cheerful conversation, and unaffected pleasing manners, as he was respected for the extent of his learning, and profound scientific knowledge. In short, on all accounts he had the reputation of being one of the best men, as well as philosophers, of the time in which he lived. *Vie Du R. P. Marin Mersenne par F. Hilarion de Coste. Nouv. Dict. Hist. Hutton's Math. Dict.—M.*

MERULA, GEORGE, a critic and historian, and one of the revivers of ancient literature, was a native of Alessandria in Italy. His family name was *Merlani*, which he latinized, after the manner of his age, to Merula. His preceptors in Greek and Latin were Fr. Filelfo and Gregorio da Citta di Castello. He acquired much reputation for his classical knowledge, and passed the greatest part of his life in teaching the languages and rhetoric at Venice, Milan, and Pavia. He died at Milan in an advanced age, in 1494. Merula distinguished himself both as an original writer, and as an editor and commentator. Under the patronage of Lewis Sforza, he wrote "Antiquitates Vicecomitum, sive de Gestis ducum Mediolanensium," of which the first decade was printed in his life-time; and four books of the second decade, which had long remained in manuscript, were published in the last century among the "Scriptores Rerum Ital." vol. XXV. This history is written in an elegant style, but not without considerable errors. He also composed a description of Montserrat, and of the eruption of Mount Vesuvius; and a small historical tract entitled "Bellum Scodrense," describing the siege of Scutari by the Turks in 1474. His merits as a classical editor were

considerable. He was the first who gave an edition of the four Latin writers on agriculture collectively, viz. "Cato, Varro, Columella, and Palladius," with annotations, *Venet. 1472*. In the same year he gave the first edition of the "Comedies of Plautus." He likewise either first published or illustrated "Juvenal," "Martial," "Ausonius," and the "Declamations of Quintilian." He translated from the Greek of Xiphilinus, the lives of Trajan, Nerva, and Adrian, which versions were much commended by Erasmus. To him also was owing the discovery of many ancient manuscripts in the monastery of Bobbio, in 1494. This learned man had, however, the common fault of his age and profession, that of being prone to exalt his own merits at the expence of his fellow-labourers in learning. He made attacks on several contemporary writers, among whom were his preceptor Filelfo, and Poliziano, and employed all that acrimony of language which has been the disgrace of letters. *Vossii Hist. Lat. Tiraboschi.—A.*

MERULA, PAUL, born in 1558 at Dordrecht in Holland, acquired, in his own country, a profound knowledge of law, history, and polite literature, and then travelled for improvement into France, Italy, Germany, and England. On his return he was appointed to succeed the famous Lipsius in the chair of history at Leyden, which he held for fifteen years. His application to study having brought on a dangerous disease, he went to Rostock for change of air, where he died in 1607. This learned man published "The Fragments of Ennius with a Commentary;" "Eutropius;" "The Lives of Erasmus and Junius;" "Cosmographia," an useful work on ancient geography; a "Treatise on Law;" a "Treatise on Hunting, with the Laws respecting it," in the Dutch language. After his death were published "P. Merulae Opera varia posthuma," 1684. *Moreri.—A.*

MERY, JOHN, a French surgeon and anatomist of great eminence, was born in 1645, at Vatan in Berry. His father was a surgeon, and brought him up to his own profession, to which, from his childhood, he shewed an exclusive attachment. At the age of eighteen he came to Paris to attend the Hotel Dieu and study anatomy. Such was his ardour for this science, that whenever he could get a body, he conveyed it to his bed, and passed the night in dissection. In 1681 he obtained the post of queen's surgeon, and in 1683 he was made surgeon-major to the invalids. In the follow-

ing year, on the request of the king of Portugal, he was sent post to Lisbon to attend the queen, who died before his arrival. He refused the advantageous offers that were made him to continue at the courts of Portugal and Spain, and returning to Paris, was received into the Academy of Sciences in 1684. He was chosen in the succeeding year to attend upon a journey the duke of Burgundy, then a child; but court-attendance was so irksome to him, that he returned as soon as possible to the hospital and dissecting-room. By order of the court he visited England in 1692, but on what account was never known. In 1700 he was nominated first surgeon to the Hotel Dieu, a situation which gratified his utmost ambition. To its duties, and those of the academy, with his private studies, he devoted his whole time, declining every solicitation to engage in private practice, except for the service of a few friends. He was, in fact, an enthusiast for his profession, and sacrificed all considerations of rank and emolument to the opportunity of pursuing knowledge at his pleasure. Though he refused to give anatomical lectures to the foreigners, who often pressed him, yet he procured for the students of the Hotel Dieu the erection of a theatre, in which they might go through a regular course of anatomy, instead of the casual instructions which they had hitherto received; and he expected no additional recompense for his increased trouble. It was a great part of the labour of his life to form an anatomical museum, which at length he rendered extremely curious and complete. No man surpassed him in the accuracy with which he investigated facts relative to the construction of the human body; and it was upon actual observations that he built all his reasonings. He entertained, indeed, a very modest opinion of the powers of the mind to comprehend the minute operations of nature in the animal frame; and was used ingeniously to say, "we anatomists are like the porters of Paris, who are well acquainted with all its streets, and even its lanes and alleys, but know nothing of what passes within the houses." From this disposition he did not readily admit the theories of others, nor easily renounce his own when he thought them well founded upon fact; and as he was little conversant with society and the forms of politeness, he used no ceremony in contradicting opinions that he thought absurd, when advanced at the meetings of the academy, whereby he sometimes gave offence without intending it. He was married, and had several

children; his manners were regular, and he always manifested a deep sense of religion. When arrived at the age of seventy-five, he suddenly lost the use of his legs without any other disability; and he died two years after, in 1722.

The first publication of Mery was "Description de l'Oreille de l'Homme," annexed to Lamy's work "De l'Âme sensitive," 1677; in which he anticipated Du Verney, who had been long employed on the same subject. In 1700 he published a chirurgical work entitled "Observations sur la Maniere de tailler dans les deux Sexes pour l'Extraction de la Pierre, pratiquée par le Fr. Jacques," 12mo. This is a very scientific and candid discussion of the merits of that celebrated empiric's method of cutting for the stone (see *Jacques, Frere*), the general principle of which he approves, while he points out many mischiefs in his operations occasioned by his ignorance in anatomy and the rudeness of his instruments. In the same year he published "Nouveau Système de la Circulation du Sang par le Trou ovale dans le Fetus humain," 12mo. In this piece he combated the received opinion of the passage of part of the blood through the foramen ovale from the right to the left ventricle, and maintained that its passage was in the opposite direction, and that therefore the greater part of the blood in the fetus circulated through the lungs, and the less part through the rest of the body. In this subject he maintained a controversy with Du Verney, Sauvage, and others. His "Problèmes de Physique," 1711, quarto, relate to the connection between the fetus in the womb and the mother, to its mode of nutrition, which he maintains to be from the maternal blood alone and not from any lacteous fluid, and to the cause of its expulsion. He was likewise the author of a great many curious and valuable dissertations on anatomical, physiological, and chirurgical subjects, printed in the Memoirs of the Academy of Sciences. *Fontenelle Eloges des Acad. Halleri Bibl. Anat. & Chirurg.*—A.

MESA, CHRISTOVAL DE, a Spanish poet of the second order, who lived five years in habits of intimacy with Tasso. He wrote three heroic poems. 1. *Las Navas de Tolosa*, Madrid, 1598, upon the great victory won there by Alonso VIII. over the Moors. 2. *La Restauracion de Espana*, Madrid, 1607, of which Pelayo is the hero; and 3. *El Patron de Espana*, Madrid, 1612, in honour of Santiago. Genius is not transfusible; but Christoval de Mesa acquired

some taste from Tasso, and his poems are not disfigured by the faults which were then fashionable in Spain. Besides these works, he published some smaller pieces, a tragedy upon Pompey, and translations of the whole of Virgil, and left in manuscript a version of the *Iliad*. *Nic. Antonio*.—R. S.

MESENGUY, FRANCIS-PHILIP, a French abbé whose practical writings are held in much esteem, particularly by those who think with the Jansenists, was born at Beauvais, in the year 1677. During several years he taught the classics and rhetoric at the college in his native city; and being afterwards sent for to Paris, was appointed to preside over the rhetorical class in the college of Beauvais. Here he was chosen coadjutor to Coffin, who succeeded the celebrated Rollin in the presidentship of the college, and was made catechist of the pensionaries, for whose use he drew up his "Exposition of Christian Doctrine." Having excited the displeasure of the court by the zeal which he displayed against the supporters of the constitution *Unigenitus*, in the year 1728, he found it necessary to relinquish his situation in the college, and to withdraw into privacy. The retreat which he chose was in the midst of Paris, where he spent the remainder of his days, wholly occupied in devotion, and study, and the composition of his different works. He died in 1763, at the great age of eighty-six, respected even by his enemies, on account of his unaffected piety, his zealous labours for the advancement of religion, his amiable manners, and his candour and simplicity. He was the author of "An Abridgment of the History and Morality of the Old Testament," 1728, 12mo. on which Rollin passes high commendations; "An Abridgment of the History of the Old Testament, with Explications and Reflections," in ten volumes 12mo., which is an extension of the preceding, and well adapted to the benefit of young persons, and general readers; an edition of "The New Testament," in one volume, and another in three volumes 12mo., accompanied with short notes, illustrative of its literal and spiritual meaning; "An Exposition of Christian Doctrine, or, Instructions relative to the principal Truths of Religion," in six volumes 12mo., which is written with clearness and precision, but contains some passages which gave offence at Rome, and occasioned its condemnation by pope Clement XIII.; "The Constitution *Unigenitus*, with Remarks," 12mo.; "A Letter to a Friend," on the subject of the same bull, 12mo.; and "Dialogues

on Religion," 12mo. The abbé Mesenguy was also largely concerned in compiling "The Lives of the Saints," edited by the abbé Goujet; and he was one of the persons employed on "The Missal of Paris." *Nouv. Dict. Hist.*—M.

MESMES, CLAUDE DE, count d'Avaux, an eminent French negotiator, descended from an illustrious family, was trained to public business from an early age, and was made counsellor of state in 1623. He was sent as ambassador to Venice in 1627, in which quality he afterwards visited Rome, Mantua, Florence, and Turin. Thence he was directed to pass to Germany, where he conferred with most of the princes of the empire. The account he gave of his negotiations did him so much credit, that he was soon after sent to Denmark, Sweden, and Poland. In all these missions he obtained a high character for probity as well as for abilities, so that he acquired the confidence of all the foreign ministers with whom he treated. This enabled him to act with great effect as plenipotentiary from his court at the general peace concluded at Munster and Osnabrug, in 1648. Although continually occupied in affairs of state, he maintained a correspondence with men of letters, of whom he was the friend and protector. Several of Voiture's most lively letters are addressed to him. He died at Paris in 1650. *Moreri*.—A.

MESMES, JOHN ANTONY DE, count d'Avaux and marquis of Givry, nephew of the preceding, passed through a similar course of public employments with his uncle. He was ambassador extraordinary to Venice from 1671 to 1674, and in the following year was one of the plenipotentiaries at the peace of Nimeguen. Some time afterwards he was ambassador in Holland, where he effected the truce with Spain by which Luxemburg was ceded to France. In 1689 he was the French ambassador to James II. while in Ireland. In 1692 he visited Sweden in the same quality, and was useful in settling the preliminaries of the peace of Ryswick. He was sent again to Holland, whence he returned at the renewal of the war, and died at Paris in 1709, at the age of sixty-nine. A collection of his "Letters and Negotiations," six volumes 12mo., was printed in 1752. *Moreri. Nouv. Dict. Hist.*—A.

MESSALA, M. VALERIUS CORVINUS, an illustrious Roman of an ancient and noble family, distinguished himself in his youth by his eloquence and patriotism, and joined the republican army under Brutus and Cassius against

the triumvirs. Of his high reputation at this time a judgment may be formed from a letter of Cicero to Brutus, in which he says, "you have with you Messala. Do not imagine (though it is unnecessary for me to inform you of what you well know) that in integrity, constancy, care and affection for the commonwealth, he has any equal; so that eloquence, in which he wonderfully excels, is scarcely an object of praise in him. An additional proof, however, of his good sense, appears in the sound judgment and industry with which he has exercised himself in the genuine art of oratory." Quintilian also describes his mode of public speaking as being "splendid, fair, and bearing the stamp of his nobility." At the battle of Philippi, he had the command of a legion, which was the first that turned the left wing commanded by Octavianus Cæsar. After the death of the two republican chiefs, he made his peace with the victor; and according to Velleius, "no circumstance of the victory was more pleasing to Cæsar than the preservation of Messala, nor did any man ever give proof of greater attachment and gratitude than Messala towards Cæsar." Yet he was never backward in shewing his regard to the memory of his first friends, and his preference of their cause. When he recommended Strato to Cæsar, "this (said he with tears) is the man who performed the last kind office for my dear Brutus;" and when Cæsar observed to him that he had been no less zealous for him at Actium than against him at Philippi, "I always (he answered) espoused the justest side." He was the emperor's colleague in the consulate B. C. 31, and was sent as his legate into Asia a year or two afterwards. In the subsequent revolt of the Gallic nations, he went thither with a proconsular command, and reduced the Aquitanians, over whom he triumphed B. C. 27. Messala was the first who was created prefect of Rome; but he soon resigned the office, finding it not suited to his talents. He was indeed chiefly addicted to literary pursuits, and wrote several works mentioned by ancient writers. One of these was on the letter S.; another on auspices, a subject with which, his being a member of the college of augurs for forty-five years, must have given him a thorough acquaintance. In his old age he composed a work "De Familiis Romanis," cited by Pliny. There is extant under his name a tract "De Progenie Augusti," which, however, is proved to be a forgery of the middle ages. Messala was a great patron of

the poet Tibullus, who frequently commemorates him in his elegies, and has left an express panegyric upon him. At the age of seventy, two years before his death, the faculties of his mind underwent a total decay, so that he forgot even his own name. *Plutarch in Brut. Vossii Hist. Lat.—A.*

MESTREZAT, JOHN, a celebrated minister among the Protestants in France in the seventeenth century, was descended from a respectable family, and born at Geneva in the year 1592. He was sent when very young to the academy of Saumur, where he afforded such evidence of his abilities and proficiency, that he was offered a professorship in philosophy when he was only eighteen years of age. After having completed his academical course, when he was about twenty-two years old he presented himself to the synod at Charenton as a candidate for the ministry, and displayed so much learning and ingenuity in his exercises on that occasion, that the church of Charenton chose to retain him in their service. The wisdom of this choice was afterwards sufficiently manifested, by the superior skill which he discovered in defending the protestant cause against the catholic clergy, his spirit and address in different deputations to which he was nominated, and the great excellence of his pulpit compositions, and other writings. Being at one time deputed to Lewis XIII. by a national synod, on some matters of moment relating to the interests of the reformed church, he answered some questions which cardinal Richelieu had suggested to that monarch to be put to him, with so much pertinence and intrepidity, that the cardinal, putting his hand upon his shoulder, exclaimed, "Behold the boldest minister in France!" Speaking of his character as an author, Bayle says, that "his style and language are not so neat and polished as those of M. Daillé; but he preached with greater depth of reasoning, and with more learning than that minister. There are no sermons which contain a more sublime theology than those which he preached upon the epistle of St. Paul to the Hebrews. It is said, that having met in the street an ecclesiastic of his acquaintance who had preached during a whole Lent with great applause, and having congratulated him upon it; "I took," answered the other, "out of your sermons, the best things which I said in mine." He conducted the controversy concerning the authority of the scripture, and the authority of the church, with peculiarly forcible reasoning, and completely refut-

ed all the subtilties of father Regourd and cardinal Perron on those important subjects." M. Mestrezat died in 1657, when about sixty-five years of age. He was the author of "A Treatise on the Holy Scripture, in which is shewn the Certainty and Fulness of the Faith, and its Independence on the Authority of the Church," 1632, octavo; a "Treatise on the Church," 1649, quarto; "An Exposition on the first Epistle of St. John, in a Course of Sermons," 1651, in two large volumes octavo; "An Exposition on the Epistle to the Hebrews, in a Course of Sermons," 1655, in five large volumes octavo; "Sermons preached on different Subjects," 1625, octavo; "Three Fast Sermons," 1636, octavo; and a treatise "On Communion with Jesus Christ in the Sacrament of the Eucharist," 1625, octavo. He had a nephew, named PHILIP MESTREZAT, who was a minister, and a celebrated professor of divinity at Geneva; but he left no productions behind him, excepting some controversial pieces against Socinus and the Catholics. *Bayle. Nouv. Dict. Hist.—M.*

MESUE. Of this name there appears to have been two Arabian physicians, both writers, which circumstance has produced confusion in the accounts of biographers.

MESUE *the Elder*, was the son of an apothecary of Nisabour in Khorasan, and flourished in the ninth century. He was a christian of the Nestorian sect, and was brought up under the physician Gabriel the son of Bactishua, who procured him the appointment of physician to the hospital in his native city. When Almamon, the son of the caliph Haroun al Raschid, was governor of Khorasan, he placed Mesue at the head of a college of learned men which he instituted; and after his accession to the caliphate in 813, he brought him into Syria, and made him a professor of medicine at Bagdat, which situation he occupied a great number of years. He was also employed in translating the works of the ancients into Arabic, a service to science very meritoriously promoted by Almamon. He wrote works of his own which are cited by Rhazes and other authors, but which appear to have perished, as those extant under the name of Mesue do not correspond to the citations. Some suppose he was the same person with Johannes Damascenus.

MESUE *the Younger*. An author of this name, later than Rhazes, is mentioned by Leo Africanus as a christian of Bagdat, who practised physic at Cairo, and wrote on potations and compound medicines. He is said to have

died in 1015. To him may perhaps be attributed the work entitled "Johannis Mesue Damasceni de Re medica Lib. III." edited by Jac. Sylvius, *Paris*, 1549, folio, and frequently reprinted. Of this volume, the first book relates to the choice, correction, preparation, exhibition, &c. of medicines; the second treats of simple purgative medicines; and the third, of antidotes. It will easily be conceived that such a work is at present an object of curiosity rather than of instruction. *Freind's Hist. of Physick. Halleri Bibl. Botan.—A.*

METASTASIO, PIETRO, Abate, a very celebrated Italian lyric and dramatic poet, was born at Rome in 1698, of parents in humble life named *Trapassi*, originally from Assisi. A very early talent for extemporaneous effusions of verse, called in Italy *improvisation*, which he is said to have exercised in the streets of Rome, attracted the notice of the learned Vincenzo Gravina (see his article), who begged the boy of his father, and brought him up in his own house. Gravina changed his name of *Trapassi* into *Metastasio*, having in the Greek language the similar signification of *transmutation*; and by this he was ever afterwards known. Under the instructions of his patron he acquired a familiarity with the Greek and Latin languages, together with the practice of correct Italian versification. The diligence required from the young scholar may be estimated from a task imposed in his twelfth year, which was that of translating the whole of Homer's Iliad into Italian ottave rime. He was also tried at the study of civil law, Gravina's proper profession; but with this he was soon disgusted. His powers of improvisation were occasionally exhibited, of which the following specimen may suffice to give an idea. At an entertainment given by signior Cataneo at Naples to some literati, Gravina was present, accompanied by his pupil, then about sixteen years of age. He desired the company to give a theme to the youth, on which he should sing extemporaneous verses to the sound of instrumental music. The subject given was a panegyric on the magnificence of princes; concerning which Metastasio instantly poured forth not fewer than forty stanzas of eight lines, with so much erudition, and such copious illustration from sacred and profane history, that the whole assembly were struck with astonishment. Being afterwards desired to repeat them, he replied that they had escaped his memory now that the poetic æstrum had left him and his imagination was cooled. In fact, he found this ex-

ercise very exhausting; and justly thinking that it injured the taste by encouraging an abundance of crude and incorrect effusion, he entirely discontinued it from the age of seventeen. The amiable disposition and promising talents of the young poet so much ingratiated him with his adopted father, that at the death of the latter in 1718, he was left heir to all his property, except his estate in Calabria, amounting to the sum of 15,000 crowns. Thus he entered life with the advantage of a decent competence, and was enabled to pursue at his leisure those literary designs upon which his future fame and fortune were to be built. His social propensities, however, were at this early age so little under the guidance of discretion, that at the end of two years he had nearly expended his patron's legacy; and although he had gained many admirers of his poetical genius, he did not choose to depend upon it for a support. He therefore went to Naples, and resumed the study of the law under an able but rigid preceptor. It was only by stealth that he continued to pay his addresses to the muse; but one of his productions at this time, the drama of "Endymion," the first he composed for music, denotes that he had discovered where his principal strength lay. Soon after, an acquaintance with Bulgarella, called the Romanina, the most celebrated singer and actress of her time, decided his preference of music and poetry as a profession, to the wrangling of the bar, and he bid adieu to his legal studies. He composed his first opera of "Gli Orti Esperidi," which obtained the most flattering applause; united his domestic establishment with that of the Romanina and her husband; and thenceforth devoted himself to poetry and harmony.

Several new productions of the operatical kind extended his fame throughout Italy; and he was generally regarded as the poet whose genius was to give new lustre to the musical drama, which the feebleness and bad taste of vulgar composers had sunk to the lowest point of degradation. With the beauties of elegant and harmonious language, he united some of the noblest qualities of legitimate tragedy; while he was unrivalled in the adaptation of words and measures to those airs which constitute the most popular part of these compositions. After the uncommon applause with which his "Didone abbandonata" was represented at Naples, his "Artaserse" at Rome, and both at Venice, his reputation extended beyond the Alps. In 1729 he received an invitation from the court of Vienna to take up

his residence as coadjutor to Apostolo Zeno, the imperial laureate; and the terms offered were such as to induce him in the following year to quit his native country, and settle for life in the German capital. It was to the honour of Zeno that his recommendation of the young poet first made him known to the emperor Charles VI., nor did he ever display the least jealousy of one whose talents were capable of eclipsing his own. Metastasio succeeded him in his post, and held it during that and the following reigns, till his death, in higher honour than court-poets have usually attained in modern times. For this, indeed, he was probably much indebted to the close alliance of his verse with music; an alliance which gives to Italian poetry a general currency among polished nations, and renders its charms sensible to those who would pay little attention to it without such an accompaniment. The private virtues of the man, and the strict propriety of his conduct, supported the esteem which his talents inspired. Confining himself to the business of his station, he never intermeddled in court parties or political intrigues. Familiar with a few intimates, he maintained a kind of decent and polite reserve in general society; and without neglecting to pay his court where it was expected, was never forward or obtrusive. His life was extremely regular and uniform, and he pursued the vocation of a poet with as much unremitting assiduity as other men employ in ordinary occupations. It was his maxim that no other inspiration was necessary for the composition of a poem than the necessity of the task. Hence he was always ready to answer any demand upon him for a poetical compliment on a court marriage or birth-day, in which he generally displayed much ingenuity and elegance of invention. He continued occasionally to compose new dramatic works of the more serious kind, of which the number at length amounted to twenty-six operas and eight oratorios or sacred dramas. His slighter dramatic pieces, and his cantatas, canzoni, sonnets, and other miscellaneous productions, were extremely numerous; and such was his proper regard to his reputation, that he did nothing negligently.

The poetical characteristics of Metastasio are great sweetness, correctness, purity and simplicity, much pathos, but of the soft and tender rather than the highly impassioned kind, and refined and elevated sentiment, perhaps too liberally diffused among his dramatic per-

sonages, who rather resemble beings of a fancied golden age than ordinary mortals. Even his villains are usually softened and reformed, and escape rigorous poetic justice. In his representation of love he is a true pupil of the French dramatic school. It is with him a most serious and subtilised passion, the prime mover in human affairs; his heroines are goddesses, and his heroes the most humble and obsequious of lovers. His dramas have therefore considerable uniformity, and will in general appear somewhat insipid to those who have been nourished with stronger poetic food. Of his smaller pieces, many are ingeniously turned, and possess much sentimental and descriptive beauty. Some have acquired a popularity throughout civilised Europe, and have been translated into all its languages. Indeed, scarcely any name for a long period was more familiar to the votaries of elegant literature than that of Metastasio.

His course of life, after his removal to Vienna, was little varied by events. His connection with the Romanina, whatever was its nature, was dissolved by her death in 1734, and she gave a substantial proof of her regard for him by her will, in which she bequeathed him the reversion of her whole property, 25,000 crowns, after her husband's death. Metastasio, however, with the sense of propriety and noble disinterestedness which always marked his conduct, relinquished to the husband the whole bequest. In 1738 he was spontaneously complimented by the city of Assisi with a patent of nobility. His appointments at Vienna and the profits of his compositions enabled him to support a respectable appearance in society, and to live with all the comforts desirable to one of his retired and moderate habits. He divided his apartments with the family of signor Martinetz, the imperial librarian, whose sister, brought up from the cradle by the poet, and highly accomplished in literature, and particularly in music, devoted herself with filial attachment to his amusement. As he grew old, he became difficult of access to strangers; but no one could surpass him in polite attentions to those whom he indulged with his conversation. Dr. Burney found him, at seventy-two, looking like one of fifty, and the handsomest man for his age he had ever beheld. "On his countenance was painted all the genius, goodness, propriety, benevolence, and rectitude which characterises his writings." He had the common frailty of advanced years, that of being averse to declaring his age; nor

was he ever known to allude to his humble parentage. Never having had the smallpox, he could not bear to hear the very word mentioned; and when Lewis XV. died of that distemper, not only that circumstance, but even every thing concerning the court of France, were forbidden topics in his presence. This weakness was the result of the uncommon dread of death with which he was tormented, and which proceeded so far, that when any of his friends were given over, he never enquired more about them, and would not permit any further mention of their names in his company. These were foibles in a character upon the whole highly amiable and estimable; for if not possessed of the strong and active virtues, he was perfectly free from envy, jealousy, malignity, and the selfish passions that often predominate in weak minds. He died, after a short illness, at Vienna, in April 1782, having completed his eighty-fourth year; and was interred with great funeral pomp by his principal heir, signor Joseph Martinetz. He left a large property in money, books, and valuable presents received from royal and noble personages. Besides his other works, a collection of his letters, written in correspondence with several of the most remarkable persons of his time, has been published. *Elog Italian. Vita de Metastasio. Burney's Musical Tour.*—A.

METEL, HUGH, a pious and learned abbot of St Leo de Toul, of the premonstratensian order, was distinguished in the thirteenth century, by his extensive acquaintance with ecclesiastical affairs. Father Hugo, of the same order, has preserved his name from oblivion, by publishing an edition of his "Letters," in folio; which contain much curious matter relative to the history of the eleventh and twelfth centuries. *Nouv. Dict. Hist.*—M.

METELLUS, *Q. Cæcilius*, surnamed *Numidicus*, an illustrious Roman, was the son of L. Cæcilius Metellus Calvus, a consular man, of a high patrician family. Of the earlier life of Quintus we have no account; but during the Jugurthine war he was raised to the consulate with M. Junius Silanus, B. C. 109, having then, according to Sallust, the character of a man of vigour, and though of the party adverse to the people, yet in general esteem for his unspotted reputation. On casting lots for the consular provinces, that of Numidia fell to Metellus, who made immediate preparations for retrieving the honour of the Roman arms, which had lately undergone great disgrace through the successes of Jugurtha. He care-

fully selected such officers to command under him as had given proof of their military talents, and among the rest made choice of the famous Marius, who, for want of interest, had for some time remained unemployed at Rome. When arrived in Africa, he spent the whole summer in restoring the relaxed discipline of the army, and then entered the enemy's country, marching constantly in order of battle, and with all the vigilance and caution requisite against so crafty and enterprising a foe. The city of Vacca submitted to him without resistance. Thence he advanced to the centre of Numidia, where he defeated and dispersed an army commanded by Jugurtha in person. His integrity and disinterestedness were equal to his military skill, and the Numidian at length found a Roman commander opposed to him whom he could neither bribe nor deceive. When the consular year was ended, the command was continued to Metellus as proconsul, and he pursued his plan of ruining the country of Jugurtha, and cutting off his resources. Unable to bring that wary prince to a battle, he laid siege to Zama, which, however, he was obliged to abandon. The circumstances of Jugurtha now appeared to himself so desperate, that he entered into a treaty with Metellus, by which, besides a large sum of money, he delivered up all his elephants, a number of horses and arms, and all the deserters from the Roman army. The latter, to the number of 3000, were put to death with great cruelty by the severe proconsul. Jugurtha soon repented of his peace, and resumed his arms. The citizens of Vacca rose upon the Roman garrison, and massacred the whole except the commander Turpilius. The place was soon recovered by Metellus, and treated with the utmost severity. He afterwards brought Turpilius to a court-martial on the charge of treachery: and though he was himself convinced of his innocence, he could not avoid executing the sentence of the court which brought him in guilty. Soon after his death his innocence was made manifest, and Metellus underwent keen remorse for having sacrificed his friend to popular clamour. Marius had been a leading actor in this condemnation, and triumphed in its consequences upon the mind of the general. He had long displayed an envious and malignant disposition towards Metellus, and was continually depreciating his merit, and insinuating that he protracted the war to keep himself in power. He was impatient to return to Rome in order to forward his interest there, and injure the

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character of his general, and frequently requested leave of absence from him for this purpose. Metellus, aware of his intentions, long refused permission, but at length granted it. (See *Marius*.) The third year of his command was now going on, and nothing decisive was effected, though the force of Jugurtha had been much diminished. Marius was able by his representations to the people, not only to procure his own election to the consulate, but to obtain a decree for his superseding Metellus in the conduct of the Numidian war. During his absence, Jugurtha had been again defeated by that general, and the town of Thala taken. The arrival of Marius with the chief command was such a mortification to Metellus, that he forgot his dignity, and lamented his disgrace with tears. He avoided the sight of his rival, delivered up his army by a lieutenant, and embarked for Rome. He was received there with great honour by his friends and party; and even the people, forgetting the calumnies against him in the glory of his exploits, welcomed him with loud acclamations, and unanimously decreed him a triumph, with the honorary appellation of *Numidicus*. A tribune of the people having charged him with peculation, he produced his books in his defence; when the Roman knights who sat as judges refused to examine his accounts, declaring that they considered the whole tenor of his life as a sufficient testimonial of his innocence.

After having thus passed with honour through his military career, there remained a trial of his civic virtue and firmness, in which he obtained equal credit. In the sixth consulship of Marius, B. C. 100, the most violent measures were carried on by the popular leaders; and the tribune Apuleius Saturninus, having prepared an agrarian law, procured a clause to be previously passed, that the senate should swear that they would confirm whatever the people should enact. Metellus, then considered as the head of the senatorian party, declared that he would not take such an oath, and the whole senate made the same protestation. Marius, who had led them into this declaration by pretending to entertain the same sentiments, soon afterwards retracted, and took the oath, and all the senators but Metellus were mean enough to follow his example. That firm patriot resolutely persisted in his refusal to comply with so unjust a requisition, and was in consequence condemned to banishment. His numerous friends offered by force to oppose this injustice, but he declared that

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not a drop of blood should be spilt on his account. "Either (said he) the state of affairs will change, and I shall be recalled; or, if they remain as they are, I shall be better any where than at Rome." He then made a quiet retreat to Rhodes or Smyrna, where he passed his time in the study of philosophy. What he foresaw came to pass. In the next year, as soon as moderate counsels began to prevail, all the Cecilian family, with the body of patri- cians, made a common cause of the restoration of Metellus, and his son (afterwards named *Pius* for his conduct on this occasion) put him- self into mourning, and supplicated the tribes in his father's favour. A decree passed by a great majority for his return, notwithstanding the efforts of Marius, who left Rome in consequence. The decree reached Metellus at Tralles in Lydia, while he was assisting at some public games; and though he was in- formed that the packet contained joyful news, he would not open it till the spectacle (prob- ably a religious one) was ended. On his return to Rome he was met at the gates by all the persons of distinction in the city, and accom- panied to his house by great crowds of people; and at the next consular election the public esteem for him was shewn by accepting his recommendation of one of his name and family. This is the latest event of his life that has been recorded. *Sallust Bell. Jugurth. Plu- tarch in Mario. Valerius Maxim.—A.*

METEREN, EMANUEL VAN, a Flemish historian, was born at Antwerp in 1535, and was a relation of Abraham Ortelius the geo- grapher. He adopted the principles of the reformation, and being obliged to leave his country, took refuge in England, where he died in 1612. His "History of the Low- Countries, from 1500 to his own Time," print- ed first in Latin in 1598, folio, and then in Flemish at Delft in 1599, quarto; was several times reprinted, and was translated into French and German. It has been in considerable es- teem, though even the protestant writer Van Reynd charges the author with partiality and credulity, and the Catholics are of course still less favourable to him. *Freheri Thesaur. Novv. Dict. Hist.—A.*

METEZAU, CLEMENT, a celebrated French architect who flourished in the former part of the seventeenth century, was a native of Dreux, who settled at Paris, and became architect to Lewis XIII. He acquired high fame by carry- ing into execution, conjointly with John Tiriot, a Parisian mason, the bold plan which

cardinal Richelieu had formed for reducing Rochelle, by means of an immense dyke, in imitation of what Cæsar had done at Durazzo, and Alexander the Great at Tyre. When the cardinal first proposed his plan, those who ought to have been the best judges treated the scheme with ridicule. They said, that there were many things that made a great figure in books, which had but a paltry appearance when they were attempted to be put into practice. At length, the daring genius of Metezau and Tiriot prompted them to under- take to execute what the cardinal had proposed. The scheme was, to run a solid wall across a gulph upwards of seven hundred and forty toises, or fathoms, broad, into which the sea rolled with great force, and when the wind was high, with an impetuosity to which it seemed ridiculous to oppose any work of man. It was begun by throwing in great rocks, to lay a kind of foundation; upon these were laid vast stones, cemented by the mud thrown up by the sea. Before and behind it was sup- ported by beams of an enormous size, at twelve feet distance, driven into the bottom with in- credible labour. It was raised so high, that the soldiers were not incommoded by the water, even at spring tides; the platform was near five toises in breadth, but the foundation was full fifteen: so that it was built in the manner of a glacis. At each extremity there was a strong fort, in the middle there was an open passage of one hundred and fifty paces, several vessels being sunk immediately before it, to- gether with high stakes in a double row, and before these thirty-five vessels linked together, so as to form a kind of floating palisade. This amazing dyke was completed in less than six months, and proved the principal means of oc- casioning the surrender of the city. In honour of Metezau's successful exertions in this grand undertaking, an engraved portrait of him was circulated in France, under which was this distich:

Dicitur Archemedes Terram potuisse movere:
Æquora qui potuit sistere, non minor est.

Moreri, under the article Rochelle. Novv. Dict. Hist. Mod. Un. Hist. vol. XXI. cb. lxxviii. sect. 12.—M.

METEZAU, PAUL, brother of the preced- ing, and a very popular preacher, was born at Paris about the year 1582. His inclination leading him to embrace the ecclesiastical life, he studied at the college of Navarre, of which he was admitted a licentiate in 1611. He now united with M. de Berulle in founding the

congregation of the oratory in France, and proved one of the most successful agents in procuring establishments for the new society. In 1612, or 1613, he took a journey to visit the famed house of Loretto in Italy; and in 1614, became first superior of a house belonging to his order at Dieppe. In 1616, he commenced the establishment of a new society at Tours. The remainder of his life was chiefly spent in travelling through the different provinces of France, where he preached with great acceptability in most of the principal cities, and gained vast numbers of converts to his profession. He died at Calais in 1632, when about fifty years of age. He was the author of a body of divinity, said to be well adapted to the use of preachers and of divines in general, under the title of "*Theologia Sacra juxta Formam evangelicæ Prædicationis distributa*," 1625, folio; "*De Presbyteri, de sancto Sacerdotio, ejus Dignitate et Functionibus sacris, ad Sacerdotum atque omnium qui Orationi, Ministerio Verbi, Curæ Animarum incumbunt piam Institutionem*," 1631, octavo; "*The inward Exercises of the Inner Man*," 1627; and "*A Treatise on a Life of Perfection, or the Model of that of Jesus Christ*," 1627, octavo. *Moreri. Nouv. Dict. Hist.—M.*

METHODIUS, a christian bishop and martyr, who flourished towards the close of the third and in the early part of the fourth century, according to St. Jerome was bishop of Olympus in Lycia, and afterwards of Tyre. Socrates also says that he was bishop of Olympus. Suidas says, that he was bishop of Olympus in Lycia, or of Patara, and afterwards of Tyre. That he was bishop of the place first mentioned seems probable, from the agreement of all the accounts which we have of him on that point; but that he was afterwards bishop of any other place may reasonably be questioned, both on account of the discordancy in the statements of those writers who assert it, and because that such removals or translations of bishops were not in his time very common, if they ever took place. It is to be observed that Eusebius has made no mention of Methodius in his ecclesiastical history: which silence has been ascribed, not without probability, to his resentment against Methodius for having written with severity against Origen, of whom Eusebius was a great admirer. Concerning the time of Methodius's death, there were two different opinions in Jerome's days. Some thought that he suffered under Decius, or Valerian: but this opinion is inconsistent with

his having written against Porphyry, who did not publish his books against the Christians till about the year 270. The other opinion, with which Jerome concurred, was that Methodius had the honour of martyrdom at the end of the last, or Dioclesian's persecution, in the year 311, or 312. Lardner concludes the account which he has collected of this bishop, with an observation, which, as it is made by so able and dispassionate a critic, well deserves attention. "It is an obvious thought," says he, "and a conjecture likely to arise in the minds of not a few, that since Methodius is said to have been bishop of so many places, and there were in Jerome's time two very different opinions concerning the time of his death, possibly there were two of this name in the third century, both bishops and martyrs; one somewhat obscure, the other well known, for his writings at least." Epiphanius calls Methodius a blessed man; and he also gives him the character of a learned or eloquent man, and a zealous defender of truth. Jerome, likewise, gives him the title of the most eloquent martyr Methodius. Many other testimonies might be produced from the ancients, to shew that he was a man of learning, as well as piety, and highly respectable on account of his eminent virtue; but those of his works which are yet extant, discover no great degree of penetration and acuteness in handling controversy and weighing opinions. We shall conclude this article with an abridgment of Lardner's account of such works of Methodius, as are extant entire or in part, as well as such as are wanting, or are supposititious. The first mentioned by Jerome in his catalogue is the work "*Against Porphyry*," of which there is now nothing remaining excepting a few fragments, which are but of little consequence. The next piece is "*The Banquet of Ten Virgins, or, of Chastity*," a dialogue on that subject between ten pious females, who deliver their opinions both elegantly and learnedly. There are large extracts from this work in Photius; and it may be seen entire in Combefis's "*Auctuarium*," and in a separate form, as published by Leo Allatius, in Greek and Latin, 1556, octavo, or by Possin a jesuit, in Greek and Latin, 1657, folio. "*The Book of the Resurrection*," written against Origen, was also in the dialogue form, and is called by Jerome an excellent work. Large extracts from it are given by Photius, and Epiphanius has transcribed a considerable part of it into his work about heresies. Of the next book mentioned by Jerome, "*Concerning the*"

"Pythoness," or pretended witch of Endor, whom Saul consulted, likewise written against Origen, nothing now remains; nor any thing that is considerable, and that can be relied upon, of his "Commentaries" on Genesis, and the Canticles. In Photius there are large extracts from his treatise "On Free-Will, or, the Origin of Evil;" and also extracts from another work of Methodius, written against Origen, and entitled, "Of the Creatures," which is not mentioned by Jerome. Theodoret has quoted a passage of Methodius out of a piece entitled, "A Discourse of Martyrs," of which there is nothing else remaining; neither have we any thing of a dialogue called "Xeno," which is noticed by Socrates. There are also some other pieces extant which are ascribed to him: such as, "A Homily concerning Simeon and Anna;" another "Upon our Saviour's Entrance into Jerusalem;" a work entitled, "Revelations," and "A Chronicle." Of these, the two last mentioned are generally rejected as not genuine; the second is defended by very few critics; but the first has met with many advocates, while it has had still more opponents. In Lardner the reader may find references to the writers on both sides of the question, and the reasons which have determined him to be of opinion, that it is either not genuine, which he rather thinks, or else, that it has been so interpolated as to be of very little value. A Latin version of the "Revelations," above mentioned is inserted in the third volume of the "Bibl. Patr.;" and in 1644, father Combefis published at Paris, all the works and fragments of Methodius, which could then be met with, in Greek and Latin, together with the works of Amphilochius and Andrew Bishop of Crete, in folio; illustrated with notes. *Fabricii Bibl. Eccles. ad Hieron. cap. lxxxiii. Socrat. Hist. Eccl. lib. v. cap. 13. Epiphani. Her. lxiiv. cap. 11. Cave's Hist. Lit. vol. I. sub sec. Novat. Dupin. Mosh. Hist. Eccl. set. iii. vol. I. lib. ii. par. ii. cap. 2. Lardner's Cred. part vii. vol. V. ch. 57.—M.*

METHODIUS, surnamed *the Confessor*, who flourished towards the middle of the ninth century, was a Sicilian by nation, and born at Syracuse. Being descended from a noble and wealthy family, he had the advantage of receiving a good education; and afterwards went to Constantinople, where he embraced the religious life, and took up his residence in a monastery in the isle of Chios. Afterwards he was ordained priest by the patriarch Nicephorus, and upon the expulsion of that prelate from the see of Constantinople,

was sent by him to Rome, to implore the assistance of pope Paschal on his behalf. Upon his return to Greece after the death of that patriarch, he signalized himself by his zeal for image-worship; on which account he was committed to prison, by order of the emperor Michael *the stammerer*, where he continued till the death of that monarch. Having regained his liberty on the accession of the emperor Theodosius, the recollection of the persecution which he had suffered did not deter him from again boldly defending the worship of images; by which means he acquired such credit with the superstitious populace, that when in the year 834 the emperor marched against the Saracens, he ordered Methodius to accompany the army, under the apprehension that he would otherwise excite tumults and sedition at Constantinople. Upon the emperor's return to that city, Methodius was again committed to close confinement, in which, it is said, he was treated with great hardship and cruelty, till by the death of that prince, and the succession of his son Michael III., under the regency of the empress Theodora, a zealous worshipper of images, he again recovered his liberty, in the year 842. In the same year he was preferred to the patriarchate of the church of Constantinople; and no sooner was he settled in his see, than he convened a synod in which the *iconoclasts* were condemned, and the odious superstition of image worship re-established in the Greek church. This prelate died in the year 847. He was the author of a "Constitution," or kind of manual for persons who, after having apostatized, either through constraint, or voluntarily, returned again to the profession of the christian faith; which may be seen in Greek and Latin, in Goar's "Rituale Græcor." There are also extant under his name, "An Encomium on St. Dionysius the Areopagite;" "An Encomium on St. Agatha, a Virgin and Martyr," of which a Latin version is given in Combefis's "Bibl. SS. Patr. Concion.;" and of "Sermons" and fragments of sermons, of which some account may be seen in the first of our authorities. The contests which arose between the Greek and Latin churches, and the division of the former among themselves upon the question concerning images, occasioned a degree of celebrity to be given to the name and writings of this prelate in ecclesiastical history, greatly above their merit. *Cave's Hist. Lit. vol. II. sub sec. Phot. Dupin. Moreri. Mosh. Hist. Eccl. set. ix. par. ii. cap. 2.—M.*

METIUS, ADRIAN, a celebrated Dutch

mathematical professor at the close of the sixteenth and in the early part of the seventeenth century, was a native of Alkmaer; but of the date either of his birth or death we have no account. He pursued his studies at some German university, and after teaching the mathematics there for several years with great reputation, became professor of those sciences at the university of Franeker. He was the author of "*Doctrinæ Sphæricæ Lib. V.*" 1591, octavo; "*Astronomiæ universæ Institutio Lib. III. quorum I. Sphære Disciplinam tradat: II. Fabricam Planisphærii et Trigonometriam astronomicam: III. Historiam astronomicam, Astrorum Situm ac Motum,*" 1605, octavo; "*Arithmeticæ et Geometricæ practica, &c.*" 1611, quarto; "*Geometricæ per usum Circini nova Praxis,*" 1623, octavo; "*De gemino Usu utriusque Globi,*" 1611, quarto; and "*Primum Mobile, astronomicæ sciographiæ, geometricæ, et hydrographiæ explicatum,*" 1611, quarto. He had a brother, named JAMES METIUS, for whom he claimed the honour of having been the first inventor of the telescope; in which he is mistakenly followed by Des Cartes. However, Borelli's account of the discovery of that instrument is so circumstantial, and so well authenticated, as to render it very probable that Zacharias Jansen, a spectacle-maker at Middleburg in Zealand, was the original inventor; and he adds, that James Metius came with Drebel to Middleburg, and there purchased telescopes of Jansen's children, who had made them public. *Valer. Andræ Bibl. Belg. Moreri. Hutton's Math. Dict. Article Telescope.*—M.

METKERKE, ADOLPHUS, VAN, a jurist and man of letters, was born of a good family at Bruges in 1528. He was of the protestant persuasion, and spent the greatest part of his life in the service of the revolted states of the Low-Countries, in the quality of counsellor of state, and envoy to foreign potentates. He was in the latter station at the court of queen Elizabeth, when he died at London in 1591, of grief, it was supposed, on account of the loss of his son Nicholas, an active commander, before Deventer. Adolphus was a man of accurate and extensive learning, and the author of the following works, "*A Translation, with Annotations, of some Pieces of Theocritus, Bion and Moschus:*" "*Latin Poems:*" "*A Treatise in Latin on the true Pronunciation of the Greek Language:*" "*A Collection of the Proceedings at the Peace concluded at Cologne in 1579.*" He also assisted in the Lives

of the Cæsars; the Medals of Magna Græciæ; and the Fasti Consulares; published by Goltzius. *Tbuani Hist. Nouv. Dict. Hist.*—A.

METEOCHITA, THEODORE, a modern Greek historian, flourished in the thirteenth and fourteenth centuries. He was made great logothete of the Constantinopolitan empire by Andronicus Palæologus the elder, but was banished by Andronicus the younger, and his goods confiscated. He was afterwards recalled, but without being restored to his dignities, and he ended his life in a monastery of his own foundation in 1332. He was a man of very extensive erudition, so that he has been entitled a living library; but it does not appear that his literary taste was proportional, for instead of forming his style upon the best ancient models, he adopted a very harsh and cloudy diction. He wrote a compendium of Roman history from Julius Cæsar to Constantine, first published with a Latin version and notes by Meursius, *Leyd.* 1618. This publication is however only the second out of three books, and the two others, which were promised by the editor, never appeared. He was also the author of a sacred history in two books; a Constantinopolitan history in one book; and a paraphrase on the physics of Aristotle, the latter translated into Latin by Gentianus Hervetus. *Vossii Hist. Græc. Moreri.*—A.

METO, or METON, a famous mathematician of Athens, who flourished 432 years B. C. was the son of Pausanias, and the disciple of Phainus, of whom mention is made by Theophrastus, and Vitruvius. In the first year of the eighty-seventh Olympiad, he observed the solstice at Athens, and published his *enneadecaeteride*, that is, his cycle of nineteen years; by which he endeavoured to adjust the course of the sun to that of the moon, and to make the solar and lunar years begin at the same point of time. This invention is called from him the *metonic period*, or, *cycle*. It is also called the *golden number*, from its excellent use in the calendar: though, properly speaking, the golden number is the particular number which shews the year of the lunar cycle, which any given year is in. This cycle of the moon holds only true for $310\frac{7}{8}$ years; for, though the new moons do return to the same day after nineteen years, yet it is not to the same time of the day; but near an hour and a half sooner: an error which in $310\frac{7}{8}$ years amounts to an entire day. Yet those employed in reforming the calendar went on a supposition, that the lunations return precisely from nineteen years

to nineteen years, for ever. Meto was living in the ninety second Olympiad, or about 412 years B. C.: for when the Athenian fleet was sent to Sicily, he escaped from being embarked on that disastrous expedition by counterfeiting folly. This astronomer was assisted in making his observations by a fellow citizen named Euctemon. *Fabrici Bibl. Græc. vol. II. lib. iii. cap. 5. sect. vii. Moréri. Hutton's Math. Dict.—M.*

METROPHANES, bishop of Smyrna in the ninth century, was a native of Constantinople, who was distinguished in the disputes which terminated in the schism between the Greek and Latin churches. In the year 858, when Ignatius was deposed from the patriarchate of Constantinople, he used every effort in his power to prevent that event; but, notwithstanding, acknowledged Photius for patriarch, whom the emperor Michael appointed to fill the vacant see. In the following year however, a warm contest arising between the partizans of Photius and Ignatius, in which Metrophanes espoused anew the interests of the latter, he was deposed in a synod held at Constantinople, and committed to the same place of confinement with his friend. Photius was deposed in his turn in 867, by Basilus the Macedonian; in consequence of which change of affairs Metrophanes recovered possession of his bishopric, and was one of the most active persecutors of Photius at the council of Constantinople, held in the year 870. Upon the death of Ignatius, which happened in the year 878, the emperor took Photius into favour, and replaced him in the patriarchal dignity of which he had been deprived; but Metrophanes refused to acknowledge him; and as he continued to persist steadily in that refusal, he was pronounced an obstinate schismatic by a council held at Constantinople in 880, and at the same time deposed from his episcopate, and cut off from the communion of the faithful. He wrote "A Letter to Manuel, a Patrician," containing a narrative of what was done by Photius, from 858, to 870, which serves to throw light on the history of the schism between the Greek and Latin churches. It is extant in Baronius, under the year 870; and is also to be met with, in Greek and Latin, together with the acts of the fourth council of Constantinople, in the eighth volume of the "Collect. Concil." There is also extant a work "On the Procession of the Holy Ghost, &c.," which has been ascribed to him in some ancient MSS. and in others to Pho-

tius; but to whom it ought to be adjusted, cannot, perhaps, now be determined. *Fabricii Bibl. Græc. vol. X. lib. v. cap. 45. apud Scriptores Græc. var. Cave's Hist. Lit. vol. II. sub sac. Phot. Mosh. Hist. Eccl. sac. ix. par. ii. cap. 3.—M.*

METTRIE, JULIEN OFFRAY DE LA, a physician and physiologist, was the son of a merchant of St. Malo, where he was born in 1709. He studied physic at Leyden under Boerhaave, and then came to Paris, where the duke de Gramont patronised him, and appointed him physician to his regiment of French guards. La Mettrie accompanied his patron to the siege of Freyberg, where he fell dangerously ill; and it is said that this illness, instead of inspiring those religious sentiments which are often consequent upon disease, had in him the opposite effect of making him doubt of the existence of an immortal principle in man, and precipitated him into a system of materialism. He wrote, under the feigned name of Charpe, a work, entitled "Histoire naturelle de l'Ame," 1745, in which he denied the immateriality of the human soul, and asserted that man was an animal of the ape genus. He was protected by the duke de Gramont from the storm this doctrine, regarded as the height of impiety, brought upon him; but on the death of that nobleman he lost his place. Having further rendered his brethren of the faculty his enemies by his "Pénélope, ou le Machiavel en Médecine," three volumes, 1748, in which he attacked almost all the physicians of his time, especially his master Boerhaave, he thought proper to retire to Holland. He there published his most celebrated work, "L'Homme machine," 1748, which he had the confidence to dedicate to Haller, on account of the theory of the latter of the innate irritability of the animal fibre. Haller, one of the most religious of philosophers, was highly offended with this liberty, and has not spared him in the account of his writings in his *Bibliotheca Anatom.*, where he calls la Mettrie "omnis religionis publicus adversarius, homo demum undique levissimus." Although it is certain that philosophical materialism is not necessarily connected with irreligion or the disbelief of a future state, yet it cannot be doubted to have been so in the instance of this author, who had nothing respectable or decorous in his character, and was rather a hot-headed declaimer than a sober reasoner. His book was burnt in Holland, and he retired to Berlin, where he was made reader to the king, and a member of

his academy, and where he lived in tranquillity till his death in 1751, which event seems to have been caused by his preposterous treatment of himself under a slight indisposition. The king of Prussia thought so well of him, that he deigned to compose his funeral eulogy, which was read at the academy. His brother philosophers, however, have treated him with little respect, and represented him as a frivolous and inconsequent reasoner, full of immoral and illogical sophisms, set off with a kind of false brilliancy, and enlivened by ludicrous sallies. His "*Oeuvres philosophiques*" were published at Berlin in one volume quarto, and two volumes 12mo., 1751, containing "*L'Homme machine*," "*L'Homme plante*," "*L'Histoire de l'Ame*," "*Recherches sur l'Origine des Animaux*," "*Discours sur la Bonheur*," &c. As a physician he had set out with a translation and commentary on Boerhaave's aphorisms and institutions, of which last, the best part was copied from Haller, with the admixture of some extraordinary and ridiculous blunders. He also in the last year of his life published "*Oeuvres de Médecine*," of a practical nature, but his authority would probably stand for little among his brethren of the faculty. *Halleri Bibl. Anatom. Nouv. Dict. Hist.*—A.

METZU, GABRIEL, an excellent painter of the Dutch school, born at Leyden in 1615, was made an artist by his admiration of the works of Gerard Douw and Mieris. He imitated their style; but being likewise a student of nature, he formed a manner of his own, distinguished by great truth and delicacy of pencil, with a fine tone of colouring. His subjects were usually conversations and scenes of common life, women with fruit, herbs, game, &c., chemists in their laboratories, doctors with their patients, and the like, all which he represented with wonderful nature and accuracy. He took a long time in finishing his pictures, on which account they are scarce, and they are so much valued in Holland, that few have been suffered to go out of the country. His works are by no means devoid of elegance, as he often chose beautiful forms and pleasing subjects for his imitation. A lady tuning her lute, and another washing her hands in a silver bason held by her maid, are among his most admired pieces. This artist was regular in his conduct, and laboured with great assiduity. His sedentary life made him subject to the stone, for which disease he underwent the operation of lithotomy, and died in consequence of it, at Amsterdam, his usual

place of residence, in 1658. *D'Argenville. Pilkington.*—A.

MEVIUS, DAVID, a learned jurist, privy-counsellor to the king of Sweden, and president of the sovereign council of Wismar, was employed in various negotiations with the imperial court and the German princes by Charles XI., and drew up the regulations by which the German provinces occupied by Sweden were to be governed. He died in 1681. He wrote "*Commentaries on the Law of Lubeck*," much esteemed, and several times reprinted: various treatises on different branches of law: "*Counsels or Deliberations*:" and "*Universal Jurisprudence*," reprinted with augmentations by his son-in-law M. d'Engelbrechten, counsellor of state to the king of Sweden. *Moreri.*—A.

MEUN or MEUNG, JOHN DE, an old French poet, also named *Clopinel* from the lameness of one leg, was born at Meun on the Loire, in 1280. Although he early entered into the service of the great, he seems to have been well acquainted with the studies of the age, consisting of theology, philosophy, chemistry, astronomy, and arithmetic. Poetry, however, was his favourite pursuit; and by the vivacity of his parts he became the delight of the court of Philip le Bel. He had a great turn to satire and lampoon, which he freely exercised upon the court ladies. It is said that a party of them, who had smarted under his lash, once seized him with the resolution of treating him with a good flogging, and that he escaped the punishment by desiring that the most unchaste among them would give the first blow. He is supposed to have died about 1364. By his will he directed that he should be interred in the church of the Dominicans at Paris, and by way of recompence, bequeathed to that order a heavy chest not to be opened till after the funeral. When the fathers examined their legacy, expecting some valuable treasure, they found only a number of slates scrawled with sums and figures. In their resentment they disinterred the body; but the parliament of Paris obliged them to give it fresh and honourable burial in their cloyster. The principal work of John de Meun was his continuation of the "*Roman de la Rose*," begun by William de Lorris (see his article.) The addition of de Meun, which constitutes more than three parts of the whole, is less poetical than the first part, but has more of satire and manners. To Lenglet du Fresnoy's edition of his poem in three volumes 12mo. 1735, are subjoined

the "Codicil of John de Meun," a satirical piece, and other poems of the same author. He also translated "Boethius de Consolatione," the "Letters of Abelard," and a work on the "Responses of the Sybils." *Moreri. Nouv. Dict. Hist. Warton's Hist. of Engl. Poetry.*

—A.

MEURSIUS, JOHN, a very learned philologist, was born in 1579 at Losdun, near the Hague. He was so early a proficient in classical literature, that he composed Latin orations and wrote Greek verses with facility at twelve or thirteen years of age. After finishing his academical studies at Leyden, he was engaged by the celebrated pensionary Barneveldt to assist in the education of his sons, whom he accompanied on their travels. He passed some time in the study of the law at Orleans, where, in 1608, he was made doctor of that faculty. He visited, with his pupils, several of the courts of Europe, made acquaintance with many learned foreigners, and examined the most celebrated libraries. On his return to Holland he was appointed to the professorship of history at Leyden in 1610, and afterwards of the Greek language; and in 1611 the states of Holland nominated him their historiographer. He married a lady of good family in the following year. The unhappy fate of Barneveldt in 1619 threw a cloud over all who had been connected with him, and the violence of the triumphant party marked them for persecution. Meursius, as having been in a confidential situation in his family, became an object of suspicion, though in the religious disputes which had brought on this catastrophe he had carefully abstained from taking any part. His assiduity in performing his professional duties had given his enemies no pretext for depriving him of his chair; but they found means to render his situation so uneasy, that he only waited for an occasion to quit it with honour. This, at length, offered in 1625, when he received an invitation from Christiern IV. king of Denmark, to occupy the professorship of history and politics in his newly founded university of Sora, together with the post of royal historiographer. He willingly accepted it, and removed to Denmark, where he continued to support his high reputation, and obtained the esteem of the king and court. He suffered much from the stone in the latter years of his life, which terminated at Sora in 1639.

Meursius made himself known to the learned world by many publications, in which he

displayed deep research and profound erudition. The most valuable of these related to the language and antiquities of Greece, of which some of the principal were "De Populis Atticis;" "Atticarum Lectionum Lib. IV.;" "Archontes Athenienses;" "Fortuna Attica;" "Athenæ Atticæ;" "De Festis Græcorum;" all which have been admitted into the collections of Grævius and Gronovius: he also edited several Greek works with annotations, and published a "Glossarium Græco-barbarum," quarto. Of his other works were "Historia Dánica," folio, and "Athenæ Batavæ," quarto. All the writings of Meursius were published collectively in twelve volumes folio at Florence, 1741. His son, of his own name, a very promising youth, had begun to follow his father's footsteps as a writer on learned topics, when he was cut off by an untimely death.

An obscene work, entitled "Meursii Elegantiae Latini Sermonis," was written, according to some, by John Westree, a lawyer at the Hague, according to others, by Nicholas Chorrer, an attorney at Grenoble, and was by way of jest attributed to our grave professor. *Moreri. Bibliogr. Dict.—A.*

MEXIA, PEDRO, chronicler to Charles V., is one of the few Spanish writers whose works have found their way into English. His history of the Cæsars, which includes the German emperors, is one of the many translations of Edward Grimeston, a man not inferior to Philemon Holland in useful and honourable industry: and his "Silva de varia Leccion," with the additions of its Italian and French translators Sansovino, Verdier, &c., is that "Treasury of ancient and modern Times," which is sometimes referred to by Grose, and of which the two parts having been separately published, are not often to be found in company. Besides these works, Mexia wrote certain colloquies (Seville, 1547) to the praise of the ass, in imitation of Lucian and Apuleius, which is printed at the end of this last work; and a history of Charles V. which he left unfinished, and which has never been edited. He was born at Seville, of good family, and died in or about the year 1552. His learning was considerable; but he is a credulous writer, and valued himself greatly upon his astrological skill.—R. S.

MEYER, JAMES, a historian, was born in 1491 at Vleteren in Flanders, near Bailleul, where he took the name of *Balliolanus*. He studied in the university of Paris, and entered into holy orders. For several years he taught

school at Ypres and Bruges, and in the latter city had a benefice in the church of St. Donatian. He died at Blankenberg, in 1552. He was on terms of intimacy with Erasmus and other learned men, and wrote several works, of which the principal are "Flandricarum Rerum Decus," quarto, 1531, being an account of the origin, antiquity, nobility and genealogy of the counts of Flanders: and "Annales Rerum Flandricarum," 1561, folio: these begin with the year 445, and come down to 1477; they are written in a pure and easy style, and have been reprinted in the collection of Belgic historians, *Franc.* 1580. *Moreri. Saxii Onomast. Nouv. Dict. Hist.*—A.

MEZERAI, FRANCIS EÜDES DE, a celebrated French historian, born in 1610 at Ry in Lower Normandy, was son of a surgeon in that place. After studying at Caen, he came to Paris, where he cultivated an acquaintance with des Ivetaux, who had been preceptor to Lewis XIII., and by his advice quitted poetry, in which he had made some essays, for history and politics. He obtained the post of an officer of artillery, in which capacity he served two campaigns. He then quitted the army in disgust, and shut himself up in the college of St. Barbe, where he applied with great ardour to study, having then projected a history of France. Cardinal Richelieu, informed of his designs and of his indigent circumstances, made him a present of five hundred crowns, which animated his progress so much that in 1643 he published the first folio volume of his history of France. The two others appeared in 1646 and 1651. This work was regarded as much superior to any of the kind which had before been offered to the public, and the court recompensed his labours by a pension of four thousand livres, with the title of historiographer. His success engaged him to compose an abridgment of it under the title of "Abregé chronologique de l'Histoire de France," three volumes quarto, 1668, reprinted in Holland in six volumes 12mo., 1673. In this work he was assisted by the advice of his learned friends Dupuy, Launoï, and Dîrois, and it is reckoned much superior to his great history. He gave in it an account of the origin of all the public imposts, with some very free reflections, which so much offended the minister Colbert, that he remonstrated with the author, who promised to correct it in a second edition. This he performed, but at the same time informed the readers that he was compelled to do so; and his corrections, moreover, were

only palliations; he was therefore punished by withdrawing half his pension. On his complaint, the other half was also suppressed; upon which he declared that he should not continue his history. He put by in a separate drawer the last payment of his appointment as historiographer, with this note, "this is the last money I have received of the king; he has ceased to pay me, and I to speak of him, either well or ill." On the death of Conrart in 1675, the French academy gave him the vacant place of perpetual secretary, in which quality he prepared a sketch of the projected dictionary of the academy. He died in 1683.

Mezerai was a man of many singularities of temper and manners. He was caustic and censorious, and paid little regard to the common forms of social life. In his dress he was so negligent, or rather squalid, that he was once taken up by the police for a beggar; an adventure that gave him much amusement. He was fond of low company, and formed an unaccountable attachment to one le Faucheur, the master of a public-house on the road to St. Denis, with whom he would spend whole days, and whom he left the general heir of his property, with the exception of his patrimonial estate, which was small. He never wrote but by candlelight, even in the day-time in the midst of summer, and had always a bottle on the table. He affected a sceptical philosophy, and spoke very freely on religious topics; but in his last illness his early impressions recurred, and he desired his friends to forget his impieties, and to recollect "that Mezerai dying was more to be believed than Mezerai in health." At the ballots of the academy for new members, he always gave a black ball, "to leave to posterity (as he said) a monument of the freedom of the academic elections." His histories are strongly marked with the same spirit. Voltaire (siecle de Louis XIV) testifies to his freedom and veracity by saying that "he lost his pensions for having written what he thought to be the truth"—he adds, that "he is more bold than accurate, and is unequal in his style." The latter is characterised as being harsh, ignoble, and incorrect, but clear, energetic, and descriptive. He sometimes emulates Tacitus in vigour and expressive conciseness. There are many mistakes in his histories, which have been partly corrected in successive editions. Of the "Histoire de France," the second edition in three volumes folio, 1685, is more correct and ample than the first; but several of the freest passages have

been suppressed. Of the "Abrégé," the latest edition is of 1755, in fourteen volumes 12mo. In this, the suppressed passages of that of 1668 are restored. Mezerai also wrote "*Traité de l'Origine des François*," a work much valued for its erudition: "*L'Histoire des Turcs, depuis 1612 jusqu'en 1649*," folio: a translation of John of Salisbury "*De Nugis Curialium*;" and of Grotius "*De Veritate Relig. Christ.*" A number of satirical pieces against the government, published under the name of Sandricourt, are also attributed to him. *Moreri. Nouv. Dict. Hist.—A.*

MEZIRIAC, CLAUDE-GASPARD BACHET DE, a man of letters of the seventeenth century, was born in 1581 of a noble family at Bourg-en-Bresse. He entered among the Jesuits, and at the age of twenty was professor of rhetoric at their house in Milan. Want of health induced him to quit the society, and he passed much of his time at Paris and Rome in literary pursuits. His reputation caused him to be mentioned for preceptor of Lewis XIII.; but his apprehension of such a burthensome office induced him to quit Paris and retire to his native place. The French academy nominated him a member during his absence, and he sent his acknowledgment in a discourse read to the assembly by Vaugelas. He married and had several children, and died at Bourg-en-Bresse in 1638. Meziriac was a man of great and various erudition. He wrote verses in French, Latin, and Italian, was a profound Greek scholar, an excellent grammarian and critic, a philosopher, theologian, and mathematician. He published "*Problèmes plaisans et delectables qui se font par les Nombres*," 1613, of which an augmented edition was printed in 1624: "*Diophanti Alexandrini Arithmeticonum Lib. VI., & de Numeris multangulis Lib. I.*" 1621 folio, translated from the Greek with commentaries; of this work a new edition was given by Fermat in 1670: "*La Vie d'Esop*," 1632; in this he refutes the fables of Planudes concerning Esop, and endeavours to prove that he was in no respect deformed. "Eight of Ovid's Heroic Epistles translated into French Verse, with Commentaries;" the latter are more valued than the version: "A Treatise on Tribulation, translated from the Italian of Cacciaguerra." "*Epistolæ et Poemata varia.*" *Bayle. Nouv. Dict. Hist.—A.*

MICAH, the fourth in number of the minor Hebrew prophets, was a native of Maresha, a town belonging to the tribe of Judah, and flourished between 757 and 698 B. C. He

prophecied under the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah; but his mission extended to Israel, as well as to Judah. Like Amos and Hosea, he reproves and threatens a corrupt people with great spirit and energy; and, like the latter prophet, he inveighs against the oppression, profligacy, and hypocrisy, of the princes and false prophets, with the highest indignation. The reader will observe, however, that these similar topics are treated of by each prophet, with remarkable variety and copiousness of expression. His predictions foretell the ruin of both kingdoms, the destruction of Jerusalem, and the captivity of the people. But to console them in the prospect of those calamities, he also predicts their restoration, upon their repentance; and the coming of the Messiah, together with the extent and glory of his spiritual kingdom. It is remarkable, that there is a very striking conformity in the language of this prophet relating to the establishment and progress of the Messiah's kingdom, as we have it in the first four verses of the fourth chapter, and that of Isaiah, predicting the same events, in chapter II. verses 2, 3, and 4, of his prophecy. Bishop Lowth, in his notes on this passage of Isaiah, supposes that Micah copied it from that prophet; observing that Micah has added a sentence, containing a description of well-established peace, for imagery and expression worthy even of the elegance of Isaiah. Bishop Newcome is of opinion, that the divine spirit may have inspired both prophets with this prediction; or, that both may have copied some common original, the words of a prophet well known at that time. "The style of Micah," says Dr. Lowth, "is for the most part close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea: in many parts animated and sublime, and in general truly poetical." *Book of Micah. Newcome's Attempt towards an improved Version. Lowth de sacri Poesi Heb. Præl. xxi. Gregory's Trans. Blair's Chron. Tab.—M.*

MICHAEL I., surnamed *Rbangabe*, emperor of the East, was son of Theophylact governor of the isles, and married Procopia, daughter of the emperor Nicephorus I., by whom he was raised to the office of curopalates, or great master of the palace. He was present at the battle against the Bulgarians in which Nicephorus was slain, A. D. 811. Stauracius, the son of that emperor, had received a severe wound in the battle, and was, besides, universally hated. The empire was therefore offered

to Michael, who at first hesitated to accept it; but finding that Stauracius designed to put out his eyes, he obliged him to retire to a convent, where he soon after died. Michael was possessed of private virtues, but wanted vigour to controul the masculine spirit of his wife, who excited the indignation of the soldiers by appearing at the head of the army, and he was deficient in the military talents requisite at such a crisis. He marched against the Bulgarians, ventured an engagement, in which he was defeated, and returned with shame and disgrace to Constantinople, leaving a discontented army under the command of disaffected generals. By their intrigues the soldiery proceeded to the deposition of Michael, and offered the imperial crown to Leo the Armenian. The senate, clergy, and people of the capital still adhered to Michael, but he declared that not a drop of christian blood should be shed on his account; and resigning the ensigns of sovereignty, retired to a monastery with his family, after having filled the throne less than two years. He was permitted to live and retain his eye-sight, and he passed in peace and religious retreat the thirty-two years during which he survived his abdication. *Univers. Hist. Gibbon.—A.*

MICHAEL II., emperor, surnamed *the Stammerer*, was a native of Amorium in Phrygia. Educated among Jews and heretical Christians, he adopted opinions which have subjected him to the censure of the orthodox, and probably influenced their account of his life and actions. He was an officer of rank under Nicephorus, and was a principal instrument in raising to the throne Leo the Armenian. During the reign of this emperor he was employed in high offices, and made patrician; but having incurred the suspicion of conspiring against his sovereign, he was arrested, convicted of treason, and condemned to the cruel death of being burnt in the furnace of the private baths. The execution of this sentence, which had been fixed for Christmas-day, was suspended through the devout scruples of the empress; and in the mean time Michael informed his accomplices of his danger, and threatened them with detection if they should not effect his delivery. The murder of Leo was the consequence (see his article), and Michael, with irons still on his legs, was seated on the imperial throne, in December 820. One of his first acts was to recal a number of bishops and other ecclesiastics who had been banished for not complying with the late emperor's edict against the worship of images. Michael was,

however, no friend to this worship, and only permitted it without the precincts of the capital. He is therefore reckoned among the enemies of the catholic church, and the calamities of his reign are by the monk Cedrenus ascribed to his heresy. In its second year, the revolt of one Thomas in the Asiatic provinces was the commencement of a civil war which was near subverting the throne of Michael. At the head of a great army of barbarians, Thomas over-ran Lesser Asia and Syria, defeated the troops sent against him, and laid siege to Constantinople. After some unsuccessful attempts to storm the capital, he was obliged to march against the king of the Bulgarians, who was bringing an army to its relief. He was defeated in the encounter, and afterwards fell into the emperor's hands, who put him to a cruel death. During this state of confusion, the Saracens landed in Crete and formed a settlement in that island, from which Michael in vain attempted to expel them. Becoming a widower in the sixth year of his reign, he took from a convent Euprosyne the daughter of Constantine VI. and married her; and though he might plead the request of the senate for this act, it is looked upon by the ecclesiastical historians as an additional instance of his disregard to religion. He gave an example to Euphemius, an officer in the army, to gratify a licentious passion by forcibly taking a nun from her convent in Sicily, an outrage which caused the loss of that island also. For Euphemius, in order to avoid punishment, fled to the Saracens in Africa, and returning with a body of troops of that nation, endeavoured to gain possession of Syracuse. He lost his life in the attempt; but the Saracens, thus introduced into Sicily, by degrees made themselves master of it, as well as of the neighbouring provinces of Italy. Michael closed his unfortunate reign of eight years and nine months in 829, and was succeeded by his son Theophilus. *Univers. Hist. Gibbon.—A.*

MICHAEL III. emperor, grandson of the preceding, and son of Theophilus, was born in 836, and succeeded his father in 842. He was placed under the guardianship of his mother Theodora, a woman of virtue and piety, who has obtained the applause of the catholic church by her zeal in combating heresy and restoring the worship of images. Michael, as he grew up, displayed that love of dissolute pleasure and attachment to trifling amusements, which has placed him in the list of the most unworthy of the Roman emperors. He was at first under the influence of Bardas, his mother's brother,

who persuaded him in his twentieth year to assume the reins of government. Theodora quitted the court, and with her daughters was obliged to enter a monastery, where she soon died of grief. Nothing was now left to restrain the vicious inclinations of the emperor, who lavished in a course of profligacy all the treasures which his mother had accumulated. In imitation of Nero, he pursued with great ardour the sports of the circus, assuming the colours of one of the factions, and bestowing his favour and confidence on the most skilful charioteers. He was guilty of great excess in wine, and frequently in the hours of intoxication issued the most sanguinary commands, which his servants ventured to disobey. It was one of his amusements to profane with mock solemnities the most sacred ordinances of religion. He arrayed a buffoon in the robes of the patriarch, surrounded him with his twelve counterfeit metropolitans, of whom himself was one, went in procession through the streets, and even administered a pretended sacrament in a mixture of mustard and vinegar. While the buffoon was in his patriarchal vestments, he sent for his mother in the name of the true patriarch, the holy Ignatius; and when the pious lady threw herself on her knees before the mimic, he received her with an indecent laugh, in which the whole assembly joined. Amidst these follies he undertook an expedition to the Euphrates against the Saracens, who put his army to flight, the emperor himself setting the example. Two years afterwards he incurred the disgrace of a second rout by the same enemy, who had entered his dominions; but his brother Patronas retrieved the honour of the empire by a splendid victory, in which the Saracen caliph was slain and his son made prisoner. Bardas still governed the weak emperor with absolute sway, and was raised by him to the dignity of Cæsar. Through his influence the patriarch Ignatius was deposed and imprisoned, and the learned Photius placed in his chair. In 866, Michael was induced by Bardas to undertake an expedition against the Saracens of Crete, who had made a descent in Thrace and were ravaging the country. It proved fatal, however, to the adviser, who having excited the jealousy of his nephew the emperor, was stabbed by his orders in the tent of audience. The discontent of the soldiers at this arbitrary deed caused Michael to return privately to Constantinople, where he soon after raised Basil the Macedonian, who had been the cause and instrument of the execution of Bardas, to a partnership with him in the throne,

and devolved upon him all the business of the state. Basil (see his article), who had just ideas of the imperial character and duties, endeavoured by remonstrances to reclaim Michael from his abandoned course of conduct, and proved so disagreeable a censor, that his ruin was determined upon. Apprized of his danger, Basil resolved to strike the first blow. With some accomplices, he entered by night the chamber of the emperor, who was intoxicated and asleep, and having first cut off his hands as he held them up, dispatched him with many wounds, A. D. 867, in the thirty-first year of his age. *Univers. Hist. Gibbon.—A.*

MICHAEL IV. emperor, a native of Paphlagonia, of obscure birth, was by trade a money-changer, when he was introduced at the court of the emperor Romanus III. by his brother John, an eunuch, in great favour with that prince. His personal beauty caught the eye of the licentious empress Zoe, who made him her chamberlain and paramour. Proceeding to a higher degree of guilt, she poisoned her husband, and immediately celebrated her nuptials with Michael, and raised him to a partnership in the throne. This event took place A. D. 1034. The empress's amorous expectations were disappointed, for Michael soon fell into a bad state of health, whilst his mind was tortured with remorse on account of the crimes in which he had participated. All the authority was in the hands of his brother John, who reduced Zoe to a state of insignificance, surrounded with spies, and made a kind of prisoner in her own palace. As Michael's disorder of body and mind increased, he chiefly spent his time in pilgrimages, processions, and pious exercises, and endeavoured to atone for his guilt by liberalities to the poor, and the endowment of churches and hospitals. A revolt of the Bulgarians led him into the field at the head of his army, but on the sudden approach of the enemy, they all took to an ignominious flight. The death of the leader of the Bulgarians gave him the opportunity of a second more successful expedition against them, from which he returned in triumph to Constantinople. In the prospect of his speedy dissolution, he had persuaded Zoe to adopt his sister's son, Michael, whom he created Cæsar, and appointed his successor. He then retired to a monastery of his own foundation, where he died in 1041. *Univers. Hist. Gibbon.—A.*

MICHAEL V. emperor, surnamed *Calaphates* from his father's occupation of a caulker of ships, was proclaimed emperor in 1041, after

the death of the preceding. An act of base ingratitude was the first and almost the sole exertion of his imperial authority. He banished his uncle John the eunuch, and confined the empress Zoe to a monastery. The resentment of the people for this conduct broke out into a sedition, in which Zoe and her sister Theodora were recalled and proclaimed joint sovereigns. Michael retired to a monastery and took the religious habit, hoping to escape further injury; but at the instance of Theodora, his eyes were cruelly torn out, and with all his relations and adherents he was sent into banishment, after he had occupied the throne only four months. *Univ. Hist. Gibbon.—A.*

MICHAEL VI. emperor, surnamed *Stratioticus*, was appointed by the empress Theodora her successor on the throne, which he ascended in 1056. He was then advanced in years, and enjoyed a reputation for military talents, but was entirely unacquainted with the art of government. In consequence, he fell under the dominion of the court-eunuchs, at whose instigation he disobliged the principal officers of the army. A conspiracy was formed among them, and Isaac Comnenus was elevated by the rest to the imperial dignity. He assembled an army in the eastern provinces, with which he proceeded towards the capital. In the neighbourhood of Nice he was met by the forces of Michael, and an engagement ensued in which the latter were totally routed. Michael had in vain exacted an oath from the Constantinopolitans never to acknowledge Comnenus for emperor. At his approach a decree unanimously passed, investing him with that title, and a deputation of bishops was sent to Michael commanding him to renounce the sovereignty. "What will you give me (said he) in exchange for the empire?" "The kingdom of Heaven," they replied. He recognised the call, and retired to a monastery, after a reign little exceeding a year. *Univ. Hist. Gibbon.—A.*

MICHAEL VII. of the house of Ducas, surnamed *Parapinaces*, was the son of Constantine XI. On the defeat and capture by the Turks of the emperor Romanus Diogenes, who had married Eudocia, the widow of Constantine, Michael was proclaimed emperor in 1071 by the influence of his uncle, the Cæsar John. He had studied philosophy and rhetoric, and possessed (says Gibbon) "the virtues of a monk and the learning of a sophist," but was unfit for the cares of the empire, which devolved upon his

uncle. He was, however, accused of diminishing the measure of corn for his own emolument and that of a rapacious favourite, during a scarcity, which fixed upon him his reproachful surname. The peace of the empire was disturbed soon after his accession by an invasion of the Turks, who made an alarming progress, and more than once defeated the imperial generals. At length, in the midst of the public confusion, two of the commanders, Botoniates and Bryennius, set up the standard of revolt; and Michael, finding himself unequal to the task of reducing them, left a clear field to their mutual competition, and retired to a monastery in 1078, after a reign of six years and a half. He closed his life in the possession of the see of Ephesus. *Univ. Hist. Gibbon.—A.*

MICHAEL VIII. emperor, of the noble family of *Palæologi*, was brought up as a soldier, and obtained popularity and distinction by the graces of his person and manners. In his youth he was constable or commander of the French mercenaries in the service of the empire. He underwent the suspicion of ambitious designs in the reign of John Vataces, but cleared himself so well that he was made governor of Nice by his son Theodore Lascaris. In consequence, however, of new charges against him at court, he privately withdrew about 1255, to the Turkish sultan of Iconium, by whom he was honourably received, and placed at the head of a body of Greeks in Turkish pay, with whom he distinguished himself against the Tartars. Theodore, unwilling to lose a subject of so much merit, recalled him; and at his death in 1259, recommended his minor son John to his protection. After the assassination of Muzalon, the guardian of the young prince, in which crime Michael did not partake, he was appointed to the guardianship, and also to the regency of the empire, under the title of grand-duke. The career of ambition was now open to him, and he employed every art to give splendour to his administration, and impress the people with the wish of seeing him upon the throne. He courted the clergy, and paid particular deference to his colleague in the guardianship, the patriarch Arsenius. The news of a victory over the despot of Epirus was the signal for the nobles and people in Michael's interest to salute him with the title of emperor, and it was agreed that he and the young prince should wear the purple conjointly. By his artifice,

however, the patriarch, though with great reluctance, was induced to place the imperial crown upon the head of Michael alone on the day of coronation in 1260, while John walked in his train marked only by a slight diadem. Constantinople was now in the possession of the Latin emperor Baldwin, but was closely invested by the Greek troops. In 1261 Michael received the welcome intelligence of the recovery of that capital by his general Alexius Stratogopulus, and he did not long delay to make his triumphal entry, and remove his court thither from Nice. His conduct in restoring the city to its ancient splendour, and encouraging the continued residence of the Genoese, Venetian and Pisan merchants, was directed by enlightened policy. He now felt himself strong enough to reign in his own sole name; and in order finally to remove a future competitor, he caused the sight of the young emperor to be destroyed by the least cruel way of performing that operation, the approach of a red-hot bason to the eyes. For this act of injustice and barbarity, Arsenius, now made fully sensible of his guilty ambition, pronounced a sentence of excommunication against him, which no token of repentance short of abdication could induce him to recal. The deposition and exile of the patriarch soon followed; but his firmness had attached to him such a party among the clergy, that a schism in the Greek church for a number of years was the consequence. Michael was successful in recovering several of the finest islands in the Archipelago, as well as part of the Morea, from the Franks; but on the other hand, the despot of Epirus and the king of Bulgaria made incursions into Thrace, and laid waste the country by fire and sword. A crusade for the restoration of Baldwin, and combinations among the European princes, further disquieted him, and at length involved him in so many troubles, that he was induced to seek the favour of the Roman see by proposing an union between the Greek and Latin churches, with an acknowledgment of the supremacy of Rome. This was at length effected at the general council of Lyons under pope Gregory X. in 1274; but Michael lost more from the dissatisfaction of his own subjects with this act, than he gained by reconciliation with the Roman pontiff. He was obliged to institute a violent persecution against the schismatic Greeks in order to preserve the vain semblance of an union, and he incurred the

hatred of his own family, as well as of the Constantinopolitans in general, by his severities. In conclusion, he was excommunicated by pope Martin IV. for the share he had in the massacre of the French in Sicily, known by the name of the Sicilian vespers. Soon after, as he was marching against the Turks who had invaded his eastern provinces, he was taken ill, and died in 1283, at a place called Allogium, in the fifty-eighth year of his age and twenty-fourth of his reign. His son and associate in the empire, Andronicus, immediately dissolved the union of the churches, and refused his father christian burial. *Univers. Hist. Gibbon.*—A.

MICHAEL FEODOROVITCH, czar of Russia, first of the house of *Romanof*, was the son of Feodor or Theodore Nikitiz Romanof, called Philaret, archbishop of Rostock. After the dethronement of the czar Zuski in 1610, a party of Russian nobles offered the crown to Ladislaus prince of Poland, and a Polish garrison had been admitted into Moscow, which had been the occasion of much disorder and bloodshed. It was at length expelled by a more numerous party of Russians, who abhorred the government of a foreigner; and on proceeding to the election of a new czar, they cast their eyes upon Michael Feodorovitch, then a youth of seventeen, distinguished by his descent from a daughter of Ivan Vasilevitch, and rendered dear to the nation by the virtues of his father. He was then in a monastery with his mother, while his father was a prisoner in Poland; and when the proposal was made to raise him to the throne, the unhappy fate of some of the late czars filled his mother with such apprehensions, that she wrote to her brother Czeremetof to get him excused to the senate. They persisted; however, in their choice, and Michael was solemnly elected in 1613. The first part of his reign passed in a war with the generals of Gustavus Adolphus king of Sweden, which was concluded in 1617, by a treaty under the mediation of England, which ceded Kexholm and all Ingria to the Swedes. In the next year a truce was made with the Poles, who had supported by force of arms the prior election of their prince Ladislaus, and had ravaged the country as far as Moscow. In 1625 the czar married Eudocia, the daughter of a poor gentleman, who had no other portion than her beauty and virtue. He employed the interval of peace in promoting the internal prosperity of Russia,

and formed a commercial connection with the states of the United Provinces. War was renewed in 1632 with Poland, but was terminated two years afterwards by a peace; and from that time the czar preserved his country in a state of tranquillity, much respected by all his neighbours for his equity and good faith, and greatly beloved by his subjects on account of his mild and beneficent government. He died in 1645, in the forty-ninth year of his age, and thirty-third of his reign, leaving his crown to his son Alexis Michaelovitch. *Univers. Hist. Cox's Travels.—A.*

MICHAEL, CERULARIUS, patriarch of Constantinople in the eleventh century, was raised to that dignity in the year 1043. He was a person of a restless and ambitious spirit; a determined enemy to the church of Rome and the papal claims; and in the year 1053, the reviver of the famous contest between the Greek and Latin churches, which had been suspended for a considerable time. The prettexts which were employed to justify this new rupture, were zeal for the truth, and an anxious concern about the interests of religion; but its true causes were the arrogance and ambition of the Grecian patriarch and the Roman pontiff. The latter was constantly forming the most artful stratagems to reduce the former under his yoke; and, on the other hand, the Grecian pontiff was not only determined to refuse obstinately the least mark of submission to his haughty rival, but was also laying schemes for extending his own dominion, and for reducing all the Oriental patriarchs under his supreme jurisdiction. Among the measures to which they mutually had recourse, in order to sap the foundations of each other's authority and influence with the people, were accusations of holding corrupt doctrines, or heresies, of the most dangerous nature. On the present occasion Cerularius struck the first blow, by a letter written in his own name, and in the name of Leo, bishop of Acrida, in which he publicly accused the Latins of various errors of consequence. Of such a description, among others which are enumerated by ecclesiastical historians, were their fasting on the sabbath, or seventh day of the week; their permitting the use of milk and cheese in the first week of Lent; their using unleavened bread in the celebration of the Lord's supper; their allowing their priests to be beardless; their confining themselves to one single immersion in the rite of baptism, &c. Such trifling objects as these, in those dark times, were considered to

be so serious and important, as to excite a fatal schism, and kindle a furious war between the Greeks and Latins, who carried their animosities to the greatest lengths, and loaded each other with reciprocal invectives and imprecations. To the letter of Cerularius pope Leo IX. wrote a most imperious reply; and at the same time assembled a council at Rome, in which the Greek churches were solemnly excommunicated. In our life of that pontiff, we have mentioned the unsuccessful issue of the effort made by the emperor Constantine Monomachus to stifle this controversy in its birth; and also the insolent and imprudent proceeding of the papal legates at Constantinople, in publicly excommunicating the patriarch, and all who should continue in his communion. Out of resentment, the patriarch excommunicated these legates with all their adherents and followers, in a public council, and procured an order from the emperor for burning the sentence pronounced against the Greeks. These violent measures were followed, on both sides, with a number of controversial writings, which were filled with the most bitter and irritating invectives, that contributed to widen the breach between the Greek and Latin churches, till it became irreparable. In the year 1057, when the struggle took place between the emperor Stratioticus and Isaac Comnenus for the imperial crown, our patriarch embraced the interests of the latter, and was one of the principal instruments of raising him to that dignity. Owing either to the persuasion or menaces of Cerularius, Stratioticus divested himself of the purple, and retired into a monastery; after which Comnenus advanced to Constantinople, where the influence of the patriarch had prepared the way for his being received without opposition, and he was crowned by that prelate on the day after his arrival. In the following year, the emperor being compelled by the exhausted state of the public treasury to lay heavy taxes upon the people, thought it reasonable to draw from the monasteries also part of the immense wealth with which they had been enriched by his predecessors. This proceeding was highly resented by the patriarch, who arrogantly threatened to pull him down from the throne to which he had raised him, unless he restored what he had taken from the religious houses. Exasperated at this insolent menace, the emperor caused Cerularius to be arrested, deposed, and sent into exile, where he died soon afterwards. Two of this patriarch's "Letters," in Greek and Latin,

may be seen in the second volume of "Cotelæri Eccl. Græc. Monum.;" and two of his "Synodical Edicts," together with fragments of others, in Greek and Latin, are preserved in "Jur. Græc." Lib. III. and IV. and in Leo Allatius "De Lib. Eccles. Græc." *Cave's Hist. Lit. vol. II. sub sec. Hild. Dupin. Moreri. Mosb. Hist. Eccl. sec. xi. par. ii. cap. 3. sect. ix.—xii. Anc. Un. Hist. vol. XVII. b. iv. ch. 11.—M.*

MICHAEL-ANGELO. See BUONARROTI.

MICHAEL ANGIOLO DELLE BATTAGLIE, a painter, whose proper name was *Marcello Cerquozzi*, was born at Rome, in 1602. His father, who was a jeweller, discerning his natural inclination for the arts of design, placed him with different masters; but he finally attached himself to the manner of Bamboccio, and chose for his subjects scenes in common life, and marches, skirmishes and battles, from his excellence in which last he derived the name by which he is usually known. He painted with great facility, with strong and vivid tints, and threw much spirit into his figures. His works were popular, and brought him in a great deal of money. His manners were pleasant and jovial, and he had a turn for humorous observation, which frequently displays itself in his works. His principal performances are at Rome, among which, one at the palace Spada is distinguished by the number and variety of its figures, representing a mob of Neapolitan lazzaroni shouting applause to Massaniello. He lived in celibacy; but his morals were regular, and his character was kind and friendly. He died of a fever at Rome, in 1660. *D'Argenville. Pilkington's Dict.—A.*

MICHAELIS, JOHN DAVID, a very celebrated German philosophical professor, orientalist, and biblical critic in the eighteenth century, was the only son of Christian-Benedict Michaelis, professor of divinity and the oriental languages at Halle, in Lower Saxony, where he was born in the year 1717. The early part of his education he received in his father's house, under different private tutors, by whose instructions he was well grounded in the Latin language, which he was taught to write with correctness. He also made considerable progress in geography and history; but he was not initiated in the elements of the Greek tongue before the last half year of his private tuition: which was a disadvantageous circumstance that he was never afterwards able entirely to surmount. In the year 1729, he was sent to the public school of the Orphan-

House, where, unfortunately, he had but an indifferent master in the Greek language; and he now began occasionally to attend his father's Hebrew lectures. Here he also received lessons in divinity from Baumgaertner; but began so very early to form his own opinion on some particular points, that when he was confirmed, at the age of fifteen, he was already become a semi-pelagian. The greatest benefit which he received from that tutor was in the philosophical course. The philosophy of Wolf, through strictly prohibited at Halle, was nevertheless taught at that time in the Orphan-House, with the exception of some parts, of which only an historical account was given. Satisfied with these lectures, our young scholar was tired and disgusted with the philosophical lectures which he afterwards heard in the university, and soon ceased to attend them, being persuaded of the fallacy of the philosophy then in fashion. During the latter part of his time at this school, he acquired a great facility in speaking Latin, and thinking systematically, from the practice of disputation, in which one of his masters frequently exercised him. By his Latin master he was taught to write Latin verses; but in maturer life he renounced that study, considering it to be a pedantic misemployment of his time. It seems, however, to have contributed not a little in creating in him a relish for the works of Virgil, which he read constantly, and knew almost *memoriter*, always making use of them instead of a grammar, the formal analysis of which he had disliked from his childhood. In the year 1733, Michaelis entered of the university in his native place, with the view of qualifying himself, according to the wish of his parents, either for the clerical profession, or for the chair of oriental literature, in which his father hoped to see him one day his successor. Here he diligently applied himself to the study of the mathematics, metaphysics on the Wolfian system, divinity, the Greek, Hebrew, Syriac, and Arabic languages, and ecclesiastical history. He also prepared himself for pulpit services, and preached with great approbation, first at a neighbouring village, and afterwards at Halle, and other places.

In the year 1739, Michaelis was admitted to the degree of master in the faculty of philosophy, and about this time he was the subject of a temporary melancholy, which threatened to prove injurious to his health, and was owing to religious impressions originating in misconceptions of some scriptural precepts,

to which he affixed a too literal interpretation. From this state of mind, however, he appears soon to have recovered; and in the same year he became assistant lecturer under his father, after having shewn how well qualified he was for that situation, by publishing a small treatise "*De Antiquitate Punctorum Vocalium*." After he had read lectures from the professor's chair for about a year, with great reputation, in the spring of 1741 he set out on a visit to England; and passing through Holland, became acquainted with the celebrated Schultens, from whom he received many marks of friendly attention. He came to England, as he informs us, without having any definite object in view; and without any letters of recommendation, excepting to M. Ziegenhagen, German chaplain to the court. This gentleman being at that time in an infirm state of health, engaged Michaelis to officiate for him at the palace-chapel, as afternoon, and sometimes as morning preacher, for the greatest part of a year and a half; which occasioned his stay in this country to be protracted considerably beyond the time that he intended to spend here when he left Germany. During this interval he embraced the opportunity of visiting the university of Oxford, where his superior knowledge of the oriental languages was considerably increased, by his having access to the rich stores of eastern manuscripts in the Bodleian library, on the examination of which he was daily employed for a month, from ten in the morning, till two in the afternoon. He also was introduced to the acquaintance, and enjoyed the esteem of several of our first literary characters; particularly Dr. afterwards bishop Lowth, on some of whose lectures "*De sacra Poesi Hæbreorum*" he attended, and with whom he maintained a correspondence for many years. About this time Michaelis entirely renounced the Hebrew points, as grammatical trifles. His enquiries also while in England, and his conversation with some divines among his acquaintance, particularly with Ziegenhagen, occasioned a change to take place in one point of his theological creed, and made him a decided pelagian. This alteration in his sentiments created regret in some of his friends; at whose instance, most probably, on his return home through Hamburg in the autumn of 1742, he held a conversation on doctrinal topics with the elder Wagner, and, in particular, proposed to him some doubts on the subject of supernatural grace, without receiving any satisfactory solution of his difficulties.

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Upon our author's arrival at Halle, he resumed his labours in the professional chair, as his father's assistant; and delivered lectures on the historical books of the Old Testament, the Syriac and Chaldee languages, and also upon natural history, and the Roman classics. By these exercises he maintained and increased the fame which he had already acquired; but without having the prospect of any immediate good establishment. He, therefore, determined to quit Halle, and accepted with satisfaction an offer that was made to him by Münchausen in 1745, of going to Gottingen in the capacity of private tutor, notwithstanding that he was to have only a small salary. Soon after this, Haller, who had been somewhat jealous of him, became his warm friend. In the year 1746, he was made extraordinary professor of philosophy in the university of Gottingen; and in 1750, professor in ordinary in the same faculty. In 1751, he was appointed secretary to the newly instituted Royal Society of Gottingen; of which he afterwards became director, and about the same time was made aulic counsellor by the court of Hanover. During the year 1750, he gained the prize in the Royal Academy of Berlin, by a memoir "*On the Influence of Opinions on Language, and Language on Opinions*;" which added to his reputation in foreign countries, where he was already well known by his former works, chiefly on scriptural and theological subjects and the Hebrew language, which will be noticed at the end of this article. While the seven years war lasted, in which the university of Gottingen was particularly distinguished, Michaelis met with but little interruption in his studies, being exempted, in common with the other professors, from military employment: and when the new regulations introduced by the French in 1760 deprived them of that privilege, by the particular command of the marshal de Broglie, it was extended to our author. For this mark of favour he was indebted to the good offices of his friend Thiery, a physician at Paris, who was in great esteem with the minister, and with whom he corresponded under the cover of the latter. Soon after this, the marquis de Lostanges brought him from Paris the manuscript of "*Abulfeda's Geography*," from which our author afterwards edited his account of the Egyptians. From this time that nobleman was Michaelis's firm friend, and had no little share in procuring him the honour of being chosen correspondent of the Academy of Inscriptions at Paris, in 1764, and of being subsequently

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electd one of the eight foreign members of that institution. In the year 1766, our author gave offence to the orthodox clergy, by publishing his "Compendium of Dogmatic Theology," consisting of doctrinal lectures which he had delivered by a special licence from the government. Owing to this, some zealots preferred a charge against him at Hanover, of innovation, and teaching erroneous doctrines; but the court was satisfied with his own explanation of his sentiments. Again, complaints were alleged against him, in consequence of the appearance of a criticism of Haller's on one of the opinions of the reformed church, in the "Literary Notices" of which he had the direction after the departure of Haller from Göttingen; which terminated in nothing more serious than a rescript, communicating to him a censure on his theological tenets. Thus his work, notwithstanding its deviations from the established faith, excited neither much criticism, nor any powerful opposition in Germany; but in Sweden, a strong disapprobation of it was expressed by the counsellor of state count Höpkin, chancellor of the university of Upsal, who prohibited the introduction or reading of the author's writings within his jurisdiction.

Before the termination of the seven years war, Michaelis shewed his zeal in the interests of science and literature, by the part which he took in the project for sending a mission of learned men into Egypt and Arabia, for the purpose of obtaining such information concerning the actual state of those countries, as might serve to throw light on geography, natural history, philology, and biblical learning. He first conceived the idea of such a mission, which he communicated by letter to the privy counsellor Bernstorff, who laid it before his sovereign Frederic V. king of Denmark. That prince was so well satisfied of the benefits which might result from such an undertaking, that he determined to support the expence of it; and he even committed to Michaelis the management of the design, together with the nomination of proper travellers, and the care of drawing up their instructions. The persons whom he selected were Von Haven, Forskal, and Niebuhr, whose proceedings have been communicated to the public; and though the fruits of them were not fully reaped, they were not unproductive of valuable accessions to our stores of curious and useful information. For the incredible zeal and diligence which our author discovered in the preparations for this bold and commendable adventure, the king of

Denmark recompensed him with a present of four hundred ducats, and other proofs of his royal favour.

Upon the death of Gesner in 1761, Michaelis succeeded him in the office of librarian to the Royal Society, and was the means of introducing regulations which proved highly beneficial to that institution; but he did not retain this situation during twelve months, being nominated, instead of it, to the place of director, with the salary for life of the post which he resigned. Two years afterwards he was tempted to remove to Berlin, by honourable and lucrative offers made him in a letter from Potsdam by Guiscard, or Quintus Icilius, in the name of the king of Prussia; but his attachment to Göttingen determined him to decline them, without any prospect of equivalent advantages. In the summer of 1766, he had an interesting visit paid to him at Göttingen by his friend sir John Pringle, whom he had known in England, accompanied by the celebrated Dr. Benjamin Franklin. With the first, who was a zealous and conscientious advocate for religion, he afterwards corresponded on the subject of the leprosy, spoken of in the books of Moses, and on that of Daniel's prophecy of the seventy weeks. The latter subject was discussed in the letters which passed between them during the year 1771, and was particularly examined by our professor. This correspondence was printed at London by sir John Pringle, in 1773, under the title of "*Joan. Dav. Michaelis, Prof. Ord. Philos. et Soc. Reg. Scient. Göttingensis Collegiæ, Epistolæ, de LXX. Hebdomalibus Danielis, ad D. Joan. Pringle, Baronettum; primo privatim mittæ, nunc vero utriusque Consensu publicè editæ, octavo.*" With Franklin, among other topics of discourse, he conversed on the relative situation of the colonies and the mother country; the serious differences which then existed between them; and the probable issue of a rupture, should it unhappily take place. On the subject last mentioned, Michaelis concurred in opinion with the misguided statesmen in our own country, who conceived it impossible for America to oppose a successful resistance to the fleets and armies of Great Britain.

In the year 1770, some differences having arisen between our author and his colleagues in the Royal Society, he resigned the directorship, and withdrew his name from the list of members. However, before his connection with that body was dissolved, he had the satisfaction of overcoming the opposition of

Münchhausen and Tobias Mayer, against his sending to England the lunar tables of the latter, which had been read before the Society; and also of obtaining for them the attention of the English board of longitude, who voted a reward of three thousand pounds sterling to be paid to that excellent astronomer, or rather to his heirs, as we have already mentioned under his article. In 1775, our author's well-established reputation had so far removed the prejudices against him in Sweden, that count Höpkin, who eighteen years before had prohibited the use of his writings at Upsal, now prevailed upon the king of Sweden to confer on him the order of the polar star. Accordingly, our professor was decorated with the ensigns of that order; on which occasion he chose for a motto to his arms, the words *libera veritas*. In 1782, his health was impaired by the attack of an influenza; and still more so two years afterwards, by a severe fit of the gout attended with a bilious fever, from the effects of which he never entirely recovered. In 1786, he was raised to the distinguished rank of privy counsellor of justice by the court of Hanover; in the following year, the Academy of Inscriptions at Paris elected him a foreign member of that body; and in 1788 he received his last literary honour, by being chosen a member of the Royal Society of London. In the summer of 1791, his strength was so greatly diminished, that after he had begun a course of lectures he was obliged to relinquish them: upon which, having requested the attendance of his pupils in his chamber, he informed them of the necessity he was under of interrupting his course of lectures, which it was his intention to complete, should his health be re-established; but, since he had much reason to apprehend from all his symptoms that his dissolution was approaching, he wished now to take his leave of them. He continued his literary exertions, however, as long as he was able, and a few weeks before his death, shewed a friend several sheets in manuscript, of annotations which he had lately written on the New Testament. When the same friend spoke to him for the last time one evening, his body was so enfeebled that he could with difficulty walk alone; but the energies of his soul seemed to rise superior to the enervation of his corporeal faculties. After having complained of awakening too early, and of being disturbed by his own confused thoughts, he added, in a determined tone peculiar to himself, "I am resolved to rise as soon as ever I awake, and to chase away these phantasms of the brain." He

never entertained the least fear of death, which his increasing debility led him to wish for as a welcome visiter; and he would frequently enquire of his physician if it was not near at hand. He expired on the twenty-second of August 1791, in the seventy-fifth year of his age. He had been twice married, and had ten children, of whom only two sons and three daughters survived him. His eldest son, Christian Friedr. Michaelis, was counsellor and lecturer on physic at Marburg in the land-graviate of Hesse, in the year 1801; and his youngest son, Gottfried Philip Michaelis, had also been educated to the medical profession, and admitted to the degree of M. D.

That the subject of this article was a man of very extensive and profound erudition, as well as of extraordinary talents, which were not less brilliant than solid, is sufficient by his writings, the honours which were paid to his merits, and the testimony of his acquaintance and contemporaries. His application and industry were unwearied, and his perseverance in such pursuits as he conceived might prove useful to the world terminated only with the declension of his powers. His great critical knowledge of the Hebrew language, in particular, which he displayed in a new translation of the Bible, and various other works, raised him to a degree of eminence almost unknown before in Germany; and his indefatigable labours were equalled only by his desire of communicating the knowledge which he had acquired. In his office of professor, which he filled at Gottingen during the long period of forty-five years, he had an opportunity of displaying his oratorical powers, which were very considerable. He was free from all pedantry, had an abundant share of humour, extensive information, and a happy talent of expressing his sentiments without the least embarrassment. He would render the driest subjects interesting, by his lively and easy manner of delivery; and would often introduce into his lectures anecdotes and witticisms, which, however, it must be confessed, were rather calculated to amuse than to instruct. It was not unusual with him to take this method of concluding his lectures, when want of time had prevented him from preparing more important materials. His writings are distinguished not only by various and solid learning, but by a profusion of ideas, extent of knowledge, brilliancy of expression, and a frequent vein of pleasantry. With the serious he often blended the jocose, and interspersed the most abstruse disquisitions with various anecdotes and bon-mots. At the same

time he cannot be acquitted of introducing too frequent repetitions into his works, and by that means rendering them unnecessarily prolix and voluminous. An unshaken integrity formed the basis of his moral character. He was always anxious to discover the rule of propriety and duty by which his actions might be uniformly regulated, and never relaxed in his enquiries, until he had laid some foundation in his own mind, upon which he might build his future conduct. It was a regard to this rule that led him to apply with diligence to the study of the Greek language, that he might supply the defects of his early education, and be enabled to find a solution of many conscientious difficulties which presented themselves to him in the New Testament. "Could I," says he, "have supposed that a knowledge of the Greek would have thrown so much light upon the obscurities of the Testament, I would have studied it with the greatest assiduity." The same just sense of duty discovered itself on another occasion, which is not undeserving of notice. During the seven years war, one of his pupils undertook to be a spy for the Hanoverian army, to which he conveyed various articles of information out of Gottingen. At one time he had obtained some intelligence that appeared to him important, and which pointed out a certain method of expelling the French, who were then in possession of the city; but not being able to procure a horse, he requested Michaelis to lend him his, and acquainted him with the whole affair. "I replied to him," says the latter, "that I could not conscientiously comply with his request; as my consent to it would be repugnant to those principles of honour and patriotism which I had always held sacred."

To the love of learning and of his duty, Michaelis united a firm adherence to truth and sincerity, from which he allowed of no deviation. He regarded no sacrifice as too great in its support. Neither the ties of friendship nor of interest could prevent him from frankly expressing his sentiments on any subject concerning which his judgment was asked; as he particularly shewed by his difference with Dr. Kennicott. That gentleman sent to him one of his productions, which Michaelis criticised with more severity, than the author thought that either impartial justice or the obligations of friendship would warrant. Of his remonstrances to this purport Michaelis expressed his resentment, by breaking off the friendly intercourse that had subsisted between them. "Since

such are his ideas of friendship," said he, "I have no desire to renew my intimacy with him. I have therefore answered his letters with cool civility." Of the extent of his own abilities and reputation he shewed himself conscious to an excess, which exposed him to the imputation of unworthy and puerile vanity. He has been charged with the vice of avarice; but without sufficient foundation. He certainly knew the value of money, and neglected no just opportunity that offered of increasing his finances. However, he did not set a value on money for its own sake, but as the instrument of independence and enjoyment. As a proof of his covetousness it is alleged, that he was not liberal in giving his lectures gratis. But it is said in reply, that the extravagance and selfishness of the students fully justified him on that point: for it was not unusual for those who had solicited exemption from the payment of fees, to be observed squandering considerable sums for their own pleasure and entertainment. He was, however, never backward in granting such exemption, and contributing further to the assistance of those poor students who were in unmerited distress. He was also charitable to the poor, whose characters and circumstances came within his knowledge; but he never gave any alms promiscuously to beggars in the streets, considering them to be levying a shameful tax on the public, from which every individual ought to exonerate himself. In his disputes he was very acrimonious, not being able to brook opposition from any whom he conceived to be his inferiors, and frequently treating his adversaries with scorn and ridicule. By the impatience and violence with which he carried them on, he lessened the number of his friends, and provoked numerous enemies; some of whom retorted on him an abundant measure of asperity, not always unaccompanied with malignity or injustice. But his resentments against them were not durable, nor his spirit vindictive; and he would forget injuries which he had received, when an opportunity offered of serving the offender. In the latter part of his life he was regarded not only as a literary character, but as a man of business, and was employed in affairs of moment by the courts of England, Denmark, and Prussia.

The following is a list of the publications of Michaelis, some in Latin, but the greater number in German, according to the order of their appearance: "De Antiquitate Punctorum Vocalium," 1739, octavo; "Rudiments of Hebrew Accentuation," 1741, octavo; "A Hebrew

Grammar, 1745, octavo; "**De Mente et Ratione Legis Mosaicæ usuram prohibentis;**" "**Ad Leges divinas de Poena Homicidii, Diss. II.**" 1747 & 1750; "**Thoughts on the Atonement of Christ,**" 1748, octavo; "**De Prisca Hierosolyma Diss.**" 1749; "**Translation of the first four Volumes of Clarissa, from the English;**" "**Paraphrase and Annotations on the Epistles of St. Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon,**" 1750, quarto; "**Introduction to the New Testament,**" 1750, octavo, which was enlarged in subsequent editions till it reached the fourth in 1788, in two volumes quarto; "**On the Duty of Mankind to speak the Truth;**" "**On the Reason of the Prevalence of the Misnian Dialect in Germany,**" 1751, octavo; "**Poetical Version of Ecclesiastes;**" "**Thoughts on the Scripture Doctrine of Sin, as consistent with Reason,**" 1752, octavo; "**Argumenta Immortalitatis Animarum ex Mose collecta;**" prefaces to the first, second, and third volumes of the "**Commentationes Societ. Reg. Scientiarum Goettingensis,**" for the years 1751, 1752, and 1753, quarto; "**Commentatio de Battologia ad Matth. VI. VII.,**" 1753, quarto; "**System of typical Divinity;**" "**Commentationes de Siculo ante Exilium Babylonicum;**" "**Oratio de Defectibus Historiæ naturalis et Philologiæ, Itinere in Palestinam Arabiamque suscepto Sarcicndis,**" 1754; "**Specimen novæ Versionis Corani in Par te Suræ II.,**" "**Curæ in Versionem Syriacam Actuum Apostolorum,**" 1755, quarto; "**Treatise on the Law of Marriage, according to Moses;**" "**Diss. II. ad Marc. X. 42. et XV. 25. ac Joan. XIX. 14.,**" "**On the Means adopted to acquire a Knowledge of the Hebrew Language,**" 1756; "**Lex Mosaica Deut. XXII. 6, 7. et Historia naturali et Moribus Ægyptiorum illustrata,**" 1757; "**Paraleipomena contra Polygamiam,**" 1758, quarto; "**De Conubiis aliarum Scientiarum cum philologia Orientali;**" "**Roberti Lowth de sacra Poesi Hebræorum Prælectiones, cum Notis et Epimetris,**" 1758, octavo, which notes, &c. were printed at the Clarendon press, Oxford, 1763, octavo; "**Syntagma Commentationum, &c.**" in eleven parts, 1759—1767, quarto; "**Letters on the Difficulty of reconciling all Religions;**" "**De ea Germaniæ Dialecta, quæ in Sacris faciendis et Libris scribendis utimur, &c.;**" "**Critical Lectures on the three important Psalms which treat of Christ, 10, 40, 110.**" 1759, octavo; "**A**

French Translation of his Prize Essay "**On the Influence of Opinions on Language, &c.**" 1759, octavo; "**Compendium Theologiæ Dogmaticæ,**" 1760, octavo; "**Questions proposed to a Society of literary Men, who undertook a Journey to Arabia, by Command of the King of Denmark,**" 1762, octavo; "**Explanation of the Epistle to the Hebrews,**" 1764, in two volumes quarto; "**Adnotationes ad Glocestrii Ridley Diss. de Versionibus Nov. Test. Syriacis,**" 1766, octavo; "**Programma on his Lectures on the Septuagint,**" 1767, octavo; "**Prolegomena in Jobum, seu Epimetron ad Lowthi Prælectionem XXII. de Poesi Hebræorum,**" 1767, octavo; "**Treatise on the Syriac Language, and its Use, with the first Part of a Syriac Chrestomathy,**" 1768, octavo; "**Specilegium Geographiæ Hebræorum extera, post Bochartum,**" in eleven parts, 1769—1780, quarto; "**Observations relating to the Protestant Universities in Germany,**" 1769, octavo; "**Fundamental Interpretation of the Mosaic Law,**" in six parts, 1770—1775, octavo; "**German Translation of the Old Testament, with Notes, for the Unlearned,**" in thirteen parts, 1770—1785, making two volumes quarto; "**Attempt to explain the Seventy Weeks of Daniel,**" 1771, octavo; "**Grammatica Chaldaica,**" 1771, octavo; "**Grammatica Syriaca,**" quarto; "**Oriental & Exegetical Library,**" in thirteen volumes 1771—1789, octavo; "**Daniel secundum Septuaginta,**" 1773, octavo; "**Hermanni Von der Hardt Hoseas illustratus,**" 1775; "**Abulfædæ Tabulæ Ægypti;**" "**On the most ancient History of the Horses of Palestine, and of the adjacent Countries, particularly Egypt, and Arabia,**" 1776, octavo; "**Translation and Exposition of the first Book of Maccabees, with Notes,**" 1777, quarto; "**Thoughts on the Doctrine of Scripture concerning Sin and Satisfaction,**" 1779, octavo; "**Arabic Grammar and Chrestomathy,**" 1781, octavo; "**Of the Taste of the Arabians in their Writings,**" 1781, octavo; "**Illustration of the Burial and Resurrection of Christ, from the four Evangelists,**" 1783, octavo; "**German Dogmatic Divinity,**" 1784, octavo; "**Supplementa ad Lexicon Hebraicum,**" 1784—1792, in six volumes quarto; "**Supplement, or fifth Fragment of Lessing's Collections,**" 1785, octavo; "**New Oriental and Exegetical Library,**" in nine volumes, 1786—1791, octavo; "**Introduction to the Writings of the Old Testament,**" volume I. part I. 1787, quarto; "**Translation of the Old Testament, without Remarks,**"

1789, in two volumes quarto; "Translation of the New Testament," 1790, in two volumes quarto; "Remarks for the Unlearned, on the Translation" last mentioned, in four parts, 1790—1792, quarto; "Observationes philologicae et criticae in Jeremiae Vatican. et Threnos," edited by Schleusner, 1793, quarto; "Ethics," another posthumous piece, edited by C. F. Audlin, 1792, in two parts, octavo; and several contributions to the "Memoirs of the Royal Society of Gottingen," and other foreign journals and periodical works, &c.

The most important of our author's works, with which the English scholar has been brought acquainted, is his "Introduction to the New Testament," translated into English from the first edition, and published in 1761, in a quarto volume. In 1788, as we have seen, the author gave to the public his fourth, greatly enlarged and highly improved, edition of that work, in two volumes quarto. This work is purely critical and historical, and the reader will therefore expect to find in it no discussions of controverted points in speculative theology, which belong to a different province. Independent of sect or party, the author's object is to explain the Greek Testament with the same impartiality, and the same unbiassed love of truth, with which a critic in profane literature would examine the writings of a Homer or a Virgil. The first volume contains an examination of the title, authenticity, inspiration, and language of the New Testament, the quotations from the Old Testament, the various readings, ancient versions, and manuscripts of the Greek Testament, the quotations of the fathers, critical and theological conjecture, commentaries and editions of the Greek Testament, accents and other marks of distinction, with the ancient and modern divisions of the sacred text. The second volume contains a particular introduction to each individual book of the New Testament. This work is a most valuable present to the biblical scholar, and is deservedly held in high estimation in Germany, a country at this time the most distinguished in Europe for theological learning. The English theological student, therefore, is under no little obligation to the rev. Herbert Marsh, fellow of St. John's college, Cambridge, for having published a faithful and elegant version of it in his native tongue. In the year 1793, Mr. Marsh commenced this undertaking by publishing his translation of the first volume of the fourth edition of the original, in three volumes octavo,

accompanied with his own elaborate and learned notes, which constitute more than one third of the whole. After completing the translation of the second volume, it was his intention to draw up a commentary on the author's text, as he had done in the preceding volumes; but being prevented by various interruptions from finishing his design, in the year 1801 he very properly determined to lay the remainder of his version before the public, without any further delay. This part of the work extends to three additional volumes in octavo, including a long and learned dissertation by Mr. Marsh, "On the Origin and Composition of the three first Gospels." It is to be hoped that he will yet proceed to the completion of his original plan with regard to Michaelis's work, and give the world a commentary also upon the second volume. *Extract from Schlichtegroll's Nekrolog in the German Museum for 1801. Gent. Magaz. March, 1792. Marsh's Prefaces.—M.*

MICHAELIS, JOHN HENRY, a learned German Lutheran divine and orientalist, who flourished towards the close of the seventeenth and in the former part of the eighteenth century, was the son of a citizen of Elrich, and born at Klettenburg in the county of Hohenstein, in the year 1668. He had the disadvantage of being placed at very indifferent schools till he was fifteen years of age, when his father sent him to Brunswick, with the design of his being brought up to some trade. Discovering, however, a stronger inclination for study than for business, he was permitted to follow the bias of his mind: upon which he obtained admission into the school of St. Martin in that city. Here he was appointed to instruct some of the younger scholars; in which employment he acquitted himself greatly to the satisfaction of the rector. From this school, after spending some time in a seminary at Nordhausen, he entered of the university of Leipsic in 1688, where he went through courses of philosophy and divinity, and also studied the oriental languages and rabbinical Hebrew. When he had become sufficiently qualified he commenced Hebrew-tutor, and had a considerable number of pupils. In 1694, he was induced to quit Leipsic for the university of Halle, where he taught the Greek, Hebrew, and Chaldee, with no little reputation. Here he published, with the assistance of professor Francke, a work entitled, "Conamina brevioris Manuductionis ad Doctrinam de Accentibus Hebræorum Prosais;" on account of

which the faculty of philosophy complimented him with the degree of M. A. In 1696, he published another piece, entitled, "*Epierisis philologica de reverendi Michaelis Beckii, Ulmensis, Disquisitionibus philologicis, cum responsionibus ad Examen XIV. Dictor. Gen.*" Besides the Greek, Hebrew, and Chaldee, he also taught the Syriac, Samaritan, Arabic, and rabbinical Hebrew. Having formed an acquaintance with the learned Job Ludolf, he was persuaded to accompany that eminent scholar to Frankfort, for the purpose of learning the Ethiopic language under his instructions; and though our author's stay there was but short, he made so rapid a progress in acquiring a knowledge of that tongue, as to secure the commendation of his master. In 1699, he succeeded Francke in the chair of Greek professor at Halle; and in 1707 was made keeper of the university-library. Afterwards he was nominated professor of divinity in ordinary, and admitted to the degree of doctor in that faculty. In 1732, he was made senior of the faculty of divinity, and inspector of the theological seminary. He died in 1738, about the age of seventy. Besides the two articles above mentioned, he published "*Dissertationes de Accentibus, seu Interstinctionibus Hebræorum Metricis*;" "*Dissertationes de Angelo Deo*," 1701; "*Nova Versio Latina Psalterii Æthiopici, cum Notis philologicis*," 1701; "*Claudii Confessio Fidei, cum Jobi Ludolfi Versione Latina, Notis et Præfatione*," 1702; "*De Peculiaribus Hebræorum loquendi Modis*," 1702; "*De Historia Linguae Arabicæ*," 1706; "*Dissertationes de Textu Novi Testamenti Græco*," 1707, 12mo; "*Biblia Hebraica*," 1720; "*Uberiorum Annotationum in Hagiographos, Volumina tria*," 1720, quarto; "*De Codicibus manuscriptis Biblio-hebraicis maxime Erfurtensibus*," 1706; "*De Usu Septuaginta Interpretum in Novum Testamentum*," 1709; "*De Targumin. De Libro Coheleth, seu Ecclesiastes Salomonis*," 1716; "*De Cantico Canticorum Salomonis*," 1727; "*Introductio Historico-theologica in Sancti Jacobi minoris Epistolam Catholicam*," 1722; "*De vera Gratia Jesu Christi, quâ propriè Christiani sumus, et salvamur*," 1723, &c. *Moreri*.—M.

MICHEL, PIETRO ANTONIO, an eminent botanist, was born at Florence in 1679, of parents in an humble condition of life. He was destined to the bookselling trade; but the perusal of Matthioli inspired him with such a

love for botany, that he spent all his time in herborisation, and in the study of such other books on the science as he could procure. He was assisted in his botanical pursuits by some well-informed persons then in Florence; and at length became so devoted to them, that he entirely forsook all other employments. Nature had admirably fitted him for investigation; for he was fully master of his imagination, and could be contented with nothing less than proof derived from actual inspection; and he possessed an extraordinary sagacity in detecting those essential marks in individuals upon which specific and generic characters are founded. He obtained a liberal patron in the marquis Cosimo de Castiglione, who introduced him to the learned count Lorenzo Magalotti, by whom he was first made acquainted with the system of Tournefort, then lately offered to the world. By the help of this method he was immediately enabled to arrange the treasures which he was continually collecting, and which at length amounted to a greater number of new plants than any botanist before his time had added to the floral catalogues. He carried his researches through almost the whole of Italy, and into Germany, as far as Saltzburg; and also, by correspondences in various countries of Europe, obtained a great number of specimens beyond the range of his personal examination. His enquiries were particularly directed to the more obscure and minute departments of botanical science, such as the plants with inconspicuous flowers, and the classes of lichens, mosses, fungi, algæ, &c., into which he was one of the first who introduced order and method. Nor did he neglect the other kingdoms of nature, but in his various journeys collected a number of observations concerning the testaceous animals of land and water, fishes and serpents, fossils and minerals. Modest, disinterested, and unambitious, he lived content in scientific poverty, "in tenui re beatus" as his epitaph expresses, having no other preferment than that of botanist to the grand-duke of Tuscany, and superintendent of the botanical garden at Florence, which situation so well suited him, that he refused all offers of settling in foreign countries. He derived his greatest pleasure from his herborisations in the pleasant and romantic tracts of Italy. A laborious expedition of this kind to mount Baldo and other parts of Lombardy, undertaken for the purpose of collecting plants for the public gardens of Florence and Pisa, was the cause of his death. The inclemency of

the weather brought on an inflammation of the lungs, of which he died in January 1737, at the age of fifty-seven. His friends erected a marble monument to his memory in the church of Santa Croce, near those of Michaelangelo, Galileo, and other great men.

Micheli published in 1723, "*Relazione dell'Erba detta da Botanici Orobanche*," octavo, an account of the herb orobanche or broomrape, which had become a great nuisance in the Tuscan territory, with a proposal for destroying it. His "*Nova Plantarum Genera juxta Tourneforti Methodum disposita*," 1729, folio, with plates, is termed by Haller, "*Nobile et memorabile opus*." It professes to give fourteen hundred species hitherto unobserved, of which the greater part are grasses, carexes, and the cryptogamous tribe. Though some of these were already described, and not a few varieties are reckoned as species, yet the work made a great addition to botanical knowledge. Some of the minute parts which Micheli thought he had discovered, such as the antheræ of the fungi, have not since been observed. A second volume, to contain marine plants and the account of his botanical tours, was promised by his successor Targioni, but never appeared. After his death was published his "*Catalogus Plantarum Horti Florentini*," 1748, folio, to which Targioni made several additions. There are also three of Micheli's botanical tours described among those of Targioni. The name of this botanist has been perpetuated by Linnæus in the genus *Michelia*, a woody plant of Ceylon. *Elogio di P. A. Micheli da Ant. Cocchi. Halleri Bibl. Bot.—A.*

MICKLE, WILLIAM JULIUS, eminent as a poetical translator, was born in 1734, at Langholm in Dumfries-shire, Scotland, of which place his father was the minister. After an initiatory education under his father, he was sent to the High-school at Edinburgh, where he continued till the age of sixteen, when he went into the counting-house of his aunt, who carried on the business of a brewer in that capital after the death of her husband. An early taste for poetry, which he continued to cultivate, exerted its usual unfavourable influence over him as a tradesman; and though for some time after he was of age he carried on the brewing business for himself to a large extent, he was finally unsuccessful. In 1763 he quitted Edinburgh and repaired to London, in order to solicit employment in the sea service. He took with him a poem entitled "*Providence*," which he sent to lord Lyttleton, at that

time the noblest patron of the muses, for his inspection. It was returned with a polite letter; and a correspondence commenced between them, which was fertile in compliment to the poor poet, but produced no other advantage to him. Indeed, the specimens he at that time gave of his poetical powers could scarcely claim the meed even of a serious compliment, for they amounted to little more than flowery diction and smooth versification. His lordship's regard for Mickle was probably conciliated by the zeal of the latter for revealed religion; for in a letter to lord Lyttleton he mentions a design he had formed of an allegorical poem to be entitled "*The Cave of Design*," of which cave David Hume was to be the keeper. Several projects for a settlement at home and abroad in a commercial or official situation having failed, he at length accepted the humble situation of corrector to the Clarendon press in Oxford. In 1767 he published his most considerable original poem, "*The Concubine*," the title of which, after it had gone through three editions, was altered to "*Sir Martyn*," as the first title had occasioned some misconception of its nature. It is written in the stanza and antiquated language of Spenser, with an imitation of that poet's allegorical and descriptive manner, and displays much poetical imagery, with great facility of versification. The purpose is purely moral, that of exposing the evils and disgraces consequent upon lawless love terminating in a state of concubinage; but it may be questioned whether such a subject would not be better treated in a more familiar strain, and with the simple colouring of real life. But ease and sprightliness had no place among this poet's qualities. His name, however, became advantageously known to the public by this and some other productions, and a way was prepared for the reception of his greatest performance, and that which alone entitles him to biographical record, the translation of the "*Lusiad*" of Camoens. He had long entertained an idea of such a work, but it was not till 1771, that, having made acquisition of the Portuguese language, he published the first book of his version as a specimen. The approbation of his friends encouraged him to proceed; and that he might devote his whole attention to the task, he resigned his office at the Clarendon press, and took lodgings at a farm-house at Forest-hill. His work was finished in 1775, and published in a quarto volume with the title of "*The Lusiad, or the Discovery of*

"India," &c. with an introduction on the Portuguese conquests in India, the life of Camoens, a dissertation on the *Lusiad*, observations on epic poetry, notes, illustrations, &c. That he might neglect no proper means of obtaining from it the emolument which his narrow circumstances demanded, a noble dedicatee was fixed upon, by whom his application for permission to dedicate was most graciously received. As he was chosen *only* because he was a nobleman of high rank, perhaps the poet does not deserve much pity for the neglect with which he was treated; which was such, that his finely bound presentation-copy was never read, and not the slightest notice was taken of the author. His performance, however, acquired for him a rank among the English poets which he is likely to retain; and though it is only in the inferior capacity of a translator, yet as far as splendour of diction and melody of versification can go to establish a poetical character, the name of Mickle has not many superiors. It is true, that perhaps no metrical translator ever took greater liberties with his original, and that his *Lusiad*, and that of Camoens, have little more in common than the plan and outline. Their difference consists not only in the language, which in the Portuguese poet is as remarkably bald, as it is florid in the English poet, but in many of the circumstances and incidents of the piece. A late Portuguese editor of Camoens, while he does justice to Mickle's poetical talents, complains with reason of his licentious alterations. He gives an instance in which the transactions between Gama and the Zamorin are narrated in a totally different manner by the translator, who has painted a storm and a naval action in three hundred lines, of which there is not a vestige in Camoens. His suppressions are as frequent as his additions, and he has given to a poem, confessedly full of the faults of a barbarous age and country, the dignified air of a classical composition. He acknowledges, indeed, that his purpose was "to give a poem that might live in the English language," and this he has probably effected, though the defects of the original plan will ever hang as a weight upon the detached beauties of description, and render the perusal of the whole rather a task than a pleasure. The preliminary historical matter is respectably composed, but the comparative estimate of the merits of Camoens partakes much of the partiality of a translator, and is not free from critical arrogance.

Previously to the publication of the *Lusiad*,
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he had written a tragedy entitled "The Siege of Marseilles," which being offered to Garrick for his opinion, he allowed that it contained fine passages, but pronounced that it was not adapted to the stage. This sentence so much displeased the poet, who seems to have been of an irritable constitution, that he talked of writing a *Dunciad* of which Garrick should be the hero; but his tragedy being rejected also by Mr. Harris and Mr. Sheridan, he suffered his wrath to subside, though he appears never to have lost his own good opinion of the unfortunate piece. The success of his *Lusiad*, which came to a second edition in 1778, gave him hopes of considerable emolument from publishing his works by subscription; but in the mean time a more lucrative employment than that of an author presented itself. Governor Johnstone, his patron, and kinsman in a remote degree, being appointed to the command of the Romney man of war, in 1779, offered him the post of his secretary. This he accepted, and was left in that year at Lisbon as joint-agent for prizes. A residence in that capital, where he was known as one who had done honour to the Lusitanian bard, was made agreeable to him by several flattering marks of attention, among which was that of being admitted a member of the Royal Academy of Lisbon at its first opening. During his abode he wrote his poem of "Almada-hill, an Epistle from Lisbon," which did not support the reputation acquired by his *Lusiad*. Returning to England with a moderate independence, he married in 1782, and settled at Wheatley near Oxford. His subsequent literary exertions were chiefly confined to writing in the *European Magazine*. It is scarcely necessary to notice some previous prose writings, consisting of controversial pamphlets now forgotten. He died at Wheatley in 1789, in his fifty-fifth year, regarded as a man with some foibles and imperfections, but possessed of solid worth and integrity. *Europ. Magaz. Monthl. Magaz. Anderson's British Poets.* —A.

MICOTSI, MOSES, a learned Spanish Jew who flourished in the fourteenth century. He was the author of a work, entitled, "Sepher Masevoth Gadol," or, "The great Book of Precepts," explanatory of the commandments of the Jewish law, which was printed at Venice in 1545, and is frequently quoted. Father Simon says, that it is deserving of perusal on account of the great learning and judgment with which the author has treated on the sub-

ject. *Catalogue of Jewish Authors annexed to Simon's Crit. Hist. Old Test. Moreri.*—M.

MICRELIUS, JOHN, a learned German Lutheran divine and professor in the seventeenth century, was born at Caslin, in Pomerania, in the year 1597. After commencing his academical studies in the college at his native town, in 1614 he was sent to the university of Stettin, where he entered upon his theological course. Here he distinguished himself by his exercises in the public schools; as he did afterwards at the universities of Königsberg and Gripswald, in the latter of which he was admitted to the degree of master of philosophy in 1621. From this university he went to that of Leipsic, in which he finished his studies, and then returned to Stettin. In 1624, he was appointed professor of rhetoric in the royal college at that university, to which he rendered essential service, by procuring professorships of law, physic, and mathematics to be established in that seminary, as well as the grant of exhibitions for a number of students. In 1627, he was nominated rector of the senate school; in 1642, by the command of Christina queen of Sweden, rector of the royal college; and in 1649, professor of divinity. In the same year he was created doctor of divinity by the university of Gripswald, without the payment of the customary fees, which were discharged by queen Christina. In 1653, he took a voyage to Sweden, where he had the honour of being introduced to her majesty, and received from her obliging testimonies of her liberality. He died of a suppression of urine in 1658, at the age of 61. He was the author of "*Lexicon Philologicum*," quarto; "*Lexicon Philosophicum*," quarto; "*Syntagma Historiæ Mundi*;" "*Syntagma Historiæ Ecclesiasticæ*;" "*Ethnophronus contra Gentiles de principiis religionis christianæ*;" "*Tabellæ Historicæ, ad Millen. et Secularia Regnorum & Rerum public. Tempora dijudicanda necessariæ*;" "*Tractatus de copia rerum et verborum, cum praxi continua præceptorum Rhetor*;" "*Archæologia*;" "*Arithmetica, usus Globorum, et Tabular. Geographicarum*;" and a vast number of "*Theses*," "*Disputations*," "*Orations*," &c. of which a list may be seen in *Freberi Theatrum Vir. Erud. Clar. Nouv. Dict. Hist.*—M.

MIDDLETON, SIR HUGH, a public-spirited man, deserving of record for his benefit conferred on the city of London, was sixth son of Richard Middleton, esq. governor of Denbigh castle under Edward VI., Mary, and

Elizabeth. Hugh settled in London, where he was a citizen and goldsmith. He had early engaged in mining adventures in his own country, and worked a copper-mine in Cardiganshire, which brought him in a considerable income. When in the reigns of Elizabeth and James I. the citizens of London had obtained a power to bring a new supply of water to the city from streams in Middlesex or Hertfordshire, various projects were considered for the purpose, but were all abandoned on account of the difficulty and expence. The enterprising spirit of Middleton, however, was not daunted by these objections; and the city having made over to him and his heirs all the powers and rights conferred by the act of parliament, he began in 1608 to execute the work. Two springs, one rising near Ware, and the other at Amwell, in Hertfordshire, were united for the supply of an artificial river, which was conducted to the metropolis. It was probably owing to the imperfect state of the engineering art at that period, that so many windings were made in order to avoid inequalities of ground, that the length of the river was about double the distance in a direct line, and amounted to 39 miles. The expences of the undertaking were so great, that they exhausted the fortune of the projector, who, having in vain applied for assistance to the corporation of London, procured that of the king, to whom a moiety of the concern was made over, in consideration of his taking an equal share of the expence. The work was completed in 1613, on Michaelmas-day of which year the water was let into the reservoir at Islington, with great solemnity. Mr. Middleton was rewarded by his majesty with a knighthood; so little emolument, however, accrued to him from the project, that he was reduced to become a surveyor and engineer for pay, and in that capacity was very serviceable in various schemes of mining and draining. He was created a baronet in 1622, and died in 1631. The value of the shares in this New River gradually advanced, especially after the company had obtained a further supply of water from the river Lee; and an original hundred pound share is at present worth at least ten thousand pounds—such has been the increase of London in wealth and population! *Biogr. Britain. Pennant's London, and Tour in Wales.*—A.

MIDDLETON, CONYERS, a learned and celebrated divine of the church of England in the eighteenth century, was born in the year

1683, at Richmond in Yorkshire, where his father was minister. From the grammar-school, where his acquirements gave fair promise of future excellence, he was sent to Trinity-college, in the university of Cambridge, of which he was entered a pensioner at the age of seventeen. In the year 1702, he was chosen a scholar upon the foundation, and was admitted to the degree of B. A. at the statuteable period. Not long afterwards he entered into deacon's orders, and officiated for some time as curate to one of the senior fellows of his college, at Trumpington, a village near Cambridge. In the year 1706, he was himself elected a fellow of his college; and in the following year he proceeded M. A. About this time being inclined to corpulency, which might prove an impediment to those diversions and exercises in which he took delight, and was remarkable for his activity, he had the imprudence, by way of counteracting that tendency, to change entirely his mode of diet, and to make a very free use of acids; by which means he reduced himself to the contrary extreme, and brought on a complaint that obliged him to live in the most abstemious manner. Soon after Mr. Middleton's election to a fellowship, he took an active part in the measures which were then concerting in opposition to Dr. Bentley's imperious conduct, as master of the college; and he joined in the petition for redress, presented to the bishop of Ely, their visitor, which charged the doctor with several misdemeanours. Soon after this he vacated his fellowship, by marrying a widow lady of considerable fortune, who resided at Cambridge. This event, though it removed him from the jurisdiction of Dr. Bentley, yet it did not separate him so far from his friends at Trinity-college, as to prevent him from assisting them in the prosecution of their appeal to the visitor; and he persevered in this business with that spirit and resolution which were natural to him, and which he was persuaded the cause both required and deserved. Accordingly, when by the death of the bishop of Ely the first prosecution at Ely-House was quashed, and the complaining fellows had petitioned the king, in the year 1715, that a visitor might be assigned, in order to carry on the process against the master, Mr. Middleton warmly supported it, and made interest, for the same purpose, with all the persons of influence at court to whom he could gain access. From this design Dr. Bentley could find no means whatever of diverting him,

though he had succeeded in softening, or even in bringing over almost all the rest of the complainants; on which account he considered Mr. Middleton to be his most determined and dangerous enemy.

Not long after his marriage, our author was inducted into a rectory in the Isle of Ely, which was in the gift of his wife; but finding the situation unhealthy, he resigned it in little more than twelve months. From this time he chiefly resided at Cambridge; where he was in the year 1717, when king George I. paid a visit to the university. On this occasion, though he was not regularly of a sufficient standing, he found no difficulty in getting his name inserted with those of several others, in the royal mandate for the degree of doctor of divinity; which he accordingly received soon afterwards from Dr. Bentley, the regius professor. In our Life of Dr. Bentley we have shewn, how his rapacity in extorting exorbitant and unheard of fees for the ceremony called creation, was resisted by Dr. Middleton, the proceedings which consequently took place in the court of the vice-chancellor, and the final issue of that contest. This business having given rise to some letters in one of the London papers, censuring the proceedings of the university as violent and illegal, Dr. Middleton thought it expedient to lay the whole affair before the public, in a pamphlet, entitled, "A full and impartial Account of all the late Proceedings in the University of Cambridge against Dr. Bentley," octavo; which was soon followed by "A second Part of the full and impartial, &c." and by "Some Remarks upon a Pamphlet, entitled 'the Case of Dr. Bentley stated and vindicated,'" octavo. These pieces, which appeared in the year 1719, were the first of Dr. Middleton's productions from the press, and acquired him considerable reputation as an author; which he supported by publishing a fourth pamphlet, entitled, "A true Account of the present State of Trinity College, under the Oppressive Government of their Master," &c. octavo. In this piece, however, which was anonymous, he suffered some expressions to escape that laid him open to the legal attack of his watchful antagonist, who lodged an information against him in the court of King's Bench, for a libel. Upon which he published an advertisement in the public papers, avowing himself to be the author, and offering, if Dr. Bentley, or any of his friends, would undertake an answer in print, either to defend and prove every article which he had advanced, or

to make the satisfaction of a public recantation. Dr. Middleton's next publication, though on a very different subject, was likewise levelled against Dr. Bentley. In 1720, that gentleman published "Proposals for a new Edition of the Greek Testament, together with St. Jerome's Latin Version;" on which Dr. Middleton published, in 1721, "Remarks, Paragraph by Paragraph," quarto, with great learning and acuteness, but in a strain of severity that bespeaks strong personal antipathy, notwithstanding his assurance that they proceeded from a serious conviction that the proposer had neither talents nor materials proper for the work, and that religion was more likely to be injured than benefited by it. These were followed by "Some farther Remarks, Paragraph by Paragraph," in reply to "A full Answer to all the Remarks of a late Pamphleteer, &c." quarto; which, though anonymous, was supposed to be written by Dr. Bentley, and displayed much of the spirit distinguishable in his polemical writings. If, as is generally believed, these "Remarks" contributed to prevent the appearance of the work which he had announced, it will readily be allowed, now when the great merits of Bentley as a scholar are appreciated more impartially than by his contemporaries, that they have been injurious to the cause of sacred criticism.

The great addition made about this time to the public library at Cambridge, by a present from the king of bishop More's books, which had been purchased for that purpose at the expence of six thousand pounds, induced the university to pass a decree for erecting a new senate-house, that a suitable place might be provided for the reception of his majesty's donation. This decree was accompanied with a vote for a new office in the university, that of principal librarian; which was conferred upon Dr. Middleton. Such a promotion was no more than was justly due to his literary merit; independently of the partiality in his favour which may be supposed to have arisen from his being considered as the zealous defender of the privileges and proceedings of the university. To shew how well qualified he was for that appointment, he published, in 1723, a little piece entitled, "*Bibliothecæ Cantabrigiæ ordinandæ Methodus quædam; quam Domino Procancelario Senatuique considerandam et perficiendam, officii et Pietatis ergo proponit*," in quarto. This performance is written in elegant Latin, and the plan described

in it is allowed to be laid down with judgment; but in the dedication to the vice-chancellor, alluding to the contest between the university and Dr. Bentley, he incautiously made use of words amounting to a denial of the jurisdiction of the court of King's Bench, in controuling the authority of the university. These words gave great offence to the court; which made him apprehensive that he should receive a severe chastisement, particularly since he was already before them for a libel on Dr. Bentley. However, owing to the good offices of a nobleman of high rank, when the matter afterwards came before the court, he had the satisfaction of hearing the heinousness of his offence moderated, and himself dismissed with a very easy fine. Not long after this business was terminated, our author having lost his wife, and being in a very infirm state of health, in consequence of the imprudent treatment of himself in earlier life, to which we have already adverted, the celebrated Dr. Mead gave it as his opinion that it was necessary for him to remove into a warmer climate. Supported by this opinion, and the state of the building designed for the public library giving him sufficient leisure, he formed the design of making the tour of Italy, and applied for leave of absence from the university. Having obtained a special grace for that purpose, though not without difficulty, he set out for the continent in company with lord Coleraine, a nobleman of considerable learning, especially in antiquities, who, upon their arrival at Paris, introduced him to the famous antiquary father Montfaucon. At this place our author separated from his lordship, and travelled by the most direct road to Rome; at which city he arrived early in the year 1724. Here he determined to maintain a style and manner of living, which should be creditable to his station at Cambridge; and, accordingly, hired a magnificent hotel, with all accommodations fit for the reception of persons of the first distinction at Rome, by whom he was visited and treated with particular respect. The expence which Dr. Middleton incurred by this mode of living, as well as by his indulgence to his taste for antiquities, occasioned him to break in a little upon his fortune: but any temporary inconvenience which this circumstance might create, was amply compensated by the improvement which he made in his travels.

After residing at Rome about twelve months, entirely to his satisfaction, Dr. Middleton returned through France to England, and arrived

at Cambridge in the latter part of the year 1725. He had not long resumed his studies before he excited the attention of the learned world by publishing a tract, entitled, "*De Medicorum apud Romanos veteres degentium Conditione Dissertatio; qua, contra viros celeberrimos Jac. Sponium et Ric. Meadium M. D. D. servilem atque ignobilem eam fuisse ostenditur*," quarto. Dr. Mead had just before published an *Harveyan Oration*, in which he had defended the dignity of the medical profession; and, in particular, endeavoured to vindicate it from the reproach of having been held in such low estimation by the ancient Romans, as to be left in the hands of slaves, and the meanest of the people. Our author's treatise, therefore, was considered by many of the faculty as intended to convey a tacit reproach on their order; notwithstanding that he had disclaimed all sinister views, and explained the motives for writing it. And because it directly controverted the opinion of Dr. Mead, the author was accused of impudence and presumption, and threatened with a severe literary castigation. After some time, an answer to him made its appearance, under the title of "*Ad Viri Reverendi Con. Middletoni, S. T. P. de Medicorum apud Veteres Romanos degentium Conditione &c. Dissert. Reponsio*." This publication was anonymous; but well known to be the production of professor Ward, of Gresham college, who had been engaged to write it by Dr. Mead, at whose expence it was printed and published. Of this work our author had just cause for complaining, that it contained perverse misrepresentations of his sentiments, as well as gross personal abuse. Thinking it, therefore, incumbent upon him to repel so injurious an attack, and at the same time to take some notice of other writers who had embarked on the same side of the question, he soon sent into the world an able and spirited defence both of his character and argument, entitled, "*Dissertationis de Medicorum Romæ &c. Defensio*," quarto. This piece closed the debate on the part of our author. During the progress of the controversy, Dr. Middleton had constantly expressed a proper regard for Dr. Mead's real merit; and this literary altercation did not prevent them from living afterwards upon very good terms with each other.

During the time that our author was at Rome, where he had the advantage of beholding popery in the full pomp and display of its pageantry, whenever he was present at any religious exercise in the churches, he could not

avoid remarking that all the ceremonies appeared plainly to have been copied from the rituals of primitive paganism; and that it was more natural to fancy himself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles, and formed upon the plan of christianity. This similitude of the popish and pagan religion struck his imagination so forcibly, that he resolved to examine it to the bottom, and to explain and demonstrate the certainty of it. With this view he made notes and observations while he was in Italy; and after his return home kept up an epistolary correspondence with his acquaintance there, particularly with Fontanini, an Italian arch-bishop, which furnished him with an opportunity of getting some particulars cleared up, where he found his notes either deficient or confused. From these materials he drew up, and published, in 1729, "*A Letter from Rome, shewing an exact Conformity between Popery and Paganism: or, the Religion of the present Romans derived from that of their Heathen Ancestors*," 8vo. This performance, which is executed in a masterly manner, and sufficiently establishes what is promised in the title, was so well received by the public, that it passed through three editions within a very few years. By the popish party, and the missionaries of Rome in England, as might be expected, it was zealously opposed, and charged with falsehood and misrepresentation. When, therefore, the author published a fourth edition of it some years afterwards, he introduced it with an answer to the exceptions of a popish writer who had preferred those charges against it, in a work, entitled "*The Catholic Christian Instructed, &c.*" and he also added to it a postscript, in which an opinion advanced by Mr. Warburton concerning the paganism of Rome, in the "*Divine Legation of Moses*," is particularly considered. But while our author was thus entitling himself to the thanks of the protestant world, by exposing the corruptions and impostures of the Romish church, there were some, even of the church of England, who took offence at his book; pretending, that he had attacked the popish miracles with a gaiety that seemed to contemn all miracles, and particularly those of our Saviour, by invalidating the force of certain rules which had been established by some divines as the criterion of true miracles. This futile exception, which was scarcely worthy of his serious notice, was diligently propagated by his

enemies, with the design of creating prejudices against him; and it succeeded in producing on bigots and weak-minded men, those first impressions in his disfavour, which in the course of time were heightened to an amazing degree.

In the year 1730, the appearance of Dr. Tindal's famous book, entitled, "Christianity as old as the Creation," which contained an artful and insidious attack upon revealed religion, excited considerable attention, and proved ultimately beneficial to the cause of revelation, by giving rise to some of the most able and satisfactory vindications of it that have ever been published. Among others who undertook to refute this work was the celebrated Dr. Waterland; but in such a manner, that Dr. Middleton thought could not possibly do any service, but probably much harm to the cause which he was defending. On this account our author thought himself obliged, by a regard to truth and the real interests of Christianity, to discourage, as far as he was able, the progress of such a work. With this view he published "A Letter to Dr. Waterland, containing some Remarks on his 'Vindication of Scripture,' in answer to a Book, entitled, 'Christianity as old as the Creation,' together with the Sketch or Plan of another Answer to the said Book," octavo. By this publication Dr. Middleton drew down on himself the indignation and resentment of the orthodox clergy, both on account of the severity, not to say contempt, with which he had treated a person whom they revered as the great champion of their cause, and of the freedom with which he had delivered opinions "out of the road and train of popular thinking." To this piece a "Reply" was published by Dr. Pearce, afterwards bishop of Rochester, charging the author with being a favourer of infidelity, and advancing falsehoods both in quotations and historical facts; which called forth from our author an able and spirited "Defence of the 'Letter to Dr. Waterland,' against the false and frivolous Cavils of the Author of the Reply," 1731, octavo. To this "Defence," also, Dr. Pearce published a "Reply," in which he still continued to treat the author as an infidel, or enemy to christianity in disguise; who, under the pretext of defending it in a better manner, was insidiously employing every means in his power to subvert it. The publications which had appeared in this controversy were all anonymous; yet it was now known that Dr. Middleton was the author of the

"Letter to Dr. Waterland," and the discovery produced a sudden and wonderful alteration in the behaviour of many, with whom he had lived in a long intercourse of friendly offices. The charge of being favourable to infidelity, however groundless and unsupported by any proof, was not repeated without effect; and so powerful was the prejudice created against him at Cambridge, that he was in danger of being deprived of his degrees, and of all his connections with the university. However, matters were prevented from being carried to extremity, by his publication of "Some Remarks on a Reply, &c. wherein the Author's Sentiments, as to all the principal Points in Dispute, are fully and clearly explained in the manner that has been promised," 1732, octavo. This spirited and ably written treatise contains such answers to the objections of his antagonist, and such explanations of his own opinions, without in the least renouncing any of them, as had the effect of putting an end to any design of proceeding against him, and he was left in the undisturbed possession of his academical honours and preferment. His creed, it is true, was suspected to be greatly deficient in point of soundness, and he was even reproached with apostacy by some of the bigotted clergy; particularly by one Venn, to whom he addressed an admirable "Letter," which is preserved in his miscellaneous works. Sometime after this controversy was supposed to be at an end, Dr. Williams, public orator of the university, attempted to revive it, by publishing anonymous "Observations addressed to the Author of the Letter to Dr. Waterland;" which consisted of virulent and malignant invectives, and a weak attempt to prove that the author was an infidel, and that his book ought to be burnt, and himself banished. Such a performance would not have been deserving of any notice from Dr. Middleton, had it not afforded him an opportunity of explaining more clearly some points in which he still found himself misrepresented, and of exposing more distinctly to the public the pernicious persecuting spirit of his orthodox opponents. This he did in a very masterly manner, in "Remarks on some Observations," &c. 1733, octavo.

During the contest above mentioned with his clerical brethren, our author was appointed to the new professorship of physiology at Cambridge, which had been founded in pursuance of the will of Dr. Woodward, professor of physic at Gresham-college. With that gentleman he became acquainted soon after his

return from Italy, and in several interviews assisted him, as he did afterwards his executors, in settling the plan of that donation. Being nominated by the executors the first professor, in the year 1731, he delivered a Latin inaugural oration at his entrance upon the office, that did credit to their appointment. It was published during the following year, under the title of "*Oratio de novo Physiologiæ explicandæ munere ex celeberrimi Woodwardi Testamento instituto*," &c. quarto. The duties of this post Dr. Middleton discharged with fidelity and reputation till the year 1734, when he resigned it; not finding that the employment of preparing and reading lectures upon fossils was suited to his taste, or to the turn of his studies. Soon afterwards he married a second wife; and upon her death, which took place but a few years before his own, he married a third. In the year 1735, our author published "*A Dissertation concerning the Origin of Printing in England: shewing that it was first introduced and practised by our Countryman, William Caxton, at Westminster; and not, as is commonly believed, by a foreign Printer, at Oxford*," quarto. This hypothesis, though controverted by able English writers, has the support of some of the best judges on the subject, as we have already observed in our *Life of Caxton*. About this time Dr. Middleton was introduced to the celebrated lord Hervey, by whose advice and encouragement he undertook to write "*The History of the Life of M. Tullius Cicero*." This great work, which was perfectly adapted to his taste, and for which he was admirably well qualified, employed so much of his time and attention, that it was not ready for publication before the year 1741, when it made its appearance in two volumes, quarto. On the suggestion of his friends it was published by subscription; and his proposals were so powerfully supported by lord Hervey, and other persons of rank and influence, that the profits arising from it enabled him to purchase a small estate at Hildersham, about six miles from Cambridge, where he improved a rude farm into an elegant habitation, and, from that time, generally spent the summer season. This performance might not improperly have been called "*The History of Cicero's Times*;" since it presents us with a summary account of the Roman affairs, even during the time of his minority, as the author observes in his preface, and carries on a series of history through a period of above sixty years, which, for the importance of the

events, and the dignity of the persons concerned in them, is by far the most interesting of any in the annals of Rome. His materials Dr. Middleton drew from the works of Cicero himself, which he justly pronounces to be "the most authentic monuments that remain to us, of all the great transactions of that age; being the original accounts of one, who himself was not only a spectator, but a principal actor in them." When entering upon his task, he assures us that he endeavoured, as far as he was able, to divest himself of all partiality and prejudice in favour of his subject, and not to give a panegyric instead of a history. With all his care, however, his work is very far from being exempt from this blemish; and as he confesses that he sat down to it with the disposition of a friend, the reader will perceive that he too frequently endeavours to cast a shade over the failings of Cicero, to give the strongest colouring to his virtues, and to exalt the man into the hero. But notwithstanding this imperfection, it is a performance replete with entertainment and improvement; and it is executed with such elegance and correctness, that it will probably continue to be held in repute, so long as a taste for polite literature shall subsist among us. Since the appearance of the first edition, it has been repeatedly printed in octavo, and once in quarto.

While Dr. Middleton was employed on the *Life of Cicero*, a vacancy having taken place in the mastership of the Charter-house, he was mentioned for it, without any application on his part, by sir Robert Walpole, and some other great persons, and came to London on that business; but he had not been long in town before he perceived, that the duke of Newcastle had already secured that place for Mr. Mann. Upon this he returned into the country, with a few good words, as he says in one of his letters to Warburton, from those who could as easily give good things; and resumed the composition of his favourite work. In the progress of it, he made great use of the *Letters of Cicero to Brutus*, and of *Brutus to Cicero*, without entertaining the least shadow of suspicion respecting their genuineness, and even regarding them as most valuable remains of Roman antiquities of that kind. It was not, therefore, without surprize, that he saw their authenticity disputed in a Latin epistle, addressed to himself by the learned Mr. Tunstall, orator of the university of Cambridge, who attempted to prove them to be the forgery of some sophist. Being sensible that

such an hypothesis affected the credit of his own work, as well as that of the letters in question, Dr. Middleton considered it to be particularly incumbent upon him to vindicate their genuineness and real antiquity. This he did in the following work, published in 1742: "The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero, with the Latin Text in the opposite Page, and English Notes to each Epistle: together with a Prefatory Dissertation, in which the Authority of the said Epistles is vindicated, and all the Objections of the Rev. Mr. Tunstall particularly considered and confuted," octavo. The next work which our author published was entitled, "*Germana quædam antiquitatis eruditæ monumenta, quibus Romanorum veterum Ritus varii tam sacri tam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac Dissertationibus jam singulis instructa*," quarto. This work, consisting of figures of those curious remains of antiquity which he had purchased at Rome and other places, with a dissertation to each, was followed, in 1747, by "A Treatise on the Roman Senate, in two Parts," octavo. The first part of this performance contains the substance of several letters, formerly written to Lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body in old Rome; which letters have been since published at large, from the original MSS. together with those of Lord Hervey in the same correspondence, in a quarto volume. The second part of this treatise presents us with a distinct account of the power and jurisdiction of the senate, of the right and manner of convoking it, of the places in which it was usually assembled, &c.

With the piece last mentioned Dr. Middleton's labours in profane literature terminated, and he now proceeded to the publication of a treatise which laid the foundation of another fierce controversy with his clerical brethren. It made its appearance in 1747, and was entitled, "An introductory Discourse to a larger Work, designed hereafter to be published, concerning the Miraculous Powers which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive Centuries; tending to shew, that we have no sufficient Reason to believe, upon the Authority of the primitive Fathers, that any such Powers were continued to the Church after the Days of the Apostles," &c. quarto. At the time when this piece was sent abroad

into the world, the author's larger work was actually prepared for the press; but, considering the great importance of the subject, and that he had undertaken to controvert an opinion generally prevalent among Christians, he thought it most prudent to give out, in the first place, some sketch or general plan of his main design. By so doing he gave to all, who were disposed to examine it, notice and leisure to enquire into the grounds of it, and to qualify themselves for forming a proper judgment of the evidence which he might afterwards produce in its defence. He hoped also, by this method, to draw out those sentiments from others, which might serve either to confirm his own opinion, or to induce him to change it, should any new light or better information be afforded him. This publication of our author, as he might easily foresee, soon excited a multitude of adversaries, some of whom by writing, and others by preaching, or by noise and clamour, endeavoured to refute it, or to hold up the work and its parent to popular odium. Among the writers who attacked it, the most eminent were the doctors Stebbing and Chapman: the former of whom perpetually insinuated, that it was dangerous to the authority of the gospel; while the latter chiefly employed himself in vindicating the character and authority of the ancient fathers from the exceptions of Dr. Middleton. In reply to the strictures of these antagonists, our author published, in 1748, "Remarks on two Pamphlets lately published, against Dr. Middleton's Introductory Discourse," &c. octavo. But, notwithstanding the attacks upon our author's work, from the press, the pulpit, and noisy declaimers, its favourable reception, both among the clergy and the laity, by those whose opinion and judgment he chiefly valued, encouraged him to proceed in the prosecution of his argument, as being of the greatest importance to the true interests of the protestant cause, and of genuine rational religion. He, therefore, published, in 1749, the larger work which he had promised, under the title of "A free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive Centuries," &c. quarto. In this work he opens all the particular proofs, which induced him finally to embrace this general conclusion, that there is no sufficient reason to believe, from the testimony of antiquity, that any miraculous powers did ever actually subsist in any age of the

church after the times of the apostles; and endeavours to shew, by particular facts and testimonies, that the pretended miracles of the primitive church were all mere fictions, which the pious and zealous fathers, partly from a weak credulity, and partly from reasons of policy, believing some perhaps to be true, and knowing all of them to be useful, were induced to espouse and propagate, for the support of a righteous cause.

The publication of this treatise, as was expected, raised up immediately against the author a host of adversaries, charging him with desperate designs and pernicious consequences; with calumniating the holy fathers; misrepresenting their testimonies, and straining them to senses quite different from their own. And though our author had the satisfaction of finding that the truth, or high probability of his argument was acknowledged, by almost all enlightened and disinterested readers, yet these strenuous antagonists opposed it with the utmost vehemence. The most distinguished and applauded champions against it, were the two divines, Dodwell and Church; who signalized themselves with so much zeal, that the university of Oxford honoured them both with the degree of doctor of divinity. Dr. Middleton, therefore, determined particularly to examine the merit of their performances, not omitting, at the same time, to pay due respect to such other opponents as should advance any argument, which might afford opportunity either of instruction or entertainment to the reader. This was the design of that "Answer to all the Objections made against the Free Enquiry," which he resolved to compose; but he did not live to finish this undertaking, though he was engaged in it, more or less, till within a few days of his death. A few months after that event, a considerable part of this intended answer was published, under the title of "A Vindication of the Free Enquiry into the Miraculous Powers, &c. from the Objections of Dr. Dodwell and Dr. Church;" which, though in an unfinished state, is very correct and pertinent as far as it goes. While the author was proceeding with this work, he composed, and in 1750 published, "An Examination of the Lord Bishop of London's Discourses concerning the Use and Intent of Prophecy," &c." The design of those discourses is to shew, that there is a manifest connection between the prophecies of every age, from the beginning of the world to the commencement of the gospel of Jesus Christ; which chain of

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prophecies, delivered at different times, and reaching through several thousand years, is yet manifestly subservient to one and the same administration of Providence. This notion of prophecy the bishop laboured to inculcate, as the only notion of it which could supply any satisfactory argument for the truth of christianity. Dr. Middleton, however, controverts his lordship's fundamental principle with great spirit and ability, declaring such a notion of prophecy to be an imaginary and romantic scheme, of which he could not discover the least trace in any of the books of the New Testament; and, after drawing out a distinct account of what the evangelists and apostles have delivered on the subject, concludes from it, in direct opposition to the bishop, that the authority of the gospel, as far as it is grounded on prophecy, rests on those single and independent predictions, which are delivered here and there, in the law and the prophets, and not on any fanciful scheme of prophecy, deduced from Adam and the antediluvian world.

While our author was preparing his "Examination" for the press, the bishop published "An Appendix, or additional Dissertation, containing a farther Enquiry into the Mosaic Account of the Fall;" upon which Dr. Middleton added to his treatise some "Cursory Observations," tending to confirm his own opinion of that account, that by considering it as a moral fable, we get rid of every difficulty, and render it clear and consistent, as well as adequate to every use which christianity can require from it; and, on the contrary, that the historical sense cannot be defended, but by a series of suppositions, wholly arbitrary and precarious, void of all support from the text, and evidently condemned by our reason. This opinion struck at the very foundation of his lordship's scheme concerning the rise and progress of prophecy, which was grounded on the Mosaic account of the fall, considered as an historical narrative of facts, supposed to have been transacted in the manner in which they are described. As an interval of more than twenty years had elapsed, between the first publication of the bishop's discourses and our author's examination of them, his enemies were pleased to attribute the appearance of his work to various unworthy motives; and some of them to spleen and personal enmity. The author, however, explains the reason of his late attention to his lordship's discourses, by expressly declaring that he had but very lately read them, and that they might have passed

still unregarded by him, had they not been accidentally recommended to his perusal by a conversation, in which they were urged in contradiction to something advanced on the subject of prophecy, which he took to be both reasonable and important. Such a declaration, from a person whose veracity has not been impeached, is not to be contradicted by vague surmises, precarious reports, or malevolent insinuations. Within a few months after the publication of the treatise last mentioned, our author's constitution began to break very rapidly, and he was attacked by a slow hectic fever and a disorder in his liver, which produced evident symptoms of approaching dissolution. In these circumstances he went to London, for the advice of his friend Dr. Heberden, in whose medical skill he had the greatest confidence; but finding, after a stay of several days at the doctor's house, that his case was hopeless, he retired to his villa at Hildersham, where he died on the 28th of July, 1750, in the 67th year of his age. In the latter part of his life, he had been presented by Sir John Frederick to a small living in Surrey; his acceptance of which was severely animadverted upon, in a piece published after his death, by his old antagonist Dr. Church. According to our views of things, we cannot acquit him of blame in this proceeding; but, like too many of his brethren, whose consciences will permit them to give their assent and consent to articles which they cannot approve, he appears to have satisfied himself with considering subscription to be a measure merely political.

That Dr. Middleton was a very learned and ingenious divine, will not be disputed by any one. That he was also an ardent lover of truth, as well as steady and disinterested in the pursuit of it, may be fairly concluded from the circumstances of his life above related, the sacrifices which he must have made by adopting and avowing sentiments that cut off at once all his hopes of preferment, and the firmness with which he encountered the utmost rage and malice of fierce bigots, and hypocritical zealots. That he was a sincere believer in the christian religion, his own express and repeated declarations sufficiently prove, as well as his concise, but admirable exposure of one of its most artful and malignant enemies, in his "Letter to Dr. Waterland," and his devoting many of his learned enquiries to its service. But notwithstanding all this evidence, the generality of his clerical brethren, and his reverend ad-

versaries in particular, were not ashamed to persist in pronouncing him a confirmed deist. This clamour and senseless charge of infidelity he constantly despised and derided, as a mere calumny, and the effect of pure malice; comforting himself, as he assures us, with the reflection, that, under all the attempts to depress his character, and all the suspicions of those who were strangers to it, they who knew him best, and whose esteem he most valued, continued still to treat him with all the usual marks of their friendship, as believing him incapable of harbouring any thought, or pursuing any design which could be injurious to virtue and true religion. His faith, he acknowledges, was not of that kind which can easily digest incredibilities, but only a principle grounded on the perception of truth, and claiming no other merit, than that of being a slave to his reason; to whose dictates it paid an absolute submission. Confined within these just limits, however, it produced the noblest fruits, in a life spent in temperance, study, and the search of truth; and which, in other respects, likewise, was as exemplary and agreeable to the rules of the gospel, as that of the most zealous of all his orthodox opponents. As a writer, Dr. Middleton has few rivals for spirit, perspicuity, correctness, and elegance. The strain of his polemical pieces, indeed, has been sometimes censured, as savouring too much of an ungovernable resentment, and a contemptuous arrogance. The charge, however, has been greatly aggravated; and, if we may believe his solemn assurances, it never was his custom to shew a contempt of any man, who had not justly deserved it of him by some unprovoked and contemptible attack upon himself. According to the account given of him in the "Biographia Britannica," as to his person he was of a proper middle stature, and a thin habit; his eye was very lively, but small; he was a little out-mouthed; of a manly complexion; and, to use the painter's phrase, there was a very expressive motion in every feature, though his whole deportment was composed to gravity. The character he formed for himself as the most eligible was, to make the scholar agreeable by polishing him with the gentleman, and to give weight to the man of sense, by uniting him to the man of virtue." Dr. Middleton, a little time before his death, had formed a design of drawing up an exact history of his works, with the occasions and circumstances of them; but he did not live to execute it. There were also found among his papers

some materials for a Life of Demosthenes, correspondent to that of Cicero. In the year 1752, his "Miscellaneous Works" were published, in four volumes, quarto, including several posthumous pieces, chiefly relating to ecclesiastical history and biblical criticism. Of this collection a second edition was published in 1755, in five volumes, octavo. *Biog. Britan. Brit. Biog. The Author's Miscellaneous Works, passim.*—M.

MIEL, JOHN, an eminent painter, was born in 1599, at Vlaenderen in Flanders. He was first a disciple of Gerard Segers, and was much distinguished for his proficiency in the art. For further improvement he went to Italy, and entered the school of Andrea Sacchi at Rome. Being employed by the painter on a picture in the Barberini palace, he gave way to his natural turn, and made some figures in the grotesque style, which so much irritated Andrea, that he discharged him from his service. Miel then took a resolution to pursue in earnest the nobler branch of the art, and visited Lombardy in order to study the works of Corregio and the Caracci. Returning to Rome, he painted in the gallery of Monte Cavallo for pope Alexander VII. Moses striking the rock, and adorned several chapels in Rome with history-pieces which are performances of merit, though somewhat deficient in grace and grandeur. His excellence, in fact, lay in inferior subjects, such as carnivals, beggars, gypsies, rural scenes, and especially hunting pieces, in which his figures of animals are touched with great truth and spirit. His colouring is clear and brilliant, and his small works exhibit great delicacy and beauty of pencil. He was admitted into the academy of St. Luke in Rome, and his reputation caused him to be invited to Turin by Charles Emanuel duke of Savoy, who kept him five years in his service, and decorated him with the order of St. Maurice. He died at Turin in 1664, and was buried in the cathedral of that city. Some of the finest works of this master were to be seen in the grand saloon of the duke's palace de la Venerie, representing the chace of various animals, with a great number of figures. Others are in the imperial collection at Vienna, and in different cabinets. Miel etched several of his own designs. *D'Argenville. Pilkington's Dict.*—A.

MIERIS, FRANCIS, one of the most celebrated painters of the Dutch school, was born in 1635, at Leyden, where his father was a goldsmith and jeweller. He studied under

Vliet, Gerard Douw, and Vanden Tempel, but it was the second of these masters whose style and manner he chiefly adopted, and whose principal scholar he is reckoned. His works were portraits, conversations, and scenes in common life, in all which his imitation of nature was so perfect as to excite the greatest admiration. With all the delicate finish of Gerard Douw, he had a better choice of subjects, and a more correct and enlarged taste of design. His colouring is also more clear, and his touch more forcible and spirited. In giving the representation of different kinds of stuffs he was unparalleled; and his pictures immediately bore that value, which the imitative branch of the art, when executed in the highest perfection, will ever command, as addressing itself to the common judgment. His usual recompence for working was at the rate of a ducat an hour; but several of his pieces rose to a price much beyond that estimate. His carelessness and intemperance however kept him indigent. He was imprisoned for debt; and when urged by his creditors to procure his liberation by the exertion of his talents, he replied that the view of bolts and bars would make the pencil drop from his hand. Having once in a fit of intoxication fallen into a sewer, whence he was extricated by a cobbler and his wife, who took him home and put him to bed, he repaid their kindness two years after by a picture, which the woman sold to a burgo-master for eight hundred florins. One of his finest pieces was a picture of a young lady fainting, a physician attempting to recover her, and an old woman standing by. Three thousand florins were in vain offered for it by the grand duke of Tuscany, who procured several of the other works of Mieris, which are regarded as some of the most curious in the Florentine gallery. This artist died at Leyden in 1681, at the age of 46. Francis Mieris had two sons, the older of whom, *John*, who gave promise of equalling his father's excellence, though in a higher department of the art, died at Rome in 1690. The younger was

WILLIAM MIERIS, brought up under his father, and eminent in a similar walk of painting, though judged not to have attained his degree of excellence. His pictures, however, are highly valued; and his modellings in clay and wax shew great talents in that branch of art. He died in 1741, in his 85th year. His son, *Francis Mieris, the younger*, adopted the family manner and style of painting, but with inferior success. He was also a writer, and

published several works relative to the history and antiquities of the Low Countries, and the lives of their sovereigns. *D'Argenville. Pilkington. —A.*

MIGNARD, NICHOLAS, a French painter of reputation, born in 1608 at Troyes, was the son of an officer in the army. An early disposition for the art of design caused him to be placed as pupil with the best painter in Troyes, whom he soon surpassed. He afterwards improved himself by the study of the antiques and paintings at the palace of Fontainebleau; and then visiting Italy, passed two years in that country. He returned to Avignon, at which city he had distinguished himself by his performances in his way to Rome, and had contracted a matrimonial engagement. His residence there for a number of years, has caused him to be known by the name of Mignard of Avignon, by way of distinction from his brother, Mignard the Roman. When cardinal Mazarine, in 1660, accompanying Louis XIV. in his journey to meet the Infanta of Spain, passed through Avignon, he sat for his portrait to Mignard, who obtained so much reputation by the work, that he was invited to court. For some years he was much employed as a portrait-painter by the royal family and persons of rank; nor did he neglect the higher branch of the art. Several considerable historical pieces came from his hand, and some of the apartments in the Tuilleries were decorated with his designs. He was admitted into the Academy of Painting, of which he became professor, and at length director. He died in 1668. This master had a poetical cast of invention, but without much fire or originality. He coloured agreeably, and composed with harmony: the airs of his heads are graceful, but the want of expression renders his pieces somewhat insipid. Many of his portraits and some of his historical pieces have been engraved. He himself etched some plates from Annibal Caracci. *D'Argenville. Pilkington. —A.*

MIGNARD, PETER, called *the Roman*, an eminent French painter, brother to the preceding, was born at Troyes in 1610. He was originally destined to the medical profession; but his father, finding that when he accompanied his master in his visits, he employed himself in sketching the figures of the patients and nurses, rather than in studying diseases, judiciously removed him to the school of a painter at Bourges. The works of art at Fontainebleau, and the instructions of Vouet at

Paris, brought him a great length in his new profession, but he found that the school of Italy was still wanting to form his taste. He visited Rome in 1636, and found there his fellow-student at Vouet's, Du Fresnoy, with whom he formed an intimacy that was dissolved only by death. They studied together in the day, often contenting themselves with bread and water, and returned at night to a common apartment. Mignard copied the works of Raphael, Michael Angelo, the Carracci, and other great masters, and endeavoured to unite their several excellencies. He had, however, more talent than genius; and though he executed many works in the highest department of painting, he chiefly excelled as a portrait-painter. In that capacity he was employed by many persons of the highest distinction in Italy, among whom were two popes, several princes and cardinals, and a doge of Venice. He married the daughter of an architect at Rome, who being young and beautiful served him as a model for his goddesses. After a residence of twenty-two years in Italy, he was recalled to Paris by Louis XIV. with whom he became the favourite artist. He painted that monarch ten different times, and pleased him as much by his flattery as his pencil. At the last time of the king's sitting he said to Mignard, "You find me aged?" "It is true, sire," he replied, "I see the traces of some more campaigns on your majesty's forehead." One of his greatest works was the cupola of Val-de-Grace, which he painted in fresco with a vast number of figures of saints of large dimensions. Molière wrote a poem in praise of this piece, as a return for his portrait presented by the artist. Mignard was in habits of friendship with the principal French wits of his time, and was generally beloved for his social qualities. A rivalry prevailed between him and Charles le Brun, attended with mutual dislike; and as he was ambitious and intriguing, he was able to give much uneasiness to that great painter, his superior in genius. The king, in 1687, ennobled Mignard; and after the death of le Brun in 1690, he had his places of first painter, and director of manufactures, and of director and chancellor of the academy. He died in 1695, at the age of 85, practising his art to the last.

Mignard was a great colourist, soft and harmonious in his tints, and rich and elegant in composition. He wanted fire and expression, and sometimes was deficient in correctness. His

works both in portrait and history were very numerous, and many of the palaces and hotels in Paris and its vicinity were decorated by his hand. The engravings from his pieces amount to 147, many by the most eminent masters. *D'Argenville. Pilkington.—A.*

MIGNON or **MINJON**, **ABRAHAM**, a celebrated painter of flowers and fruit, was born at Frankfort in 1639. He was placed as a pupil with James Murel, a flower-painter in that city, with whom he worked till the age of 17, when he accompanied his master to Holland. He was there allowed to receive the instructions of David de Heem of Utrecht, a famous artist in the same walk, under whom he soon arrived at the highest degree of perfection. The exactness of his representations, the brilliancy of his colouring, the delicate bloom of nature thrown over every object, the taste and skill of the grouping, and the elegant choice of subjects, rendered him in his time unrivalled in this pleasing though inferior branch of the art, and he has perhaps been surpassed only by Van Huysum. His flower and fruit pieces are generally accompanied by appropriate insects, exquisitely painted, with drops of dew rolling from the leaves, so as to produce an absolute illusion. He was exceedingly careful to choose the best and most perfect specimens for his imitation, and was never wearied in studying nature. His assiduity shortened his days, and he died in Holland in 1679, at the age of 40. Mignon brought up two daughters to his own art, and has been already mentioned as the instructor of Sybilla Merian. His works bore a high price, and were purchased by strangers from various countries. They are to be found in the principal cabinets, public and private. *D'Argenville. Pilkington.—A.*

MIGNOT, **STEPHEN**, a learned French ecclesiastic in the eighteenth century, was a native of Paris, where he was born in the year 1698. He was admitted to the degree of doctor by the faculty of the Sorbonne, and rendered himself eminent for his acquaintance with the Sacred Scriptures, the fathers, ecclesiastical history, and canon law. When upwards of sixty years old, he was elected a member of the Royal Academy of Inscriptions and Belles Lettres. He died in 1771, about the age of 73. He was the author of "A Treatise on Commercial Loans," 1767, in four volumes, 12mo.; "The Rights of the State and of the Prince, with Reference to the Estates of the Clergy," 1755, in six volumes, 12mo.; "The History of the Contest between Henry II. and St. Thomas of

Canterbury," 1756, 12mo.; "The Reception of the Council of Trent in Catholic Countries," 1767, in two volumes, 12mo.; "A Paraphrase on the Book of Psalms," 1755, 12mo.; "A Paraphrase on the Book of Wisdom," 1754, in two volumes, 12mo.; "A Paraphrase on the New Testament," 1754, in four volumes, 12mo.; "An Analysis of the Truths of the Christian Religion," 1755, 12mo.; "Reflections on the Preliminary Information requisite for an Acquaintance with Christianity," 12mo.; and "A Memoir relating to the Liberties of the Gallican Church," 1756, 12mo. *Nouv. Dict. Hist.—M.*

MILLAR, **JOHN**, professor of law in the university of Glasgow, and a valuable writer on political topics, was born in 1735 in the parish of Shotts, Lanerkshire, of which parish his father was minister. On the removal of his father to Hamilton, he was sent to reside with an uncle who had been a writer to the signet in Edinburgh, but was retired to a small family estate not far from Glasgow. John received his grammar education at the school of Hamilton, whence, in 1746, he was removed to the college of Glasgow. His first destination was to the church; but the freedom of his enquiries having inspired him with a disinclination to fetter himself by subscription to articles of faith, and the consciousness of talents having probably opened larger prospects to him than the Scotch church could realize, he turned his thoughts from the pulpit to the bar, and his father acquiesced in the change. He was already considered as one of the most acute and well-informed of the university students, and had acquired the esteem of the celebrated Dr. Adam Smith and other professors. After he had finished his studies at Glasgow, he passed two years in the family of lord Kames as tutor to his son, and derived much information and improvement from the society of that eminent lawyer and speculatist. At this time he also contracted an acquaintance with David Hume, to whose metaphysical opinions he became a convert, though he materially differed with him upon political topics. That philosopher gave a convincing proof of his esteem for Mr. Millar by entrusting to him the education of his nephew, the present professor of Scotch law in the university of Edinburgh.

In 1760 Mr. Millar passed his examination as advocate, and began to practice at the bar. He was regarded as a rising young lawyer, when he thought proper to terminate his pro-

professional career by becoming a candidate for the vacant professorship of law at Glasgow. His marriage about this time, and an unwillingness to be a burden to his friends during the usual slow progress of legal emolument, were the motives which induced him to prefer a moderate certainty to a more brilliant contingency. To this post he was appointed in 1761, and immediately began to execute its duties. At this time the students of law in the university of Glasgow seldom exceeded four or five in number; but his reputation produced such an accession in a few years, that they often amounted to forty; and the attendants upon his lectures on government were much more numerous. He adopted the innovation introduced by his predecessor of lecturing in the English language instead of the Latin; and he spoke extemporaneously, using no other notes than the heads of his topics properly arranged, with references to the principal facts and illustrations. By these means his lectures were rendered full of variety and animation; and at the conclusion of each he was accustomed to explain the difficulties or objections started by his pupils, in a free conversation. To the proper business of his professorship, which was that of commenting upon the institutions and pandects of Justinian, he subjoined a course of lectures on jurisprudence, or the general principles of law as existing in the codes of all civilized nations; and he also employed an hour thrice a week in lectures on government, and twice a week upon the law of Scotland. In addition to these exertions of professional industry, he devoted much time to the instruction of the domestic pupils, of whom his high reputation secured a constant succession, and whom he treated with the greatest kindness and liberality. The spirit of investigation which had long distinguished Glasgow, had given birth to a Literary Society among the professors and clergy, of which Mr. Millar became a very assiduous and distinguished member. Few men were more ready and acute at discussions of the philosophical kind, and all the parts of science connected with the study of the human mind were extremely familiar to him. He was a frequent antagonist of Dr. Reid in these meetings, his own metaphysical system being that of Hume, which was in direct opposition to that of the eminent philosopher above mentioned. Their disputations were animated, but did not in the least diminish their mutual esteem and friendship.

In 1771 professor Millar published a treatise on "The Origin of the Distinction of Ranks," which was a view of the changes produced on the several relations of society by the gradual progress of civilization and improvement. It was well received by the public, and went through several editions, and a translation of it into French made it known and esteemed upon the continent. His enquiries into the English government, which made an important part of his lectures, together with his zealous attachment to the principles of liberty upon which he supposed it to be founded, induced him, in 1787, to publish "A Historical View of the English Government, from the Settlement of the Saxons in Britain, to the Accession of the House of Stewart." In this work there is much research into the remote periods of this government, and many disquisitions into the nature and limits of its constituent parts; and though the manner of treating the subject was too profound to be popular, its intrinsic merit carried it through three editions. Of the style of these works it is sufficient praise, considering their strictly didactic character, to say, in the words of his biographer, that "perhaps it would be impossible to find a sentence which can require a second perusal to be distinctly understood."

Among the parties which have divided the present reign, Mr. Millar attached himself exclusively to that of the Whigs, and particularly to that branch of them which had first the Marquis of Rockingham, and afterwards Mr. Fox, at their head. With the utmost purity of motives, and the most independent spirit, he warmly supported their principles through all the vicissitudes of administration and public opinion. He was always suspicious of power; and feeling a full conviction of the truth of the declaration of the House of Commons concerning the increase of the power of the crown, he was a zealous friend to all attempts for restraining it. It was probably in consequence of his jealousy of authority, that, in the limited degree in which he still followed the profession of an advocate, he made it a constant practice to appear in the circuits as council for criminals; and few pleaders surpassed him in the acuteness with which he examined evidence, and the force with which he addressed the feelings of juries. His abhorrence of slavery naturally led him to take an active part in the efforts for the abolition of the slave trade, and he was a constant attendant upon all the meetings held at Glasgow by

the friends of humanity for that purpose. The same principles led him to rejoice in the commencement of the French revolution, in which great event his sanguine disposition beheld an opening for the rapid advance of mankind in social improvement. To its cause he remained attached, even after a marked detestation of it was become the test of loyalty and patriotism in this country, and when he stood almost alone in his circle as its advocate. This perseverance exposed him to much obloquy, and to that degree of persecution which the opposer of a popular torrent never fails to experience, though he may steer clear of legal dangers. His good intentions were, however, manifest to all who knew him; and a friend, who widely differed from him in political opinions, has given this attestation to his worth as a public man; "No little ideas of private interest, no narrow views of advantage or emolument, sunk him to the level of party politicians; but firm, resolute, and decided, he was, from first to last, the enlightened and manly defender of what he conceived to be The Rights and Liberties of Mankind."

Mr. Millar usually past his summers first at a little farm called Whitemoss, given to him by his uncle, the natural sterility of which he took much pains to subdue; and afterwards at the pleasant seat of Milheugh, resigned to him by the same uncle, and which he rendered a delightful residence. Here, in the bosom of a numerous and amiable family, with whom he lived upon the most affectionate terms, he devoted himself to literary and rural pursuits. His vigour of constitution, sustained by temperance and exercise, brought him to advanced years with scarcely any diminution of strength and activity; but in May 1801 he was attacked with a violent pleuritic seizure, which put an end to his life on the 30th of that month, at the age of 69. He left several manuscripts, from which, in 1803, were printed in two volumes, his posthumous works, consisting of a historical view of the English government from the accession of the House of Stewart, and some separate dissertations connected with the subject. *Account of the Life and Writings of John Millar, Esq. by John Craig, Esq. prefixed to the fourth Edition of the Origin of the Distinction of Ranks.*—A.

MILLER, PHILIP, a celebrated horticulturist, born in 1691, was son to the gardener of the Apothecary's Company at Chelsea. He succeeded his father in that office in 1722, and by great assiduity rose to the first rank in his

profession, and made his name known to all persons at home and abroad engaged in the culture of curious and useful vegetables. Foreigners styled him "Hortulanorum Princeps;" and botanists as well as gardeners held him in high esteem. By his correspondences with scientific travellers he received a constant supply of plants from various parts of the globe, which his skill enabled him to cultivate with a success before unknown; and under his superintendence the garden at Chelsea became enriched with the vegetable treasures of both Indies. His reputation gave him admittance into the Botanical Academy of Florence, and the Royal Society of London, in the latter of which he was occasionally chosen one of the council. The infirmities of age induced him to resign his office at Chelsea some time before his death, which took place in 1771, in the 80th year of his age.

Philip Miller communicated in 1728 to the Royal Society "a method of raising some exotic seeds, which have been judged almost impossible to be raised in England," which consisted in first suffering them to germinate in tanners bark, and then transplanting them. Some other papers of his, relative to horticulture and botany, were afterwards inserted in the Transactions of that learned body. In 1730 he published without his name a "Catalogue of Hardy Trees, Shrubs, and Flowers, cultivated near London," with coloured plates; and also a Latin "Catalogue of the Official Plants in Chelsea Botanical Garden." In 1731 his "Gardener's Dictionary" made its first appearance, in one volume, folio. This was undoubtedly the most complete and valuable work of the kind that had hitherto been published, and its reception was such that it immediately superseded all others. It passed through several successive editions, with improvements and augmentations, and was translated into various foreign languages. A new edition of it now going on under the care of professor Martyn is a proof of the reputation still attached to its name. About the same time he published "The Gardener's Kalendar," octavo, which became a popular manual of practical gardening, and was often reprinted. To an edition in 1761 the author prefixed "A short Introduction to the Knowledge of the Science of Botany," which was an explanation of the Linnæan system. His attachment to the methods of Ray and Tournefort had rendered him long reluctant to receive this system, but he was at length convinced of

its superiority by the arguments of Dr. Watson and Mr. Hudson. In 1755 he began to publish in numbers his "Figures of Plants adapted to his Dictionary," which he completed in three hundred tables, making two volumes, folio, in 1760. Those were all drawn from plants in his own garden, and the delineations were accurate, though sufficient care was not bestowed on some of the engravings. The subjects were limited to such as were the most beautiful, useful, or rare; and each number was accompanied with descriptions according to the systems of Ray, Tournefort, and Linnaeus. On the whole it was one of the most splendid botanical works hitherto produced in England. The patriotism of Mr. Miller induced him to publish in 1758, "The Method of cultivating Madder, as it is practised by the Dutch in Zealand," quarto; with a view of promoting the culture of that valuable dying root in his own country, and thereby saving a great sum expended annually in its importation. His name has been botanically consecrated by Dr. Martyn in the *Milleria*, a new genus of the syngenesian class. *Pulteney's Sketches of Botany in England. Halleri Bibl. Bot.—A.*

MILL, JOHN, a very learned English divine and biblical critic in the seventeenth and early part of the eighteenth century, was born at Shapp in Westmoreland, about the year 1645. He was entered a servitor of Queen's college at the university of Oxford, in 1661; where he took the degree of B. A. in 1666, and that of M. A. in 1669. Afterwards he was elected a fellow of his college, and became an eminent tutor. Having entered into holy orders, he also distinguished himself by his pulpit talents, and was much admired as an eloquent preacher. One specimen only of his sermons was committed to the press, which was preached "On the Feast of the Annunciation of the Blessed Virgin Mary, at St. Martin's in the Fields, Westminster," and published in 1676, in quarto. It contains judicious observations on the worship of the Virgin Mary, and shews it to be so far from having been an apostolic or primitive practice, that neither the scriptures, nor the christian writers for the first three hundred years, give the least countenance to such a kind of devotion. About the time of its appearance, his countryman and fellow-collegian, Dr. Lamplugh, being made bishop of Exeter, appointed Mr. Mill one of his chaplains, and gave him a prebend in his cathedral church. In 1680, our author was admitted to

the degree of bachelor of divinity; and in the following year was presented by his college to the rectory of Blechingdon in Oxfordshire. He proceeded doctor of divinity in the year last mentioned; about which time he was nominated chaplain in ordinary to king Charles II. Dr. Mill had now been employed for some years in preparing for the press his very valuable edition of "The New Testament," which will transmit his name with distinguished honour to posterity. This grand and elaborate work he had been advised and encouraged to undertake by Dr. John Fell, bishop of Oxford; and the impression was begun at the printing-house near the theatre in that city, at his lordship's expence. The death of the bishop, however, occurring when about fifteen sheets had been worked off, and his executors not being willing to proceed with the work, Dr. Mill refunded to them such sums as his lordship had advanced, and determined to complete it at his own risk. To this noble undertaking he devoted the thirty last years of his life, with the most patient assiduity, as well as scrupulous care; and he had the satisfaction of seeing his useful labours brought to a close, and the fruits of them presented to the world. In 1685 Dr. Mill was elected principal of St. Edmund's Hall in Oxford; which preferment was very acceptable, as it gave him an honourable settlement in the university, and enabled him to prosecute his design to the utmost advantage. He was also further rewarded for engaging in it, by a presentation to a prebendal stall in the cathedral of Canterbury, which Dr. Sharp, archbishop of York, obtained for him from queen Anne, in the year 1704. His Greek Testament made its appearance in 1707; but he did not survive this event more than a fortnight, being carried off by a stroke of apoplexy, when he was in the 63d year of his age. Of his great learning and accurate critical skill, his work is a lasting monument; and it should also be recorded, that he was intimately acquainted with the Oriental languages. Of his private life and manners his biographers have not furnished any memorials. Dr. Mill's great work is entitled, "Novum Testamentum Græcum, cum Lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, S. S. Patrum et Scriptorum ecclesiasticorum; et in easdem Notis, &c." in folio. It is founded upon, and is an improvement of Robert Stephens's sumptuous and elegant folio edition, published at Paris in 1550, which has in the inner margin

the collations of sixteen manuscripts; and of bishop Fell's neat and accurate edition in octavo, published at Oxford in 1675. To the various readings in the former, our author has added those of sixteen other MSS. out of the English Polyglot Bible. He also collated himself all the valuable MSS. in England; and procured collations of the most esteemed ones at Rome, Paris, Vienna, and other places, as well as of the ancient translations of the New Testament, especially the Italic. The following is the convenient order in which the work is distributed. At the top of each page is the sacred text, in a large and beautiful character; to which succeed the parallel places of scripture, intermixed with *scholia*, or short explanatory notes, taken from the fathers and other ancient christian writers. At the bottom of each page are the various readings, in two columns; with the learned editor's judgment upon most of them, notes, and sometimes long and curious dissertations. To the whole are prefixed learned *prolegomena*, treating of the books of the New Testament, and of the settling of the sacred canon; of the condition and state of the text of the New Testament, through all the ages of the church, with an account of the ancient commentators upon it, translations, and most considerable editions; and concerning this edition in particular. This New Testament was re-printed at Rotterdam in 1710, in folio, by Ludolph Kuster, who revised Dr. Mill's collection, introduced some alterations in the disposition of the notes and the division of the *prolegomena* into sections, with the design of rendering them still more convenient, and augmented it with the collation of twelve new manuscripts. It was also reprinted at Leipsic in 1723. The appearance of this work gave great satisfaction to the learned world in general; and the most eminent scholars, foreigners as well as Englishmen, did the author the justice to acknowledge, that it answered the high expectations which had been formed concerning it. There were, notwithstanding, some learned men who disapproved of the design of such a publication, and apprehended that it would lead to injurious consequences. Among others, our countryman, Dr. Whitby, made it the subject of his attack, in a piece entitled, "*Examen variantium Lectionum Johannis Millii, S. T. P. &c.*" printed in 1710; which originated in his persuasion that the vast mass of various readings collected together by Dr. Mill, and which were stated to amount to more than thirty thousand, might

have a tendency to countenance the notion that the text was precarious, and by that means furnish an advantage to unbelievers. Of this objection preferred by Dr. Whitby, Mr. Collins availed himself in his "*Discourse upon Free-thinking*," when attempting to maintain the uncertainty of the text of the New Testament. It was ably answered, however, by Mr. Whiston, in his "*Reflections*" upon that treatise; and still more fully and satisfactorily by Dr. Bentley, in the thirty-second section of his "*Remarks*" upon it, under the assumed name of Phileleutherus Lipsiensis. The arguments of the latter we particularly recommend to such biblical scholars, as have been at all influenced by the attempts made of late years to undervalue the labours of those learned men, who have assiduously devoted themselves to the collation of all the existing manuscripts of the sacred writings to which they could have access. *Biog. Britan. Brit. Biog.*—M.

MILLOT, CLAUDE-FRANÇOIS-XAVIER, an estimable French writer, was born at Besançon in 1726. He entered among the Jesuits, and devoted himself to the pulpit, till the weakness of his voice, his timidity and embarrassment, convinced him that he was not fitted for a public orator. Through the recommendation of the duke de Nivernois, he was chosen by the prime minister of the prince of Parma to occupy a chair founded in that capital for the instruction of the young nobility in history. He filled this post with reputation, and on his return to France was appointed preceptor to the duke d'Enghien. While discharging this office he died in 1785, at the age of 59. The abbé Millot was a man who shone little in society from a coldness and reserve in his manner, but every thing he said was sensible and judicious. D'Alembert characterised him as the person who of all men he knew had "*de moins de preventions, et le moins de pretensions*," the fewest prepossessions, and the fewest pretensions." His works exhibit the same character of cool judgment and candour. They are chiefly historical abridgments, written with care and correctness, in a natural and elegant style. The principal are, "*Elémens de l'Histoire de France, depuis Clovis jusqu'à Louis XV.*" three volumes, 12mo.; "*Elémens de l'Histoire d'Angleterre*," three volumes, 12mo.; "*Elémens de l'Histoire Universelle*," nine volumes, 12mo.; "*L'Histoire des Troubadours*," three volumes 12mo; this is drawn up from the papers of M. de Sainte Palaye; "*Memoires Politiques et Militaires pour servir*

à l'Histoire de Louis XIV. et de Louis XV., composés sur les Pièces originales recueillies par Adrien-Maurice duc de Noailles," six volumes, 12mo. He also published some "Discourses" read before the French Academy, of which he was a member; and a "Translation of select Harangues from the Latin Historians." The abbé Millot in his historical works shews himself so far unprejudiced by his ecclesiastical profession, that some have charged him with being too much disposed to dwell on the vices and usurpations of the clergy. This, however, is done rather in the spirit of truth and candour, than in that of the modern French philosophy. *Nouv. Dict. Hist.*—A.

MILTIADES, a famous Athenian general, was son of Cimon, and grandson of Miltiades who founded an Athenian colony on the Thracian Chersonesus. After the assassination of his uncle Stesagoras in the colony, Miltiades was sent by the Pisistratidæ from Athens to take the command; and having by a stratagem got into his power the principal men of the Chersonesians, he made himself master of the whole district, and married Hegesypila, daughter of Olorus king of Thrace. When Darius I. king of Persia undertook an expedition against the Scythians, and throwing a bridge across the Danube marched into their country, he entrusted the guard of the bridge to the Ionian Greeks, the commanders of whom he had attached to himself by raising them to the supreme authority in their several cities. Miltiades, who appears to have been one of them, moved by that spirit of Grecian patriotism which was paramount to all other duties, urged the other leaders to break down the bridge and desert their charge, in order that a prince so hostile to Grecian liberty might never return in safety. As an apology for this advice, it is asserted that the time was elapsed which Darius had fixed as the limit of their stay. His counsel was approved by all the rest except Hystieus the Milesian, who had influence enough to prevent its taking effect. Miltiades, not choosing to await the king's return, embarked for Athens, and in his way took possession of the isle of Lemnos for his countrymen. Darius, after his return from his Scythian expedition, having resolved upon the conquest of Greece, sent Mardonius at the head of a powerful army to invade it. That general landed in Eubœa, where he destroyed the city of Eretria, and then advanced to the plains of Marathon, within ten miles of Athens. The alarm of its citizens was extreme; but a gallant

resolution was taken of marching out to meet the foe with such troops as they could assemble, and soliciting succours from the other Grecian states. Nine thousand men were raised, who were joined by a thousand Plataeans; and this small army was opposed to that of the Persians, consisting, on the most moderate estimate, of one hundred thousand foot and ten thousand horse. It was placed under ten commanders, of whom Miltiades was one; and each in turn was to command the whole for a single day; a preposterous regulation, which was sufficient to ruin the cause! A polemarch was however appointed, whose authority seems to have been equal to that of the rest united. At a council of war, in which the opinions were much divided, Miltiades proposed giving battle immediately; on the ground that delay might introduce dissension in the army, and afford time for corruption to operate in favour of the Persians. He was supported by Aristides; and Callimachus the polemarch being brought over, the measure was determined upon. The other generals were likewise induced by the example of Aristides to resign their days to Miltiades, who was thus invested with the supreme command. He waited, however, for his own proper turn, and then, without delay, brought on the engagement. He drew up his small army with skill, protecting the flanks with felled trees against the Persian cavalry, and placing his principal force in the wings. The contest was obstinate; the Grecian centre was broken, but each wing having defeated its opponents, closed round upon the Persian centre, and forced it to retreat. As the Greeks had no cavalry, the slaughter of the fugitives was not great. Herodotus, the best authority, states the loss of the Persians at 6300, and that of the Athenians at 192. The victory, however, saved Greece, and has rendered the name of Marathon famous in history. The Persians were beat back to their ships, some of which were taken; and after an unsuccessful attempt of their fleet to surprise Athens before the return of its defenders, they sailed away from the Grecian coast.

Miltiades, to whom the chief honour of this victory was unanimously given, was then entrusted with a strong armament fitted out on his suggestion, for the reduction of some of the islands which had taken part with the Persians. He sailed to Paros, and laid siege to its capital; but either a false alarm of the approach of the Persian fleet, or an unsuccessful attempt to

gain the place, in which he was wounded, caused him to return without effecting his purpose. The disappointment of the Athenians was so great, that Miltiades was accused before the assembly of the people, either of treason, or of deceiving them by false representations; and though defended by his brother, who reminded them of his past services, the utmost he could obtain was an exemption from capital punishment. He was condemned in a fine of fifty talents, the whole expence of the expedition; which being unable to pay, he was committed to prison. There, to the eternal disgrace of his ungrateful country, he was suffered to die of the consequences of his wound and a broken heart, in the year after the battle of Marathon. It is asserted that the liberation of his body was only obtained by the voluntary surrender in his stead of his illustrious son Cimon, who afterwards paid the fine. *Herodotus. Corn. Nepos. Univ. Hist.—A.*

MILTON, JOHN, the most eminent of English poets, was descended from an ancient family settled at Milton in Oxfordshire. His father, who had incurred paternal disinheritance on account of his desertion of the Roman catholic faith, to which the family had been firm adherents, settled in London as a scrivener; and marrying a woman of good family, had two sons and a daughter. John, the eldest son, was born in Bread-street, London, on December 9, 1608. He received the rudiments of learning from a domestic tutor, Thomas Young, afterwards chaplain to the English merchants at Hamburgh; a man whose merits are gratefully commemorated by his pupil in a Latin elegy. At a proper age he was sent to St. Paul's school, of which Mr. Alexander Gill was then master, and there began to distinguish himself by his intense application to study, and his poetical talents. In his 16th year he was removed to Christ's-college, Cambridge, of which he was admitted a pensioner under the tuition of Mr. W. Chappel. Of his course of studies in the university little is known, but he gave proof of the extraordinary skill he had acquired in writing Latin verse, by several exercises preserved among his works, and which are of a purer classical taste than any preceding compositions of the kind by English scholars. Not only from traditional record, but from allusions in his own works, it appears that some part of his conduct brought upon him academical punishment; but whatever were the cause, he seems to have felt no shame from it, since he refers spontaneously to the circum-

stance. He took the degrees both of bachelor and master of arts, the latter in 1632, when he left the university. He renounced his original purpose of entering the church, for which he has given as a reason, that "coming to some maturity of years, he had perceived what tyranny had invaded it, and that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that could retch, he must strait perjure or split his faith." This denotes a man resolved to think and act for himself; and it can scarcely be doubted that he was already marked with that firm unyielding temper, and repugnance to assumed authority, which may be unfavourably represented as a turbulent and rebellious spirit, but which in some degree is a necessary concomitant of a superior mind. Milton was indeed a man in no respect formed to shape his opinions by those of councils and synods, or to pay homage to the arbitrary claims of either civil or ecclesiastical domination.

Disinclined to engage in any other profession, he returned to his father, who had retired from business to a residence at Horron in Buckinghamshire, and there passed five years in a course of study of the best Roman and Grecian authors, and in the composition of some of his finest miscellaneous poems. This was the period of his *Allegro* and *Penseroso*, his *Comus* and *Lycidas*, which, at the same time that they display the exuberance of his genius, also prove the varied and extensive view he had taken of nature and human society. In particular they shew that rapturous sensibility to the charms of the country, which is almost inseparable from a genuine poet. That his learning and talents had at this time excited considerable notice, appears from that solicitation of the Bridgewater family, which produced his "Mask of Comus," performed in 1634, at Ludlow castle, before the earl of that title, then lord president of Wales; and also by his "Arcades," part of an entertainment presented to the countess dowager of Derby at Harefield, by some of her family.

In 1638, having obtained his father's consent to improve himself by foreign travel, he set out for the continent. At Paris, where he passed a few days, he was gratified with an introduction to the celebrated Grotius. He proceeded thence to Italy, and reaching Florence, passed two months in that favourite seat of the fine arts, much distinguished in the polite and literary circles. He spent an equal time at

Rome, and then visited Naples, where he was kindly received by Manso, marquis of Villa, who had long before deserved the gratitude of poets by his patronage of Tasso. In return for a laudatory distich of Manso, Milton addressed to him a Latin poem of great elegance. Though it was only as a writer of Latin verse that his merit could be known to the Italians, he obtained several high-flown encomiums from that complimentary people, the intrinsic value of which could not be great; yet he might be allowed to feel some pride on account of honours seldom bestowed on a stranger, and purely the result of his merit. It is said that he would have been further favoured there, had he not, contrary to the advice of sir Henry Wotton, spoken freely on religious topics; and he was even warned of danger from the machinations of the Jesuits on that ground. He however passed unmolested a considerable time on his return, at Rome, Florence, and Venice, and left Italy by the way of Geneva, where he contracted an acquaintance with two learned divines, John Diodati and Frederic Spanheim. He returned through France to England, whence he had been absent a year and three months.

At his arrival he found the civil and religious commotions of his country hastening to a crisis; and as he had expressed impatience to be present on the theatre of these interesting disputes, it has been thought extraordinary that he did not instantly place himself in some active station. But his turn was not military, and his fortune did not afford him any prospect of a seat in parliament: the pulpit he had declined; and for the bar he had made no preparation. His tastes and habits were altogether literary; and he had long been pondering upon some subject of English poetry worthy of his genius, and capable of being made a passport to the immortality to which he aspired. For the present, therefore, he fixed himself in the metropolis; and undertook the education of his sister's two sons, of the name of Philips. Shortly after, he was applied to by several parents to admit their children to the benefit of his tuition. He therefore took a commodious house in a garden in Aldersgate-street, and opened an academy for board and education. As he disapproved the plan followed in the public schools and universities, he deviated from it as widely as possible. Instead of the common classics, he put into the hands of his scholars such Latin and Greek authors as treated on the arts and sciences, and philosophy, thus expecting to instil the knowledge

of things with that of words. It is singular that one who had himself drank so deeply at the muses' fount, should withhold the draught from others; and it is certain that the abstruse works which he substituted to those of the poets and common historians, were ill calculated to render learning pleasant to beginners; not to say, that from the imperfect state of ancient science, such a course was as likely to inculcate error as truth. He performed the duty of instruction with great assiduity, and set the example of hard study and spare diet to his pupils, whom he seems to have disciplined with the severity of old times. His principal relaxation was an occasional day of festivity with some gentlemen of Gray's-Inn.

Milton did not long deserve the censure of having forgotten the public cause in his private pursuits. His principles made it no matter of doubt which side he should espouse in the contentions of his country, and in 1641 he published four treatises relative to church-government, in which he attacked episcopacy and supported the cause of the puritans. They were followed by another in the next year relative to the same controversy, and he numbered among his antagonists such men as bishop Hall and archbishop Usher. His father, who had been disturbed in his residence by the king's troops, came to live with him, and spent his latter years in tranquillity under his son's roof. It now became desirable that so large a family should have a female head; and accordingly, in 1643, Milton united himself in marriage with Mary, daughter of Richard Powell, esq. a magistrate in Oxfordshire. In more than one respect this was an unsuitable connexion, for the father-in-law was a zealous royalist, and the daughter had been accustomed to the jovial hospitality of the country gentlemen of that party. She had not been above a month in her husband's house, before the contrast in every respect that she experienced completely disgusted her; and having procured a request from her friends for permission to pay them a visit, she went to her father's house to spend the remainder of the summer. Milton's letters and messages to bring her back at the appointed time were treated with contempt. Justly incensed at this usage, he began to consider her conduct as a desertion which broke the nuptial contract, and he determined to punish it by repudiation. His learning soon supplied him with arguments for such a measure, and in order to justify it to the world, he published in 1644 "The Doctrine

and Discipline of Divorce," which was followed by "The Judgement of Martin Bucer concerning Divorce." In the next year appeared his "Tetrachordon, or Expositions upon the four chief Places in Scripture which treat of Marriage," in which he endeavoured to obviate the objections to divorce which might be drawn from the New Testament. The presbyterian divines then sitting at Westminster were alarmed at this novelty, and procured the writer to be summoned before the House of Lords; but that body did not choose to enter into the question, and soon dismissed him. Milton now resolved to put his doctrine into practice, and began to pay his court to a young lady of great accomplishments, the daughter of a Dr. Davies. The rumour of this intended alliance effected what his remonstrances had been unable to do. As he was paying a visit to a neighbour and kinsman, he was surprised with the sudden entrance of his wife from another room, who threw herself at his feet and implored forgiveness. After a short struggle of resentment he relented, and again took her to his bosom. The reconciliation was sincere and lasting, and Milton nobly sealed it by opening his house to her father and brothers, when they had been driven from home by the triumph of the republican arms.

He continued to employ his pen on public topics, and in 1644 wrote a "Tractate on Education," addressed to Mr. Hartlib, which contains his thoughts on that important subject. The presbyterians, now in power, having continued the subsisting restraints upon the press, he published in the same year his "Areopagitica, a Speech of Mr. John Milton, for the Liberty of unlicensed Printing." This is written with equal spirit and ability; and when reprinted in 1738, was affirmed by the editor to be the best defence that had ever then appeared of that essential article of public liberty. Milton was now become hostile to the presbyterian party, which change appears to be unjustly attributed by Dr. Johnson and others to their opposition to his doctrine of divorce, since the intolerant spirit which they displayed in other points could not fail of rendering them obnoxious to such a champion for religious freedom. Though his controversial and other engagements had for some time suspended the exertion of his poetical talents, yet he did not suffer his character as a poet to sink into oblivion: and in 1645 he published his juvenile poems, Latin and English.

Milton's principles of the origin and end of

government carried him to a full approbation of the trial and execution of the king, which was the final catastrophe of the civil wars; and in order to conciliate the minds of the people, which were agitated by the outcries, as well of the presbyterians, as the loyalists, against that act, he published early in 1649, "The Tenure of Kings and Magistrates, proving that it is lawful, and hath been so held through all Ages, for any who have the Power, to call to Account a Tyrant or wicked King, and, after due Conviction, to depose and put him to death, if the ordinary Magistrate have neglected or denied to do it." This title fully expresses the extent of his reasoning on the subject; for by the clause "any who have the power," he plainly means to include the case of such a minority as then composed the parliament, taking upon themselves the performance of a national act. He soon after attempted to support the new order of things, by a pamphlet animadverting upon the revolt of the Scotch presbyterians settled at Belfast, from the parliament. To preserve the republican spirit of the nation, he also employed himself in a "History of England" from the earliest periods, of which he composed six books, but left the work unfinished. At present he was stopt in his progress by his appointment to the Latin secretaryship to the council of state. His first service, however, was the composition of an English pamphlet, entitled, "Iconoclastes," intended to obviate the effects produced by the famous royal work "Icon Basilike," which appeared at this time. In addition to the charge of indecent and unfeeling censure of the unhappy monarch, which Milton's enemies have brought forward on this occasion, he has been accused of the dishonesty of interpolating the Icon Basilike with a prayer taken from Sidney's Arcadia, and then making it a subject of reproach. But besides that his character entirely discredits such an act of baseness, the authority for the charge is so despicable, that it may safely be regarded as a mere party calumny.

The learned Frenchman Saumaise or Salmassius having been hired by Charles II. while in Holland, to write a work in favour of the royal cause, which he entitled "Defensio Regia," Milton was employed to answer it, and he performed his task in 1651, by his celebrated "Defensio pro Populo Anglicano," in which he exercised all his powers of Latin rhetoric, as well to justify the republican party, as to confound and vilify the famous scholar

against whom he took up the pen. It cannot be denied that there are noble strains of the eloquence of freedom in this piece, though tainted with party virulence, and debased by such abuse of his antagonist as the controversies of men of letters at that time generally afforded. He acquired by it a high reputation both at home and abroad. He was visited on the occasion by all the foreign ambassadors then in London, was complimented by several eminent scholars on the continent, and received a present of a thousand pounds from the English government. His book went through several editions, and was generally read by literary enquirers of all parties. On the other hand, the work of Salmasius was condemned and suppressed by the states of Holland, in whose service he lived as a professor at Leyden; and he received various mortifications on its account. One source of triumph, indeed, arose to Milton's enemies, partly in consequence of this controversy. His intense application to study had for some years preceding brought on an affection of the eyes, which gradually impaired his sight, and before he wrote his "*Defensio*" he was warned by his physicians that such an exertion would probably terminate in total blindness. This opinion was not long after verified by an irremediable gutta serena which seized both his eyes, and subjected the remainder of his life to those privations which he has so feelingly described in some passages of his poems.

His intellectual powers, however, suffered no diminution from this abridgment of the sensitive faculties, and he pursued without intermission both his official and his controversial employments. A book having been published at the Hague in 1652, entitled "*Regii sanguinis clamor ad cœlum adversus parricidas Anglicanos*," the author of which was Peter du Moulin the younger; Milton replied to it in his "*Defensio Secunda pro Populo Anglicano*," 1654. In this piece there was much gross abuse of Alexander More, a French protestant minister of Scotch parentage, the editor (supposed by Milton to have been the author) of the work above-mentioned. There was likewise some high-flown panegyric upon Cromwell, who had now assumed the supreme power with the title of protector. Milton's attachment and subservience to this usurper is the part of his conduct which it is the most difficult to justify. When the wisest and most conscientious of the republicans had become sensible of his arts, and had openly

opposed his ambitious projects, it might have been expected that the mind of Milton would neither have been blinded by his hypocrisy nor overawed by his power. If the general tenor of his character will exonerate him from the suspicion of interested motives on this occasion, it must be supposed that he was dazzled with the greatness of Cromwell's actions, and was convinced that his superiority alone could allay that contention of parties which threatened ruin to the cause that had proved victorious in the field. Milton was, besides, a zealous friend of religious liberty, for which he saw no refuge from the intolerance of the presbyterians, except in the moderation of the protector. It may be added, that the very passage in which he addresses Cromwell with the loftiest encomium, contains a free and noble exhortation that he should respect that public liberty, of which he considers him as the guardian. As to his continuing in the post of Latin secretary under the protectorate, it seems to require no more apology than the conduct of other eminent persons in civil and military stations, who have thought it a duty to serve their country professionally, by whomsoever the supreme power was administered. Milton's office chiefly regarded transactions with foreign nations, in which it is admitted that Cromwell was meritoriously attentive to the honour and interest of his own.

In 1652 Milton lost his wife, who left him three daughters. His infirmity rendering a help-mate necessary to his comfort, he married again after a short interval. His second wife, who was the daughter of a captain Woodcock, of Hackney, died in child-bed within a year, and appears to have been much regretted by her husband. Employment was his resource against the gloom of his condition; and after he had concluded his controversial warfare, he took up his suspended History of England, which, however, he brought down no lower than the conquest; and laid in materials for a Latin Thesaurus, intended as an improvement upon that of R. Stephanus. In the business of his office he had coadjutors; but the most important matters were still committed to him, and from his pen proceeded a Latin memorial of great strength and elegance, stating the reasons for the war which the protector declared against Spain. A remonstrance which he drew up concerning the persecution of the protestants in Savoy, strongly expressed his detestation of religious tyranny. After the

death of Cromwell, when the fluctuations of government threatened general anarchy, he was induced to give his advice on civil and ecclesiastical topics in some short publications, one of which was "A ready and easy Way to establish a Free Commonwealth; and the Excellence thereof, compared with the Inconveniences and Dangers of re-admitting Kingship." This appeared but a short time before the restoration; so zealous and sanguine was he to the very last with respect to his political system. It was in vain, however, to contend by pamphlets against the national inclination. The king returned in triumph; and Milton, discharged from his office, left the house in Petty France in which, during his public life, he had resided, and for a time lay concealed in the house of a friend. His name first occurs in the proceedings of the new government, in an address from the House of Commons to his Majesty, that he would issue his proclamation to call in Milton's Defences of the People and Iconoclastes, together with a book of Goodwyn's, and cause them to be burnt by the common hangman, and also that the authors should be prosecuted by the attorney-general. The books were accordingly burnt, but the authors were returned as having absconded. In the act of indemnity, which passed in August, Milton's name was not among those of the excepted persons. He appears, however, to have been for some time in custody of the serjeant at arms; but he was at length discharged, and attention was even paid to his complaint of the demand of excessive fees. For this lenity he was indebted to the exertions of several persons of influence, and particularly, it is said, to those of Davenant the poet, in return for a similar interposition of Milton's in his favour, when his life was endangered by his proceedings in the royal cause. (See *Davenant, William*.)

He now, in reduced circumstances and under the discountenance of power, removed to a private habitation near his former residence in the city; and in order to alleviate his forlorn condition, he desired his friend Dr. Paget to look out a third wife for him. He recommended a relation of his own, Elizabeth Minshull, of a good family in Cheshire, and the union took place in Milton's 53d or 54th year. That he was offered from the court, and refused, the post he had held under the former government, has been asserted, but with little probability, since neither his manners nor principles were accommodated to the new reign,

and he had too deeply offended to be more than forgiven. He was now to resume that poetical character which for many years had been sunk in that of the controversialist and politician; for his few compositions in verse during this period added nothing to his former fame. Centered within itself, and undisturbed by contentions and temporary topics, his powerful mind was left in repose to meditate upon the great ideas which had indistinctly risen to its view, and the result of its energies was *Paradise Lost*. Much discussion has taken place concerning the original conception of this grand performance; but whatever hint may have suggested the rude outline, it is certain that all the creative powers of a strong imagination, and all the accumulated stores of a life devoted to learning, were expended in its completion. Though at the time when he first formed the resolution of writing an epic poem, which was at an early period, he thought of some subject in the heroic times of English history; yet his religious turn, and assiduous study of the Hebrew scriptures, produced a final preference of a story derived from the sacred writings, and giving scope to the introduction of his theological system. He composed in blank verse, doubtless on account of the greater facility with which he could pour forth the strains that rushed into his mind with the force and rapidity of real inspiration. Of his process of composition, his nephew Philips has given some account, observing that "he had the perusal of it from the very beginning, for some years, from time to time, in parcels of ten, twenty, or thirty verses at a time, which, being written by whatever hand came next, might possibly want correction as to the orthography and pointing." He adds, from the information of the poet himself, that "his vein never happily flowed but from the autumnal equinox to the vernal, and that whatever he attempted at other times was never to his satisfaction:" a notion which Dr. Johnson treats with ridicule, though it would seem that some deference should be paid to Milton's affirmation of it as a matter of fact. The exact time occupied in the composition of *Paradise Lost* is not known; but it appears from the authority of Elwood, a quaker, who had been employed by him as a reader, that it was finished in 1665, when Milton, to avoid the contagion of the plague in London, made a retreat to Chalfont in Buckinghamshire. It was first printed in 1667 in a small quarto, and divided into ten books; and his biographers

have been very minute in stating the bargain made with the bookseller for the copy-right, from which it appears that he was only paid five pounds in hand, with a contingency of fifteen more, depending upon the sale of two more impressions. This, indeed, proves the wretched price of literature at that period; but the adequate reward for such a performance could only be immortal fame! Some difficulty occurred in getting it licenced for the press, a necessary preliminary to publication at that time; for the stupid suspicion of the licencer discovered something like treason in the noble simile of an eclipse, in the first book; but his scruples were at length obviated, and *Paradise Lost* burst upon the world. It was, however, a world not capable of doing it justice; and the work long struggled with bad taste and political prejudices, before it took a secure place among those few prime productions of the human mind which continually rise in estimation, and are unlimited by time or place. Conscious of his own powers, the poet seems to have anticipated his final success, and in that hope, to have supported his spirits against all temporary discouragements.

Not exhausted by this great effort, he followed it in 1670 by "*Paradise Regained*," written upon a suggestion of Elwood's, and apparently regarded by the author as the theological completion of the plan commenced in *Paradise Lost*. He is said to have viewed this production with the partial fondness of an aged parent for his latest offspring. It is certain he could not bear the disparaging comparison with his great work which was generally made; and although in point of grandeur and invention its inferiority is extremely apparent, yet modern criticism has pronounced it by no means unworthy of the genius of Milton, allowance being made for the small compass of the subject, and his particular purpose in writing it. Together with it appeared his tragedy of "*Sampson Agonistes*," composed upon the ancient model, and never intended for the stage. It certainly does not entitle the author to a place among those dramatic writers who have distinguished themselves by the talent of moving the passions or of delineating character; but its moral and descriptive beauties are by no means inconsiderable. With this piece his poetical account closes; but writing was become so much a habit with him, that he was continually making additions to his works in prose. In 1672 he published a "*System of Logic*, after the

Method of Ramus;" and in the following year he again ventured into the dangerous field of polemics, with a "*Treatise of True Religion, Heresy, Schism, Toleration, and the best Means to prevent the Growth of Popery*." The latter was now become, and with some justice, the dread of the nation, and Milton was among the most zealous of its opponents. The principle of toleration which he lays down, is agreement in the sufficiency of the Scriptures; and he denies it to the papists, because they appeal to another authority: so imperfect was even Milton's system of religious liberty! A publication of his *Familiar Epistles* in Latin, and of some academical exercises, occupied the last year of his life, which repeated fits of the gout were bringing to a close somewhat earlier than the usual period of senile decay. He sunk tranquilly under an exhaustion of the vital powers, in November, 1674, when he had nearly completed his 66th year. His remains were carried from his house in Bunhill-fields to the church of St. Giles, Cripplegate, with a numerous and splendid attendance, and deposited in the chancel near those of his father. No monument marked the tomb of this great man; but one was erected to his memory in Westminster abbey in 1737, at the expence of Auditor Benson. His bust has since been placed in the church where he was interred, by the late Samuel Whitbread, esq.

Milton was distinguished in his youth for personal beauty, and he continued to be a comely well-looking man to the last. He was vigorous and active in his exercises, manly and erect in his deportment. His voice was agreeable and musical, his dress neat, and he had nothing of the disgusting exterior which too often accompanies deep study and retirement. His habits of life were those of a student and a philosopher: he was strictly sober and temperate, regular in his hours, except when tempted to excess of nocturnal study, and sparing in amusements. His principal relaxations were music and conversation. His circumstances were never opulent, and he met with several losses; yet he preserved what sufficed for his moderate wants. His temper was serene and cheerful, and his manners appear to have been civil and urbane in the ordinary intercourse of society. His rudeness and acrimony in controversy have given an unfavourable impression of the qualities of his heart, and it must be admitted that he was capable of party-rancour, and of learned pride. Yet he seems to have been void of that petty

irritability and jealousy which has produced so many disgraceful quarrels among men of letters. He indulged no enmities except upon a public ground. It has been said that he was a lordly husband and an unkind father. In fact, he appears to have had exalted notions of the prerogatives of a husband and a father, and of the supremacy of the male sex over the female. Some of the most irksome services, however, that he exacted from his daughters, such as that of reading to him in languages which they did not understand, were necessities resulting from his blindness and his indigence. The morals of Milton were pure, and his religion was fervent, though he complied with no form of public worship. In depth and variety of learning he was surpassed by scarcely any scholar of the age. In sublimity of genius his countrymen will scarcely admit that he had ever a superior. After all deductions that even political animosity can make, he must always rank among the glories of the English nation.

Of his works, his prose English writings have had few admirers, except among those who have agreed with him in opinion. They are written with spirit and vigour, in a style harsh, uncouth, and formed upon a bad model, but energetic and full of imagination. His poetical compositions are standards of English literature, which it is a high effort of critical skill duly to appreciate, and a proof of cultivated taste justly to admire. *Biogr. Brit. Newton's and Johnson's Lives of Milton.*—A.

MIMNERMUS, a Greek elegiac poet, was a native of Colophon, and flourished in the sixth century B. C. contemporary with Solon. He is said to have been a musician as well as a poet, and the flute was the instrument on which he performed. In his poetical capacity, the invention of pentameter verse, or of the elegiac measure, is attributed to him. His compositions were chiefly of the elegiac kind, according to the ancient conception of that word, which by no means confined it to mournful topics. On the contrary, this poet was a distinguished votary of love and pleasure: thus Propertius speaks of him as at the head of amorous poetry:

Plus in amore valet Mimnermi versus Homero:

and Horace makes him the teacher of voluptuous morality;

Si, Mimnermus uti censet, sine amore jocisque
Nil est jucundum, vivas in amore jocisque.

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His manners appear to have been corresponding to his philosophy. He was much addicted to the pleasures of the table, and in his old age fell in love with a music-girl, named Nanno. Of his poems only a few fragments remain, which have been published along with the "*Novem Feminarum Græcarum Carmina*" by Ursinus, *Antw.* 1568, and by Wolfius, *Hamb.* 1734. *Strab. Athenæus Vossii Poet. Græc.*—A.

MINELLIUS, JOHN, an useful critic, was born at Rotterdam about 1625, and passed his life as a teacher of the learned languages. He died about 1683. He published short but clear notes, principally of the grammatical kind, upon Terence, Sallust, Virgil, Horace, Florus, Valerius Maximus, and Ovid's *Tristia*, which have proved very serviceable to young students, and have been freely transcribed by later editors and commentators. *Moreri. Nouv. Dict. Hist.*—A.

MINUTIUS FELIX, MARCUS, an able and eloquent apologist for Christianity in the third century, was most probably a native of Africa, who flourished towards the close of the reign of the emperor Septimius Severus, or about the year 210. He was educated to the profession of the law, and became an eminent pleader at Rome; where he renounced the heathen religion, and embraced that of Christ. He was the author of an excellent defence of Christianity, entitled, "*Octavius*," written in the form of a dialogue or conference between Cæcilius Natalis, a heathen, and Octavius Januarius, a Christian, in which Minutius himself sits as judge or moderator. The conference is commenced by Cæcilius, who brings forwards all the objections which its most bitter adversaries were accustomed to prefer against Christianity, and defends paganism with all the ingenuity which the cause would admit. On the other hand, Octavius enters into a particular reply to the objections and arguments of his opponent, refuting, with great judgment and spirit, the calumnies cast upon Christians by their adversaries, and at the same time exposing, with great felicity, the absurdities of the heathen creed and worship, and powerfully demonstrating the reasonableness and superior excellence of the christian religion. The result is, that after a short silence, Cæcilius acknowledges himself convinced by the reasoning of Octavius, and professes his readiness to declare himself a convert to Christianity. This work is an honourable monument of the author's ingenuity, learning,

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and eloquence, and "shews," as Lactantius observes, "how able a defender of the truth he might have been, if he had given himself up entirely to that work." The conversion, likewise, of a person possessing such eminent abilities to the Christian religion, and his public and courageous defence of it, notwithstanding the many temptations to the contrary which he must have met with at that time, especially in his station; as they give us an advantageous idea of his virtue, so they likewise afford us a very agreeable argument in favour of the truth of that religion. His "Octavius" was for a long time attributed to Arnobius, and published as an eighth book of his treatise "Adversus Gentes;" but in the year 1560, Francis Baldwin, a learned lawyer, published it by itself at Heidelberg, and was the first who made the discovery in a preliminary dissertation, that Minutius was its true author. Numerous editions have been since published, at different places, illustrated with the notes of various eminent critics; of which the best is that printed at Cambridge in 1712, under the care of Dr. John Davis, in octavo, with the dissertation of Baldwin prefixed, and "Commodiani Instructiones adversus Gentium Deos," added by way of appendix. Jerome speaks also of another work which was circulated in his time, under the name of Minutius, entitled, "De Fato, vel contra Mathematicos;" which he concluded to be the production of some other author, on account of the dissimilarity of its style to that of the "Octavius." This piece, however, is no longer extant. *Fabricii Bibl. Eccles. sub Hieron. cap. 58. Lactantius de Divin. Inst. lib. v. cap. 1. Cave's Hist. Lit. vol. I. sub sec. Novat. Dupin. Lardner's Cred. part II. vol. III. ch. 30.—M.*

MINUZZIANO, ALESSANDRO, a learned printer, was born in the fifteenth century at St. Severo in Puglia. After studying under George Merula at Milan, he succeeded him as professor of rhetoric, and held that chair with that of history for several years. He greatly interested himself in the correct editing of the learned works which were then issuing from the press, and at length set up a printing-office of his own. The first specimen that he gave to the public was the magnificent edition of all Cicero's works in four volumes, folio, Milan, 1498-99, which had never before been printed collectively. He afterwards gave editions of various authors, ancient and modern, to many of which he prefixed learned prefaces in a very elegant style. He was a diligent collator of

old manuscripts, and took great pains to establish the most authenticated readings. He was not exempt from the unfair practice then common among printers, of pirating each other's works; and when Leo X. caused the Annals of Tacitus to be printed for the first time at Rome, he found means to obtain the sheets as they went through the press, so that he brought out a rival edition. This fraud exposed him to the pope's displeasure, and involved him in troubles from which he with difficulty extricated himself. The latest notice of him is in 1521, which year he probably did not long survive. *Tiraboschi.—A.*

MIRABAUD, JOHN BAPTIST, a man of letters, perpetual secretary to the French Academy, was descended from a family of Provence, and was born at Paris in 1675. In his youth he entered into the military service, and was present at several battles, one of which was that of Steinkerk. It was probably after his military career that he became for some time a member of the congregation of the Oratory, to which society he remained all his life much attached, though he took no part in the theological quarrels of the time. After he had devoted himself to a literary life, he was engaged in the service of the house of Orleans, and was entrusted with the education of two young princesses of that family. He acquitted himself so well of this duty that he ever after retained the friendship and regard of his pupils. He first became known as an author by his translation of Tasso's "Jerusalem Delivered." This fine epic poem had incurred much depreciation in France in consequence of a harsh sentence of Boileau, contained in a single line, or rather epithet; and the efforts of former French translators had been unable to efface this unfavourable impression. That of Mirabaud had this effect in a considerable degree, though being in prose, it could give only a very inadequate representation of the original. He had, however, consulted the refined taste of his countrymen by expunging every thing that was likely to offend it; and his liberties in this respect were taken ill by the Italians, one of whom, madame Riccoboni, published a very acrimonious censure upon him for this infidelity. His notice of this attack in his second edition did him honour. He was surprised, he says, at her style of writing, but he perused her remarks with attention, and profited by them. This work gave him an entrance into the French Academy in 1726, though not without some murmurs from original writers.

who alleged that the patronage of the house of Orleans had more contributed to procure him this distinction, than his merit as a writer. The success of his Tasso induced him, some years afterwards, to undertake a version of the Orlando Furioso; but the pleasantry and vivacity of Ariosto were less suited to his talents than the sober beauties of the rival poet, and his omission of many entire stanzas could not be grateful to an admirer of the original. This translation also, however, was favourably received by the public. The literary reputation and the amiable private character of Mirabaud caused him, in 1742, to be elected perpetual secretary of the French Academy, on the acceptance of which post, he insisted upon renouncing the right to a double fee of attendance which his predecessors had enjoyed. In return for this disinterestedness, the Academy procured for him an apartment in the Louvre, and a pension was thenceforth attached to the secretaryship. After having occupied this place for several years, his age and infirmities caused him to resign it to Duclos, who insisted upon his keeping his pension and apartment in the Louvre, where he died with perfect tranquillity in 1760, at the age of 86. Mirabaud was of a mild and equal temper, cheerful, frank, unaffected, and upright, a true philosopher in his conduct and sentiments. Besides the two translations above mentioned, he had composed various works on interesting topics of literature, history, and philosophy, and even, as was reported, (says D'Alembert) "on the most delicate and important subjects." The latter circumstance was probably the cause that the celebrated work, entitled, "Systeme de la Nature," published in 1770, and which is a system of undisguised atheism, had his name prefixed. While D'Alembert contents himself with shewing the improbability that this should have been written by him, others positively deny that it was his; and common fame has attributed it to an academician of Berlin. *D'Alembert Eloges Academ. Nouv. Dict. Hist.*—A.

MIRABEAU, VICTOR RIQUETTI, marquis of, a French political writer, and one of the leaders of the sect of economists, was born of an ancient family of Provence, originally from Florence. His literary reputation commenced with a work entitled, "L'Ami des Hommes," published in 1755, in three volumes, 12mo. This performance, written in a diffuse and incorrect style, and defective in precision and method, contains many useful and luminous

ideas on rural and political economy, and displays liberal and judicious views of the great interests of society. It obtained so much public approbation and celebrity, that the name of the work became an epithet of the author, who is distinguished as *Mirabeau l'ami des hommes*. He afterwards wrote against corvées, and in favour of provincial administrations, and published a "Théorie de l'Impôt;" all which writings breathed a spirit of improvement and reform, which, together with his strictures on the financiers, was so little agreeable to the court, that he was for a time imprisoned in the Bastille. It is admitted, that though his notions were somewhat paradoxical and confused, yet that he disseminated in the public mind some precious seeds, of which part were rendered abortive, but part proceeded to germination. It is possibly on this account that he is painted by La Harpe in the following unfavourable colours—"A legislator with the pen, and a man of systems, he had thrown out some useful ideas on rural economy and taxation in bulky works, filled in other respects with ridiculous trash. Proud as a gentleman, and vain as an author, he plumed himself upon being one of the heads of the economist sect, in conjunction with Quesnai, Turgot, Dupont, Boubaud, who were much deeper reasoners and better writers than himself. Opinionated and inconsistent, like all men of moderate capacity, he systematically deteriorated his own lands, while he flattered himself that he was enriching the state by his theories; and tyrannised over his family, while he was preaching up political liberty; uniting, with a combination not unusual, all the prejudices of feudalism, which were in his heart, with all the parade of philosophical maxims, which only flowed from his pen." By other writers he is said to have squandered his fortune among mistresses, and to have been a bad husband, a bad father, and a bad citizen. How far these charges are well founded, it is not easy, in the midst of party animosities, to substantiate. The marquis de Mirabeau died in 1790, at the commencement of the revolution, after he had shewn an attachment to the cause of authority, whilst his son was so much distinguished in the popular party. All his writings were published collectively, in eight volumes, 12mo. with the exception of a work, entitled, "Hommes à célébrer," two volumes, octavo, which he sent in manuscript to his friend, father Boscovich, by whom it was printed at Bassano. *Nouv. Dict. Hist.*—A.

MIRABEAU, HONORE-GABRIEL RIQUETTI, count of, eldest son of the preceding, was born in 1749. Much care was bestowed on his education; but an impetuosity of temper, and superabundance of vivacity, impeded his progress in the ordinary studies of youth. It would seem, however, that a contempt for these studies was the principal cause of his want of application; for it is said that a more discerning tutor having put into his hands Locke on the Human Understanding, he sat down to the perusal of it with the closest attention, and after some progress, exclaimed, "This is the book I wanted!" At the age when the energy of the passions begins to disclose itself, young Mirabeau exhibited an ungovernable and daring spirit, with a propensity to every species of irregularity. His father is charged with improper severity in the treatment of his son, while the latter has been accused of having proceeded to such a degree of criminality as to entertain designs of parricide. Whatever were the grounds of difference, the breach became so wide, that the marquis obtained a *lettre de cachet* against his son, then seventeen years old, by means of which he was closely confined in the Isle of Rhé for two years. On his liberation he procured a commission in a regiment of dragoons, with which he served above a year in Corsica. When returned to France, he precipitated himself into every kind of extravagance; and as his father refused to supply his demands, he became involved in great pecuniary difficulties. In order to extricate himself he paid his addresses to a young lady of family and large fortune in Provence, who was already engaged to another; and such were his powers of intrigue, that he found means to break the intended connexion and obtain her hand. His father could not be induced to contribute more than his consent to this union, and his dissipations soon brought him into new difficulties. His conduct to his wife was brutal and unmanly, and his irregularities became so excessive and notorious, that several more *lettres de cachet* were issued against him, either restraining him to particular places of residence, or committing him to prison. Being at Pontarlier about 1775, he formed an acquaintance with Sophie Ruffei, wife to the marquis de Monnier, whose advanced years rendered him an unsuitable partner to a young and handsome spouse. Mirabeau seduced her affections; and upon the discovery of their connexion, he was confined in the citadel of Dijon. He found means to

make his escape into Holland, where he was joined by the lady; in the mean time a severe sentence was issued against him in France. By a stratagem, he was taken into custody in his place of refuge, and brought back to France, where, in 1777, he was committed to the castle of Vincennes. He there remained three years and seven months, notwithstanding all his efforts to obtain his enlargement, or the privilege of a trial; and it may well be supposed that such frequent experience of the rigours of arbitrary power, how much soever he may have merited them, inspired him with a strong predilection for a free government. These imprisonments, however, by checking his career of dissipation, were productive of improvement to his mind, which found no employment so interesting as laying in stores of information and reflexion, and acquiring the habit of literary composition. He had already assisted his father in writing, and had formed an engagement with a bookseller in Holland with respect to some intended works; but it was in the prison at Vincennes that he first began to publish. An abridgement of French grammar, and some libertine productions, were among the earliest fruits of his pen. They were followed by his celebrated "*Essai sur les Lettres de Cachet, and les prisons d'etat*," in which he pleaded for the right of every citizen to personal liberty, until he had been deprived of it by a legal trial, with all the energy of one who had been a sufferer under uncontrouled authority. This work he published at Neufchatel, whither he had retired as soon as he was restored to liberty. He then commenced an action against his father for maintenance and arrears, in which he was successful. This encouraged him to institute a suit against his wife for the purpose of gaining the custody of her person and property; and he pleaded his own cause before the parliament of Aix, in the presence of the archduke Ferdinand and other distinguished persons; but although his eloquence excited general admiration, the instances of his matrimonial misconduct were so gross that he lost his suit.

With the assistance of Chamfort, a man of letters, of some celebrity, he next composed a work entitled, "*Considerations sur l'Ordre de Cincinnatus*," the subject of which was a projected society in the United States of North America, which the friends of republicanism looked upon with jealousy. During its composition he frequently consulted Dr. Franklin, then at Paris. He now entered into

the literary profession for a maintenance; and, accompanied by a female, who was to pass for the comtesse de Mirabeau, he went to London, where he published some volumes of a work called "*Le Conservateur*," in which an analysis was given of the most valuable current publications. Meeting with small encouragement in England, he returned to Paris, and wrote some pamphlets on the topic of public finance. In 1786 he went to Berlin, not in any avowed public capacity, but with the secret orders, as supposed, of the minister Calonne, to observe the politics of that court. He was admitted to a conversation with the great Frederic, then in his last illness; and he wrote two very free and important letters of advice, or memorials, to the next king on his accession. If he had any expectations of being employed in the new reign, they were frustrated by his licentious character and his open profession of atheism; and he seems chiefly to have occupied himself at Berlin with laying in materials for his statistical account of the Prussian and Saxon states, and for his secret and satirical history of the court of Prussia. It is affirmed that during his residence at Berlin he became a member of the famous society of *Illuminati*, and important consequences of a connexion formed by his means between that society and the clubs of revolutionists in France, are traced by writers who have distinguished themselves for their sagacity in hunting plots and conspiracies throughout Europe. The real history of the French revolution, however, gives little countenance to such surmises. Mirabeau published an "*Essay on the Sect of the Illuminés*," which, appearing to disclose its secrets, is said to mix with them so many absurd fictions as to involve the whole in ridicule.

When the financial difficulties of the French government had produced the resolution of assembling the notables, he returned to Paris, and immediately endeavoured to attract notice by a pamphlet against stock-jobbing, which was read with great interest. The freedom of its remarks, however, offended the administration so much that an order was issued for his apprehension, which he evaded by a temporary concealment near Liège. He was soon permitted to return to Paris, and ingratiated himself with the minister Brienne, by writing against Necker. He visited Berlin in this summer, 1787, where his friend Mauvillon (see his article) was employed in conjunction with him in preparing for the press the work

entitled, "*Histoire de la Monarchie Prussienne*." This was published in 1788 in four volumes, quarto, and eight volumes, octavo, and obtained for the author a high reputation for political and statistical knowledge. In the next year appeared the "*Histoire secrète de la Cour de Berlin*," in which the reigning king of Prussia and several great personages in his court were treated with so much disrespect, that the work was ordered by the parliament of Paris to be burned by the common hangman. It was disowned by Mirabeau, though no one doubted that the greater part of it, at least, was his composition.

The assembly of the States-general could not fail of exciting the highest expectations in one of Mirabeau's ardour of mind and self-confidence; and he viewed the approaching troubles of the kingdom as pregnant with events in which his abilities would enable him to take a leading part. No man of the time, indeed, was equally qualified to shine in political warfare. Possessed of a fluent and forcible eloquence, capable of bearing all before it in popular debate, and of a presence of mind which no emergency could disconcert, versed in all the arts of intrigue, and habituated to the closest application, accustomed to lead the opinions of the public, and deriving more popularity from the boldness of his writings than he lost by the dissoluteness of his morals, he was perfectly fitted to act on the tumultuous theatre of revolutionary politics. The total want of principle which he had hitherto displayed must exclude him from the list of real patriots; yet it cannot be doubted that he was upon conviction a friend to those public rights upon which all just and enlightened government is founded. At the time of the elections he went to Provence with the hope of being chosen one of the deputies of the noblesse for that province; but being rejected as not possessing a fief in it, he opened a grocer's shop at Aix, put on an apron and sold his wares, and rendered himself so popular that he was elected, with the greatest acclamations, deputy of the tiers-etat of that city. On the meeting of the States he took a step well calculated to support his consequence in the eyes of the public. He set up a daily paper which he entitled, "*Lettres de Mirabeau à ses Compatriotes*," which gave such an account of the debates as might serve the interests of the popular party. The government in vain attempted to suppress it, and its circulation became very extensive. He soon distinguished

himself as the most eloquent of the few extemporaneous speakers, and took a leading part in those disputes between the different orders, which ended in the assumption of the character of national assembly by the tiers-etat. When, after the royal sitting in June, 1789, the deputies had been ordered by the king to depart, and the order was repeated by M. de Brézé, grand master of the ceremonies, Mirabeau rose, and addressing Brézé in authoritative language, bid him go and acquaint those who sent him, that they were assembled by the will of the people, and that nothing but the bayonet should separate them. This bold speech confirmed the tiers-etat in their resistance to the royal authority; and Mirabeau followed it by a decree declaring the inviolability of the persons of the members.

It is not easy to trace the plan of his political conduct, which seems to have varied according to the fluctuations of parties and events. He is confidently affirmed to have at first devoted himself to the duke of Orleans, and to have participated in his most criminal views; though the experience of that chief's total incapacity to carry into effect any bold and decisive scheme, led him in the end to withdraw himself from his counsels. His motions were sometimes of a popular kind, sometimes tending to the support of authority; particularly, he was a strenuous advocate for the royal veto. Though apparently a friend of order, he was thought secretly to have been the instigator of the violences committed by the mob, over whom he possessed a greater influence than any other individual. The death of his father in 1790 was of no immediate advantage to his fortune, on account of the embarrassment in which he had left his affairs; yet he found means to pay off large debts, and to live in a splendid style, which was attributed to the donations of the duke of Orleans. In the infancy of the Jacobin club he was a constant attender upon its meetings; but when he became acquainted with the extent of their subversive designs, he deserted and opposed them. In May, 1790, he was a warm advocate for the right of peace and war as inherent in the executive power, and from that period it is generally supposed that he had sold himself to the court. This opinion was so prevalent, that a pamphlet was hawked about the streets, proclaiming "The grand treason of the Count de Mirabeau;" and his popularity was for some time much impaired. By versatile politics and his usual arts he recovered his influence, still,

however, retaining his enmity to the Jacobins, whom he treated with great contempt. It is supposed that he was engaged in a plan to procure the dissolution of the national assembly, and the liberty of the king, by means of an appeal to the nation, when he was attacked by a violent disease which proved fatal. Examples have rarely occurred in which the danger of a private individual has excited such a general alarm. All Paris crowded round his door, with enquiries, and the king himself sent messages to learn the state of his health. His disease appears to have been an inflammation of the bowels; and though poison was strongly suspected by the public to have been the cause, no ground for the suspicion appeared upon dissection. He died on April 2, 1791, at the age of 42. The honours paid to his memory were almost unprecedented. All public spectacles were suspended till his funeral, which was attended by all the ministers and deputies, and a vast number of other persons, to the Pantheon, or church of St. Genevieve, where his body was deposited by the side of that of Descartes. His bust was placed in the halls of most of the municipalities of the kingdom, and funeral services were performed for him in several of the provincial capitals. Yet, such were the mutations of the public mind during the revolutionary period! in the very next year, when republicanism was triumphant, his busts were destroyed, and his remains were taken up and dissipated. What would have been the future career of such a man it is difficult to conjecture; but his death was at the time a public evil, since it made way for the influence of men more violent, equally unprincipled, and certainly less endowed with political wisdom. Besides his works above-mentioned, and a variety of pamphlets, there have been published his "Original Letters," written from the prison of Vincennes, in which the eloquence of passion and sentiment is scarcely exceeded by the *Julie* of Rousseau. In person, Mirabeau was gross and repulsive; in manners, when not under controul, passionate and brutal: his courage has been called in question on account of his declining some challenges; but it never seems to have failed him in the momentous occurrences of his political life. He was unquestionably the most splendid figure in the earlier scenes of the French revolution, but like a meteor, he dazzled and disappeared without leaving any lasting traces of his existence.

The *Viscount de Mirabeau*, brother of the preceding, a military man of reputation, was

deputy from the nobility of Limosin to the States-general, and always acted warmly on the royal party. He emigrated, and served under the prince of Condé at the head of a legion levied by himself. He died at Friburg, in 1792. The viscount was a man of wit and courage, extraordinarily bulky, and addicted to intemperance, whence he was called *Mirabeau Tonneau*. He wrote several satirical songs on the changes at the beginning of the revolution. *Adolphus's Biogr. Mem. of the Fr. Revolut. Diction. des Hommes Marquans. Nouv. Dict. Hist.*—A.

MIRANDULA. See PICO.

MIRE, AUBERT LE (MIRÆUS) a voluminous writer in civil and ecclesiastical history, was born at Brussels in 1573. He was nephew to John Le Mire, bishop of Antwerp, by whose interest he obtained a canonry of that church in 1598. His uncle sent him in 1610 into Holland, and afterwards into France, on affairs relative to the catholic religion; and the archduke Albert nominated him his first almoner and librarian. In 1624 he was made dean of Antwerp; and he was also grandvicar of that diocese. After a life spent in learned and ecclesiastical labours, he died at Antwerp in 1640, and was interred in the cathedral. The principal works of Le Mire are the following, "Elogia illustrium Belgii Scriptorum," quarto, 1609: "Vita Justi Lipsii," octavo, 1609: "Origines Monasteriorum Benedictinorum, Cartusianorum, Augustinianorum," &c.; after he had published separately these accounts of the origin of the monastic orders, he printed them collectively, under the title of "Originum Monasticarum, lib. v." 1620: "Bibliotheca Ecclesiastica," two volumes, folio. This is said to be chiefly transcribed from Bellarmin, with a few additions, not free from errors; a new edition of it was published by John Albert Fabricius in 1718: "Opera Historica & Diplomatica;" this is an useful collection of charters and diplomas relative to the Low Countries; its best edition is that of Foppens, with many notes and augmentations, in two volumes, folio, 1724; two supplemental volumes were afterwards added: "Rerum Belgicarum Chronicon;" "De Rebus Bohemicis." Le Mire deserves the praise of great activity and labour of research, but is defective in judgment and accuracy. *Moriri Nouv. Dict. Hist.*—A.

MIREVELT, MICHAEL-JANSEN, an eminent painter, was born at Delft in 1568. His

father, a goldsmith by trade, caused him at an early age to be taught drawing and engraving, and then placed him with the painter, Antony Blochland. His first works were in history-painting, and he finished some altar-pieces, by which he acquired reputation. He also painted subjects in common life, kitchens with their furniture, and the like. At length he confined himself to portrait, as the most gainful branch of the art; and no one in his time obtained more employment in that line, or was more admired. His pictures were exact copies of nature, were highly finished, with a neat touch, and an admirable tone of colouring. The number of his portraits has been estimated at ten thousand, but Houbraken, with more probability, states them at half the number, among which were those of many of the most eminent characters of the Low Countries. His fame reached England, and procured him an invitation from Charles I., which was prevented from taking effect by the plague of London at that period. One of his principal patrons was the archduke Albert, who gave him a considerable pension, with the free exercise of his religion, which was that of the sect of Mennonites. He finally fixed his abode at Delft, where he died in 1641. Mirevelt was a man of mild and polished manners, an eloquent speaker, and well received in all companies. He frequently went to the Hague to take the portraits of the Nassau family, by whom he was much esteemed. Above fifty of his heads have been engraved. *D'Argenville. Pilkington.*—A.

MISSON, MAXIMILIAN, a French writer, was a counsellor in the parliament of Paris at the time of the revocation of the edict of Nantes, which event occasioned him, as a Protestant, to quit his country and retire to England. In 1687 and 1688 he travelled to Italy with an English gentleman, to whom he was governor; and on his return he published the fruits of his observations in a work entitled, "Nouveau Voyage d'Italie," three volumes, 12mo. of which the best edition is that of the Hague in 1702. These travels were looked upon as a faithful and lively picture of the countries described; but the Catholics took offence at the representations given of the ceremonies and popular superstitions prevalent among them, which they charge with exaggeration and unfaithfulness. Addison, in the preface to his travels, says of Misson, that "his account of Italy in general is more correct than that of any writer before him, as he

particularly excels in the plan of the country, which he has given in true and lively colours." Misson wrote also "Memoires d'un Voyageur en Angleterre," 12mo. 1698; and "Le Théâtre sacré des Cévennes, ou Recit des Prodiges arrivés dans cette partie du Languedoc, et des petits Prophètes," octavo, 1707: in this last work he is said to have displayed extreme credulity and a spirit of fanaticism. He died in an advanced age at London, in 1721. *Moreri. Addison's Travels.—A.*

MITHRIDATES, king of Pontus, surnamed *Eupator*, and *the Great*, was the son of Mithridates VI. the first king of that country who entered into an alliance with the Romans. At the death of his father, B. C. 123, he succeeded to the crown at the age of 11 or 13. He was early accustomed to martial exercises and the toils of the chase, by which his body was rendered hardy and agile. His mind displayed from youth the characters of turbulence and ferocity, to which was joined a wariness and suspicion that are said to have preserved him from several attempts on his life, made by his guardians. His mother had been appointed co-heir with him in the kingdom; but he not only deprived her of all power, but kept her under close confinement, in which she ended her days. When arrived at majority, he took to wife his sister Laodice, according to the common practice of the eastern kings. After the birth of a son he made a progress through all the neighbouring Asiatic states, with a view to observe their strength and policy. He was absent three years from his capital, during which his queen entered into a criminal connexion with one of the lords of her court; and on his return he was welcomed by her with a draught of poison, which failed of its effect. The discovery of her unfaithfulness occasioned her death, with that of all her accomplices.

Mithridates now began openly to pursue those ambitious plans in which his whole life was spent. He overran the neighbouring kingdom of Paphlagonia, which he divided with his ally Nicomedes king of Bithynia, disregarding the remonstrances of the Romans, who had declared it a free state. He then reduced Galatia, though also under the protection of Rome. The next object of his cupidity was Cappadocia, then possessed by his brother-in-law and friend Ariarathes. Not daring openly to attack him, he privately procured his assassination by one Gordius, upon which event the kingdom was seized by the Bithynian king,

Nicomedes, who married the widow. Mithridates, under the pretence of securing the crown for his nephew, drove out Nicomedes, and seated the young prince on the throne. He soon after, however, found a pretext to quarrel with him; and the two kings met on the frontiers at the head of powerful armies. Distrusting the effect of force, Mithridates determined to employ treachery; and proposing a conference with his nephew, he stabbed him with a concealed dagger in sight of both armies. The Cappadocians, struck with horror at the deed, threw down their arms, and suffered Mithridates to take possession of all the fortresses of the kingdom. He placed on the throne a minor son of his own, under the guardianship of his wicked instrument Gordius. The Cappadocians revolted against his government, and declared in favour of the brother of their late king; but he was soon after expelled by Mithridates, and died of a broken heart; and with him terminated the royal line of Pharnaces.

The jealousy of Nicomedes now induced him to bring on the stage a pretended third son of Ariarathes, who was sent to Rome to lay his complaints before the senate, and implore its assistance to seat him on the throne of his fathers. Mithridates sent deputies to apprise the senate of the imposture; and in conclusion, both kings were commanded to relinquish their claims, and the crown of Cappadocia was conferred on Ariobarzanes. Sylla first, and afterwards Manius Aquilius, settled this prince on his throne; and the latter also restored Nicomedes, the son of Nicomedes king of Bithynia, to the inheritance of that kingdom, which had been seized by Mithridates for his own brother. The Roman commanders, according to their usual practice, endeavoured to excite hostilities among the Asiatic kings, that they might have a pretence to interfere in their disputes. Mithridates bore in silence the attacks made upon him, till he had collected a numerous and well-disciplined army, when he suddenly invaded Cappadocia, and expelled the new king Ariobarzanes. Soon after, in order to make the Romans believe that he was inclined to pacific measures, he sent ambassadors to Rome with complaints against the hostilities committed on his dominions by king Nicomedes of Bithynia; but they were ordered immediately to depart from the city. From this time, B. C. 90, open war may be considered as prevailing between the Roman republic and Mithridates, which was

extinguished only by the death of that prince. He began by forming a league with several of the neighbouring states, and his first action was a complete victory over Nicomedes, followed by another over Aquilius the Roman legate. This success inspired him with the design of freeing all Asia from the Roman yoke; and he overran in an uninterrupted career all the countries in their alliance and possession, being every where received by the people as their deliverer. He took pains to ingratiate himself by the most popular behaviour, and by restoring, without ransom, all the Asiatic prisoners who had fallen into his hands. Even the free cities of Asia opened their gates to him, and took pleasure in demolishing all the monuments erected by the Romans. Oppius, governor of Pamphylia, and Manius Aquilius the legate, were delivered up to him. The latter, whom he regarded as the chief instigator of the war, he treated with great indignity and cruelty, and at length put him to death by pouring melted gold down his throat, as the due punishment of Roman avarice. Determined upon irreconcilable enmity to that people, and wishing to involve the Asiatics in the same extremity, he sent to the magistrates throughout the cities in which any Roman citizens had established themselves, directing, that on a certain day a general massacre should be perpetrated on all of Italian birth or origin, not excepting women and children. This horrid deed took place with every circumstance of barbarity, and to such an extent, that, by the lowest computation, eighty thousand Roman citizens lost their lives on the occasion, while some accounts raise the number to a hundred and fifty thousand.

Mithridates, now master of almost the whole of Lesser Asia, proceeded to the conquest of the neighbouring islands, several of which he reduced. At Cos he took possession of a large sum of money deposited there by the Asiatic Jews, and intended for the temple of Jerusalem. He made an attempt upon Rhodes; where many of the Romans had taken refuge; but the brave mariners of that island defeated his fleet, and in the action he himself incurred so much danger, that he ever after felt an abhorrence of the sea. Archelaus, one of his generals, crossing over to Greece, made himself master of Athens; whilst his own son, Ariarathes, conquered Macedonia and Thrace. He was now at the summit of his power, and is said to have received the homage of twenty-five different nations. It is also asserted, as a

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proof of his strength of memory and talent for the acquisition of languages, that he could converse with the natives of all of them without the aid of an interpreter. The Romans, however, were not a people to suffer the aggrandizement of a hostile king, or to forget the injuries they had received from him. Sylla, whose party was now prevalent at Rome, procured the chief command against Mithridates, and sailing to Greece, recovered Athens, B. C. 86. He afterwards defeated with great slaughter the troops of Archelaus at Chæronea; and by two other victories he entirely put an end to the war in Greece. The consul Flaccus, meantime, entered Asia with a Roman army, and was joined by those tribes which still remained in alliance with the republic. He was soon after dispossessed of his authority and put to death by his lieutenant Fimbria, who then assumed the supreme command in Asia, and carried on the war with vigour. He took many towns, which he treated with the utmost severity, and defeated the royal generals in a considerable engagement. He pursued Mithridates himself from Pergamus to Pitane, which last place he invested, and would have taken the king in it, had not Lucullus, from party animosity, refused to bring his fleet to cut off his retreat. Mithridates escaped to Mitylene, and being disheartened by this career of ill success, enjoined Archelaus to enter into a treaty of peace with Sylla. That leader, who regarded Fimbria as not less his enemy than Mithridates, and was impatient to return to Rome, where the Marian faction had resumed the superiority, was not unwilling to listen to proposals; and after a personal interview with the king at Dardanus in the Troad, conditions were agreed upon. Their substance was, that Mithridates should resign all his conquests, and confine himself within his paternal dominions of Pontus; that he should release his captives without ransom, pay a large sum of money, deliver up the greatest part of his fleet, and practise no hostilities against those who had revolted from him and taken part with the Romans.

Mithridates acquiesced in these hard conditions only through the pressure of present difficulties, resolving to break them as soon as he should have recruited his strength. On his return to Pontus, he began with reducing to obedience the revolted Colchi; and he put to death a son of his own name through jealousy of that nation's attachment to him. He augmented his forces, and refused to restore to

Ariobarzanes some places of importance in Cappadocia. The pretor Murena was induced by these infractions, and still more by the hope of enriching himself by a new war, to invade the dominions of Mithridates, who laid his complaints before the Roman senate; and Sylla, in consequence, sent orders to the pretor to give him no further molestation. The king then employed his arms in reducing the Bosphori; and hearing of the death of Sylla, he resolved immediately to attempt recovering his former conquests in Asia. He engaged his son-in-law Tigranes, king of Armenia, to invade Cappadocia, whilst he himself entered Paphlagonia with a powerful army, and soon brought it to submission. He had the same success in Bithynia, which king Nicomedes had lately bequeathed to the Romans. He next over-ran the Roman province of Asia, which, by the exorbitant taxes levied upon it, had been alienated from the republic, and received the king as a deliverer.

A new war being unavoidable, Lucullus, now consul, B. C. 74, was appointed to the command in Asia. Mithridates, who had raised three powerful armies, and fitted out a strong fleet, obtained considerable advantages by land and sea before the arrival of Lucullus. He laid siege to the important city of Cyzicum, but through the superior generalship of Lucullus was obliged to raise it after great loss; and fortune now began to turn against him. The Roman general marched into Pontus, and reduced most of its fortresses; whilst the king, forsaken by his troops, took refuge in Armenia. In his flight, recollecting that he had left his sisters, wives, and concubines, at Pharnacia, he sent an eunuch to put them all to death, lest they should fall into the enemy's hands. From the account of this tragedy, it appears that the women in general submitted without reluctance to their fate; but one of his two sisters, before she took the poisonous draught prepared for them, uttered many imprecations and reproaches against her brother; whilst the other expressed her obligations to him for his care that they should die free. Lucullus (see his article) reduced Pontus to the form of a Roman province, and then sent a requisition to Tigranes to deliver up Mithridates. On the honourable refusal of that prince, he invaded his dominions, and gave him a total defeat. Mithridates, however, persuaded him to raise a new army, and by his own military abilities recovered several places, and gave the Romans some checks in the field.

At length he entirely defeated Triarius, the lieutenant of Lucullus; which disaster, and the protraction of the war, produced so much discontent at Rome, that Lucullus was superseded in his command by the consul Glabrio. Mithridates, meantime, so actively pursued his success, that he recovered the best part of Pontus, Bithynia, Cappadocia, and Armenia-Minor.

The Romans at length resolved to bring to a conclusion this long and hazardous war; and Pompey, invested with greater powers than had ever before been conferred on a Roman commander, was sent into Asia, B. C. 67. As he advanced into Pontus, the king withdrew to the frontiers of Armenia, and encamped on a hill opposite to Pompey. That general enclosed him with lines of circumvallation, and reduced him to great distress; but at length, having put to death his sick and wounded that they might not fall into the enemy's hands, he burst through by night. Pompey followed him, and overtaking him as he was posted in a narrow valley, took possession of all the surrounding defiles, and then made a nocturnal attack on his army. The consequence was the destruction or dispersion of all the king's troops, except a body of cavalry with which he forced a passage. Mithridates fled into Armenia, where he found Tigranes no longer inclined to support him. He therefore withdrew to Colchis, and thence into Scythia, between the Euxine and Caspian seas. Pompey pursued, till at length he lost all tidings of his antagonist; and concluding him to be dead, he marched back and proceeded to Syria. After a long concealment in the territories of a Scythian prince near the Palus-Mæotis, Mithridates emerged at the head of a considerable army, and entering Pontus, made himself master of several important places. His fortune, however, had ebbed so low, that his subjects had no longer any confidence in his cause, and were disposed to rebellion. In this emergency he attempted to engage the Scythian chiefs in his favour, by ambassadors, accompanied by his daughters, who were to be offered them in marriage. His envoys, however, were killed, and his daughters delivered to the Romans. Thus disappointed, and unable to prevail on any of the Asiatic powers to join his arms, he adopted the bold design of marching into Europe, and stirring up the Gauls, whom he understood to be nationally hostile to Rome. When his intention became known to his troops, great discontents arose among them,

which suggested to his favourite son, Pharnaces, the idea of placing the crown on his own head. The army in a tumultuous manner proclaimed the young prince king; and when Mithridates attempted, at the head of his guards, to appease the mutiny, he was driven back to the city where he then lay, Panticapœum, near the Cimmerian Bosphorus. From the walls, he attempted to recal his son to the sentiments of filial obedience and affection; and finding his address disregarded, he solemnly implored the gods that his son might one day feel from his own experience the sting of a beloved child's ingratitude. Resolving not to outlive this final calamity, he withdrew to the female apartments, and after drinking poison himself, presented it to his wives and concubines, and to two favourite daughters. To them it was soon mortal; but his constitution was so injured (it is said) to the use of antidotes, that its operation was too slow to be depended upon. He then stabbed himself, but with a failing hand, so that he was still alive when the rebels broke into the town. While lying in this situation, a Gallic mercenary entering the room in quest of booty, was earnestly requested by him to put him out of his misery, which office he performed. His death took place B. C. 64, about the 71st year of his age. Such was the unhappy end of a prince, who, with many great qualities, lived in a perpetual state of war and trouble, occasioned by his restless ambition and total want of principle. He was one of the most formidable foes that the Roman republic ever experienced; and the news of his death was received with the greatest joy and exultation. His body was delivered to Pompey, who, like a generous enemy, bestowed on it a most magnificent funeral. Mithridates was learned, and a favourer of letters: he was particularly attached to the study of medicine; and a very compounded electuary, formerly regarded as a capital alexipharmac, still bears his name. *Appian. Velleius Paterc. Plutarchi Sylla, Lucullus, & Pompeius. Univers. Hist.—A.*

MOAWIYAH, sixth caliph of the Arabians, was the son of Abu Sofian, a chief of the Koreish, and an eminent commander under Mahomet. At his request, Moawiyah was appointed secretary to the prophet, which post he held for several years. After the conquest of Syria, he was made governor of that province by Omar, and was continued in that important office by Othman. He obtained several successes against the Greek emperors; and in

the thirty-fifth year of the hejyra, A. D. 654, he conquered the isle of Rhodes, and demolished the famous colossus of the Sun. His great wealth and reputation, and his influence as chief of the powerful house of Ommiyah, caused him, at the death of Othman in 655, to become a competitor for the caliphate. When Ali was chosen, Moawiyah declared against him, and prevailed upon Amru to join him. He was proclaimed caliph at Mecca and Medina, and maintained a civil war against Ali till the assassination of that caliph in 660. Moawiyah himself was severely wounded by one of the three conspirators who undertook to restore peace among the Mussulmans by the assassination of the two rivals and of Amru, but he escaped with life. Hassan, Ali's son, was proclaimed after the death of his father, and marched against Moawiyah; but being of a mild and unambitious character, he could not bear the thought of involving the empire in bloodshed on his account, and made an offer of resignation to his competitor. This was accepted, (see *Hassan*); and Moawiyah obtained the caliphate in 661, being the first prince of the dynasty of the Ommiyans. An insurrection of the fanatical Kharegites was one of the first events of his reign; it was quelled by the people of Irak, with the total extermination of that sect. A reconciliation with his illegitimate brother Ziyad, a man of great talents, who had taken the part of Ali, and was made governor of Persia, added strength to the throne of Moawiyah, who did not scruple, in order to gain him, to violate the laws of the Koran, by acknowledging him as of the blood of the Koreish, though his legal father was a Greek slave. The severity of Ziyad was of great service in suppressing some other commotions which threatened to disturb the tranquillity of the empire. In the year 668, Moawiyah sent his son Yezid with an army to besiege Constantinople; so formidable had the Mussulman power become only forty-eight years after the flight of the founder from Mecca! The undertaking, however, was beyond their military skill; and after spending seven years in a series of repeated summer attacks, attended with a variety of petty events, but signalised by no great action, they relinquished the enterprise. The famous Greek fire is said to have been a principal cause of their failure, and their loss in men and ships was very considerable. The caliph's arms were more successful in another quarter; for Saad, his governor of Khorasan, crossed the Jihoon

or Oxis, defeated an army of Usbeks, and took possession of Samarcand. Moawiyah fixed his residence at Damascus, and the great object of his cares in the latter years of his reign was to secure the crown to his son Yezid. In this attempt he met with much opposition, as the young man's character by no means merited the confidence his father placed in him, and the moslems were unwilling to render hereditary a sovereignty which had hitherto been elective. At length he procured the public recognition of Yezid as his own colleague and presumptive heir to the caliphate. Soon after, in the year 679, the twentieth of his reign, and about the seventy-fifth of his age, he expired at Damascus. Moawiyah is accounted one of the most eminent of the Saracen caliphs, and is extolled for his capacity, his courage, generosity, and clemency. He was the first of the caliphs who wore rich garments and affected royal splendour. He also drank wine without scruple, and in other respects deviated from the strictness of the Mahometan law. Though not learned, he favoured the sciences, and was particularly fond of poetry, to the proficients in which he shewed singular kindness on several occasions. *Mod. Univers. Hist. Marigny's Hist. of the Arabians.*—A.

MOCENIGO, ANDREW, a noble Venetian, flourished in the early part of the sixteenth century, and was employed in the public affairs of his country, which he managed with success. He wrote in Latin a "History of the War sustained by the Republic of Venice in consequence of the League of Cambray, from 1500 to 1501, in four Books;" and although his style has little elegance, the work was received with applause on account of the accuracy and veracity of the narration. He also composed a poem in Latin verse on the war with Bajazet II. which is lost. *Moreri Tiraboschi.*—A.

MODIUS, FRANCIS, a learned critic, was born at Oudenburg, in the diocese of Bruges, in Flanders, in 1546. The wars of the Low Countries obliged him to retire to Cologne, and to pass a great part of his life in Germany. Being at Bonne in 1587, when that town was surprised, he lost all his effects and was dangerously wounded. He was finally presented with a canonry at Aire, where he died in 1597. Modius wrote annotations upon several ancient writers, on the tactical authors Frontinus, Aelian, Modestus, and Vegetius; Livy, Quintus Curtius, Justin, Tacitus, and others. They are mostly contained in his "Lectiones

Nov-antiquæ," which were first printed at Frankfort in 1584, and were re-printed in one hundred and twenty-three letters by Gruter, in the fifth volume of his "Thesaurus criticus." He also wrote poems and other works in Latin. His critical talents have been praised by Lipsius and Scioppius. *Baillet. Moreri.*—A.

MOEBIUS, GEORGE, an eminent German Lutheran divine and professor in the seventeenth century, was born at Lauch in Thuringia, in the year 1616. He became professor of philosophy, and afterwards of divinity, in the university of Leipsic, where he died in 1697, about the age of 81. He was the author of a variety of works, in the Latin and German languages; one of the most celebrated of which is entitled, "On the Origin, Propagation, and Duration of the Pagan Oracles," in a preliminary dissertation. This treatise was written in opposition to Van Dale's famous performance, and is distinguished by much profound and recondite erudition. It was freely made use of by father Baltus, one of the writers against Fontenelle's book on the same subject. *Saxii Onemast. Lit. par. V. Nouv. Dict. Hist.*—M.

MOESTLIN, MICHAEL, a German Lutheran divine, and celebrated mathematician in the seventeenth century, was born at Goppingen in the duchy of Wirtemberg, but in what year we are not informed. He was sent on an exhibition from the duke of Wirtemberg to the university of Tubingen, where he distinguished himself by his diligence and proficiency, and was admitted to the degrees of B. A. and M. A. Afterwards he applied himself closely to the study of divinity, and being received into the ministry, was chosen pastor of the town of Tetschen. The duties of this office he discharged to the great satisfaction of his flock, and acquired universal respect by his unaffected piety and exemplary manners. He also obtained considerable reputation for profound skill in the mathematical sciences, to which his genius was peculiarly adapted. This circumstance, after he had resided four years at Tetschen, induced duke Lewis of Wirtemberg to offer him the chair of mathematical professor at Heidelberg; which he accepted. Three years afterwards, he was removed to occupy the same post in the university of Tubingen; which he appears to have held during the remainder of his life, with high credit to himself, and essential benefit to the interests of science. He died in the year 1650. He was the first who explained the

cause of the pale light observable on the disk of our attendant planet, a little before and a little after the time of new-moon. He made an excursion into Italy, where he delivered an harangue in defence of the Copernican doctrine; and is said to have had no little weight in determining Galileo to renounce the hypotheses of Aristotle and Ptolemy, and to embrace the system of that philosopher. He was the author of "Ephemerides;" "Epitomen Astronomiæ;" "Chasmatum aliquot terribilium et portentosorum Descriptio;" "Examen Calendarii Gregoriani;" and other works of merit. *Freberi Theatrum Vir. Erud. clar. Moreri. Nouv. Dict. Hist.—M.*

MOINE, ABRAHAM LE, a French protestant divine, concerning whose life we find no other particulars than that he was born towards the close of the seventeenth century; that he became a refugee in England on account of his religion; that he officiated as minister to a French church at London, with great zeal and acceptability; and that he died there in the year 1760. He was the author of "A Treatise on Miracles," 1747, octavo. This work "was written in answer to Mr. Chubb, and contains many proofs of good abilities; and also of great learning, not only with respect to the more immediate subject of it, but to other subjects, which he hath introduced whenever he judged them necessary to illustrate his argument." Such is the testimony of the learned Hugh Farmer, who published some very able strictures on the author's performance, particularly on his notions concerning the power of evil spirits, the nature and antiquity of ancient magic, and the character of the Egyptian magicians, in his "Examination of the late Rev. Mr. Le Moine's Treatise," &c. Subjoined to our author's work is a postscript, intended to vindicate the authority of the ancient fathers, in answer to what has been advanced by Dr. Middleton, in his "Free Enquiry." Mr. Le Moine's other English publications were, "A Sermon in Defence of the Sacred History, in answer to Lord Bolingbroke," 1072, octavo; "A Sermon on the Fall," 1751, octavo; and "A Visitation Sermon," 1752, quarto. He also translated into the French language bishop Gibson's "Pastoral Letters;" "The Trial of the Witnesses of the Resurrection of Jesus," attributed to bishop Sherlock; and the last mentioned prelate's "Discourses on the Use and Intent of Prophecy." These versions are accompanied with curious and interesting dissertations by the

translator, relative to the writings and lives of the unbelievers who are combated in those works. *Nouv. Dict. Hist. Farmer ut supra citat. Monthly Review. Gent. Magaz.—M.*

MOINE, FRANCIS LE, an eminent French painter, was born at Paris in 1688. His parents gave free scope to the early taste he shewed for the arts of design, and placed him first with Tournieres, and afterwards with Galoche. His ambition led him to the highest branch of the art, and he was first employed in some scripture pieces for the refectory of the cordeliers of Amiens. While residing in that city, he painted a sign for a peruke-maker, consisting of fifteen figures, which excited great admiration, and was afterwards placed in the man's shop to protect it from the injuries of the weather. He obtained several prizes from the Academy of Painting, and in 1718 was admitted a member of that body. The distresses of the time having caused a suspension of the missions of young artists to Italy, it was not till 1724 that he was enabled to visit that country, and then only for six months. He employed them, however, so well, that he returned greatly improved in his art. The academy soon after nominated him a professor; and he was chosen to paint in fresco the cupola of the Virgin's chapel in the church of St. Sulpice. This work, which occupied him three years, raised him to the summit of reputation. He married in 1730 the daughter of a painter, by whom he had no children. He was then appointed to paint the grand saloon at the entrance of the apartments of Versailles, and chose for his subject the apotheosis of Hercules. This is the most considerable of his performances, and is accounted the best proof of the progress of painting in France under Louis XIV. It cost him four years continued labour without any assistance; and when finished, it gave so much satisfaction to the king, that he conferred upon le Moine the place of his first painter, vacant since the death of Louis de Boullogne, and gave him a pension of three thousand five hundred livres, in addition to one of six hundred which he before enjoyed. The great bodily fatigue he had undergone during seven years, in painting these two ceilings in a reverted posture, together with the mental exertion in designing them, almost entirely exhausted him; and the loss of his wife added to the depression of his spirits. His natural temper was jealous and irritable, and these causes combined threw him into a feverish state, ac-

accompanied with a disturbed imagination. He fancied that he was perpetually pursued by bailiffs, and suspected every one who came near him. His friends endeavoured to dispel his gloom by reading to him the Roman history, and when they came to any example of heroic suicide, he made them read the passage again, exclaiming "What a noble death!" One day, hearing a knock at his door from a friend who had engaged to take him for some days with him into the country, he thought the officers were come to apprehend him; and shutting himself in his chamber, he gave himself nine wounds with his sword, and fell dead on the spot, in June 1737, at the age of 49. This master was unequalled by any French artist in his time for the freshness of his pencil and delicacy of his strokes. His outlines are flowing, the airs of his heads graceful and expressive, his touch light, and his tints extremely lively. He is sometimes incorrect, but his deviations produce great beauties. His works are chiefly in the churches and palaces in and near Paris. Some of the smaller are in private cabinets. About thirty of his pieces have been engraved. *D'Argenville, Vies des Peintres.*—A.

MOINE, JOHN LE, a French cardinal who flourished towards the close of the thirteenth and in the early part of the fourteenth century, and founded the college at Paris called after his name, was a native of Cressy in Ponthieu. He was educated at the university of Paris, where he studied divinity and the canon law, and was admitted to the degree of doctor. His first promotion in France was to the deanery of Bayeux in Normandy; after which he obtained the bishopric of Meaux. Having taken a journey to Rome, he was there appointed auditor of the *Rota*; and, in the year 1294, was raised to the purple by pope Celestine V. According to some writers, he was indebted for this dignity to pope Boniface VIII. who bestowed it upon him as a reward for his work mentioned at the end of this article. By the last-mentioned pontiff he was held in high esteem, and appointed his legate in France, at the time of his contest with king Philip the fair. In this business our cardinal conducted himself with the true spirit of a papal tool, and incurred the contempt and hatred of all good Frenchmen, by his endeavours to sacrifice the interests of his sovereign and of his country, that he might gratify the ambition of the court of Rome. At the time when he was employed on this unworthy mission, he founded his

college at Paris. He died at Avignon in 1313. He was the author of "A Commentary on the VIth Book of the Decretals," which displays the knowledge and abilities of an able and profound canonist. It was first printed at Paris, in 1535, and at Venice in 1586, with the additions of Probus. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

MOINE, PETER LE, a Jesuit, the first of his order who obtained a reputation for French poetry, was born of a good family at Chaumont in Bassigny in 1602. He entered into the society at seventeen, and continued to serve it by his labours and writings till his death at Paris in 1671. The principal of his poetical works is his "Saint Louis ou la Couronne reconquise sur les Infidelles," in eighteen books, which for a time stood high among the epic poems in the French language; a class of compositions, indeed, which have acquired little estimation even in the country of their birth. It is said to display a vigorous imagination, and considerable powers of poetical expression, but unregulated by judgment and good taste. A similar character is given of his other poems upon sacred and secular topics, which, with the former, were printed collectively in one volume folio, in 1671. Boileau, when asked his opinion of le Moine, replied, that "he had too much extravagance for his praise, and too much poetry for his censure." He was likewise a copious writer in prose, in which his style and manner resemble those of his verse. His work entitled "La Devotion aisée," 1652, was much read and talked of at its appearance, and is said to have produced more pleasantries than edification. It is severely animadverted upon by the writer of the Provincial Letters (Pascal), with whose gloomy and austere notions of religion it was much at variance. Some of the passages quoted by him for censure would probably, however, appear in a very different light to a modern rationalist. Le Moine also wrote "Peintures morales;" "Traité de l'Histoire;" "La galerie des Femmes fortes;" some pieces in defence of his order; and other works now forgotten. *Moreri. Nouv. Dict. Hist.*—A.

MOINE, STEPHEN LE, a very learned French protestant divine in the seventeenth century, was born at Caen in Normandy, in the year 1624. After having been instructed in the requisite preparatory learning at his native place, he was sent to Sedan, where he went through a course of divinity under the celebrated Du Moulin. From thence he went to

Holland, and applied to the study of the Oriental languages in the university of Leyden. Upon his return to France in 1650, he was admitted to the ministry, and officiated for some years as pastor to the church of Gefosse. Afterwards he removed to Rouen, where he was minister during several years; and, by his zeal in maintaining his protestant principles, as well as warning the reformed against the seducing arts of the popish clergy, he exposed himself to the persecution of the Catholics. Towards the close of the year 1674, he was committed to prison, and detained there for some months, on account of his having aided the daughter of a counsellor of the parliament in withdrawing into England, whose father would have her copy his own example of apostasy from the protestant communion. Afterwards some differences arose between him and his brother ministers, which lessened his attachment to Rouen, and disposed him to accept of an invitation to remove into Holland, which M. Van Beuningen offered him in the name of the states of that country. Accordingly, he took his leave of France in 1676; and passing over into England, was honoured with the degree of doctor by the university of Oxford. From this country he went to Holland, where he was appointed professor of divinity at Leyden, on very advantageous conditions, and occupied that post during the remainder of his life, with eminent reputation. He was once, at least, elected rector of the university. In the year 1685, he published "*Varia Sacra, seu Sylloge variorum Opusculorum græcorum ad rem ecclesiasticam spectantium*," in two volumes, quarto. This is a collection of curious Greek treatises, relating to ecclesiastical history, preceded by long *prolegomena*, and accompanied with ample notes, which supply abundant evidence of the extensive knowledge and profound erudition of the author. In the year 1687, he furnished to a collection of curious antiquarian researches, by Gisbert Cuper, entitled, "*Harpocrates, &c.*" a dissertation on a particular description of Egyptian priests who wore black robes, which is entitled, "*Epistola de Melanophoris*," &c. He also published a Latin version of a Greek fragment attributed to Josephus, entitled, "*Fragmentum ex Libro de Universo sub Josephi nomine quondam à Davide Hæschelio editum*;" which was inserted, together with the original, in the edition of Josephus published at Oxford in the year 1700. On the correction and illustration of that Jewish historian, M.

le Moine had occasionally employed himself during several years, with the intention of publishing a more accurate edition of his works; and when he found that some learned Englishmen were anticipating his design, he complained that they robbed him of the glory of such an undertaking; but after his death it did not appear from his papers that they were in a state of forwardness for publication. This was the case, likewise, with respect to preparations which he had been making for a third volume of the "*Varia Sacra*." He died in 1689, in the 65th year of his age. He was profoundly skilled in sacred antiquities, the Oriental, as well as Greek and Latin languages, and he was at the same time well acquainted with the different branches of profane literature. He was admired for his prodigious strength of memory, and universally respected for his disinterestedness, candour, benevolence, and peaceable disposition. After his death, Solomon Van Til published from his manuscripts "*Dissertatio theologica ad Locum Jeremiæ XXIII. v. 1. de Jehova Justicia nostra, &c.*" 1700, 12mo. *Moreri. Nouv. Dict. Hist.—M.*

MOITORET DE BLAINVILLE, ANTHONY, a French architect and geometrician whose works are held in estimation, was the son of a notary at Pichange, a village four leagues from Dijon, where he was born about the year 1650. His genius led him to the study of geometry and architecture; in which sciences he became an expert proficient, and settled in business at Rouen. Here he acquired considerable reputation by his skill as an artist, and by his useful and popular elementary writings. He was appointed surveyor and guager-royal of the bailiwick and viscounty of Rouen; under which office the public breweries of that city were included by a commission from the king. He died at Rouen in 1710, when about sixty years of age. He was the author of "*A Treatise on Guaging in general, with Instructions for Measuring Mason's Work*," &c. which underwent different impressions during the author's life-time, and after his death, was published with improvements at Rouen, in 1714, under the care of M. Hacquet, with the title of "*Blainville's New Elements of Geometry, containing, &c.*" octavo. He also published "*A Treatise on the extensive Commerce of France, for the Information of Tradesmen*," 1698, octavo; which after his death was reprinted in 1728, with considerable additions, in two volumes; "*An Abridgment of the Art of Levelling*;" "*An*

Abridgment of Spherics, with Tables of the Declination and right Ascension of the Sun, &c." 1700, octavo, which was repeatedly printed, and in an enlarged form by M. Hacquet, in 1714. *Moreti. Nouv. Dict. Hist.*—M.

MOIVRE, ABRAHAM DE, a celebrated French mathematician who flourished in the eighteenth century, was born at Vitri in Champagne, in the year 1667. Being educated a Protestant, and firmly attached to his religious principles, when the edict of Nantes was repealed in 1685, he was one of the numerous worthy confessors who renounced their country for conscience sake, and took refuge in England, where he fixed his residence at London. Here he prosecuted with great assiduity the study of the mathematics, to which his genius chiefly inclined him, and in which he had made some advancement in France. As his finances, however, were rather contracted, he found it necessary to employ himself in teaching the mathematics to private pupils, and in reading public lectures, for his better support. In the latter part of his life, likewise, he derived his chief subsistence from the resolution of questions in chances, annuities, &c.; and it is said, that he was accustomed to deliver most of his answers at a coffee-house which he frequented in St. Martin's-lane. Some time after he had commenced mathematical tutor and lecturer, it is reported that he met, by chance, with Newton's "*Principia Mathematica*;" which soon convinced him how defective his acquaintance was with the science which he professed. This discovery induced him to redouble his application, which was attended with a proportionate degree of success; and he had soon the honour of being connected with, and celebrated among the first-rate mathematicians of his time. The fame which he acquired by his productions and communications to the Royal Society, occasioned his being elected a member of that body; and he was afterwards admitted into the academies of Berlin and Paris. Of the estimation in which he was held by our Royal Society, some judgment may be formed from the circumstance of his being considered by them as a proper person to decide the famous contest between Newton and Leibnitz, concerning the doctrine of fluxions. Towards the latter end of his life he lost his sight and hearing, and was frequently much exhausted from passing his nights without being able to obtain any sleep. He died in 1754, at the great age of 87. M.

de Moivre's acquaintance was not confined to the mathematical sciences; but extended to classical and polite literature. So intimately was he conversant in all the good ancient authors, that he was not uncommonly consulted on difficult passages in their writings. He was rather severe in forming his judgment of mankind, and could never conceal his disgust at silly trifling conversation, or his hatred to duplicity and falshood. In company, he never affected to obtrude scientific topics, and his conversation was general and instructive. If any person ventured in his hearing to throw out sarcasms and indecent reflections against religion, he was sure of exposing himself to his keen and indignant reproofs. To a person who once thought to pay him a compliment by saying that mathematicians had no religion, he replied, "I will shew you that I am a Christian, by pardoning the foolish insult which you have offered me!" His communications to the "*Philosophical Transactions*" were numerous and valuable, and are inserted in volumes XIX.—XLIII. of that collection. The first separate work which he published, and by which he has been most generally known, is entitled, "*The Doctrine of Chances; or, Method of calculating the Probabilities of Events at Play*," quarto, which was first published in 1718, and dedicated to sir Isaac Newton. It was re-printed in 1738, with great alterations and additions; and a third edition, still further improved, came out afterwards. Mr. De Moivre also published a treatise of "*Annuities on Lives*," 1724, octavo; and "*Miscellanea analytica, de Seriebus et Quadraturis*," &c. quarto. In the year 1742, the ingenious Mr. Thomas Simpson, in his "*Doctrine of Annuities and Reversions*," took the opportunity of paying our author some handsome compliments, on account of the former of these performances. Notwithstanding this, when De Moivre soon afterwards brought out a second edition of his "*Annuities*," he published some harsh reflections on Mr. Simpson in the preface; to which that gentleman gave an effectual answer in "*An Appendix, containing some Remarks on a late Book on the same Subject*," &c. This seems to have terminated the controversy: for when our author published the third edition of his book in 1750, it appeared without any further notice of Mr. Simpson, and the preface no longer contained the offensive reflections. *Nouv. Dict. Hist.* *Hutton's Math. Dict.*—M.

MOLA, PETER-FRANCIS, an eminent painter,

was born in 1609, at Coldra, in the Milanese. His father, who was a painter and architect, placed him at Rome, with the cavalier d'Arpino, and afterwards with Albani. On leaving the last master he went to Venice and studied under Guercino, whose vigorous manner he copied, while he perfected himself in colouring from the works of the Venetian school. He then returned to Rome, where he was patronised by pope Innocent X. and his successor, Alexander VII. He painted several scripture-history pieces for those pontiffs, of which that of Joseph recognised by his brethren on the Quirinal is considered as the finest. His talents for landscape were still more original and distinguished; and his designs of this kind exhibit the most varied composition and vigorous touch, with the sublime scenery of his native country on the banks of the lake of Como. His reputation stood extremely high, and he had received an invitation to the court of Louis XIV., with which he was preparing to comply, when he was carried off by a sudden disorder in 1665. He was then at the head of the academy of St. Luke, and was regarded as an excellent designer and a great colourist, though his tints are sometimes rather too dark. His larger works are principally in the churches and palaces of Rome. Some of his pictures have been engraved, and he himself made a print of that of Joseph and his brethren.—A.

John Baptist Mola, said by some to have been brother to the preceding; by others, no relation, but his fellow-pupil under Albani, was a good painter both in landscape and history, though inferior to Peter-Francis. Some of his works at Rome have generally passed for those of his master. *D'Argenville. Pilkington's Dict. by Fuseli.*—A.

MOLANUS, JOHN, in Flemish **VANDER-MEULEN**, a learned Roman catholic divine and professor in the sixteenth century, was born at Lisle in Flanders, in the year 1533. As his parents were originally of Louvain, whither they returned with him when he was very young, and also on account of his having spent the greatest part of his life in this city, the surname of *Lovaniensis* is generally given to him. At Louvain he received his education; where, after having passed through his course of philosophy, he particularly and sedulously applied himself to the study of divinity and ecclesiastical history, carefully examining and profiting by the valuable libraries in that university. In the year 1570, he was admitted

to the degree of doctor of divinity, and for some years filled the chair of professor in that faculty, with great reputation. He was also nominated censor of books, by the pope and the king of Spain, as well as canon of the church of St. Peter at Louvain. He died in 1585, about the age of fifty-two. Of his works, which are held in esteem among Catholics, and will be found useful to the ecclesiastical historian, some display much erudition, and others will furnish the reader with curious and interesting matter. The principal of them are, an edition of the celebrated "Martyrologium" of Usuard, a French benedictine in the ninth century, with a preface, additions, and notes, &c. 1568, octavo, which is more highly valued than subsequent impressions, as several of the important notes were afterwards ordered by the censors to be omitted; "Natales Sanctorum Belgii et eorum chronica recapitulatio," 1595, octavo; "Medicorum ecclesiasticum Diarium," 1598, octavo; "Calendarium Ecclesiasticum," 1574, 12mo.; "De Historia sacrarum Imaginum et picturarum, pro vero earum usu, &c." 1595, octavo; "De Fide Hæreticis Servanda, de Fide Rebellibus Servanda, de Fide ac Iuramento quæ a Tyrannis exiguntur," 1584, octavo; "Theologiae practicæ Compendium, &c." 1585; "De Canonicis, Lib. III." 1587, octavo; "Militia sacra Ducum ac Principum Brabantiae," with the notes of Peter Louwius, 1592, octavo; "Annales Urbis Lovaniensis ac Obsidionis illius Historia," 1572, 12mo.; "Antwerpias," &c. 1605, octavo, containing an account of that city, and its memorable siege by the duke of Parma; "Bibliotheca Materialium theologicarum," &c. 1618, quarto; "De Decimis dandis et decimis recipiendis;" and the Prolegomena to Ulimmerius's edition of St. Prosper, published at Antwerp in 1574, &c. He was also jointly concerned, with other members of the university, in publishing the Antwerp edition of the works of St. Augustine, of the year 1577, and the notes at the end of the Latin Bible of the divines of Louvain, published at the same place in 1580. *Valer. Andreae Bibl. Belg. Moreri. Nouv. Dict. Hist.*—M.

MOLANUS, GERARD-WALTER, an eminent German Lutheran divine and professor in the seventeenth and early part of the eighteenth century, was born at Hameln, or Hamelen, in the duchy of Brunswick-Lunenbergh, in the year 1633. In the year 1660, he was elected professor of mathematics, and in 1672,

became also professor of divinity in the *Gymnasium* of Rintelen, in the duchy of Schaumburg. He was made abbot of the free imperial abbey at Lockum, and at the same time was nominated director or superintendant of the churches throughout the electorate of Brunswick. By his abbacy he took precedence in the states of Calenberg, and, as first consistorial member, was president of the consistory of Hanover. He approved of the plan of George Calixtus for removing the unhappy discords and animosities that divided the christian world, and particularly that part of it which had for its object union and concord among the protestant churches; and on that account, in common with the other divines of his party, was the object of violent polemical attacks by the Saxon doctors and their adherents. He died in 1722, at the very advanced age of eighty-nine. He had collected a valuable cabinet of medals, and an excellent library, of which he made good use. The most important of his productions appeared at first in the German language, at Hanover, in the year 1697, and was afterwards repeatedly printed in Latin at the same place, under the title of "*Lipsanographia, seu Thesaurus Reliquiarum electoralis Brunswico-Luneburgicus.*" He was also the author of "*Series abbatum Luccensium*;" "*Epistola ad Dominum Joachimum Meyerum quâ exponit cogitationes suas de nummo aureo Posthumi ab eo edito*," &c.; "*Theses Mathematicæ*;" "*Disputationes de Studio theologico*;" "*Disputationes de Communicatione et prædicatione Idiomatum*;" together with several single "*Dissertations*" and "*Disputations*," in which his learning is displayed to great advantage. *Moreri. Mosb. Hist. Eccl. sæc. XVII. cap. i. par. ii. s. 2.*—M.

MOLE, THOMAS, a learned English protestant dissenting divine in the eighteenth century, who, from the value of the pieces which he published, is entitled to a place in our biographical memoirs, notwithstanding the scantiness of the information which we have met with concerning him. We have seen no record of the place or time of his birth, nor of the seminary in which he was educated; though it is supposed that he was brought up under the academical tuition of Mr. Jones of Tewkesbury, where bishop Butler, archbishop Secker, and Dr. Samuel Chandler, laid the foundation of that eminence in learning by which they were afterwards distinguished. His first settlement in the ministry appears to have been at

Uxbridge in Middlesex, in 1725; from which place he removed in 1728, to become pastor to a congregation at Rotherithe in Surrey, having taken leave of his former flock in a judicious and interesting farewell discourse on 2 Cor. xiii. 11., which he committed to the press. His next publication was a correct and critical discourse "*On the Character and Office of St. Peter*," which he preached on the 5th of November, 1728, from Matth. xvi. 18, 19; soon after which he printed an excellent funeral sermon from 1 Thess. iv. 13, 14, on the occasion of the death of the gentleman to whom the preceding discourse was addressed, and entitled, "*The Hope of Christians, a Means of moderating their Sorrows for the Dead.*" In the years 1732 and 1733, Mr. Mole distinguished himself as an able advocate for the scheme maintained by Dr. Samuel Clarke, in the discussion of the questions concerning the foundation of virtue. The first piece which he published, was a sermon "*On the Foundation of moral Virtue*," from Psalm xi. 7; with a preface, containing strictures on the assertions of the rev. and learned Dr. Samuel Wright, making the will of God the foundation and rule of virtue. This preface called forth remarks from Dr. Wright; to which Mr. Mole replied, in a tract containing a reconsideration and further defence of the principle of the eternal difference of things. Dr. Kippis remarks, in the notes subjoined to the Life of Dr. Clarke in the second edition of the "*Biographia Britannica*," that our author has supported his views on the question in this little piece, "*with a strength of reasoning far superior to that of his antagonist.*" Another controversy in which Mr. Mole appeared, was that produced by Mr. Dodwell's insidious tract against revealed religion, entitled, "*Christianity not founded on Argument*;" to which he replied in a piece that reflected honour on his ability, candour, and liberality, entitled, "*The Grounds of the Christian Faith rational*," 1743. Before the publication of this tract he had removed from Rotherithe to Hackney, in the north-eastern vicinity of London, where he lived some years; and then returned to the neighbourhood of Uxbridge, where he chiefly resided during the remainder of his life. In 1745, he printed a sermon from Jonah iii. 8, 9; and in 1768, another "*On Repentance and Remission of Sins, with a Prayer adapted to the Subject*;" a discourse well calculated to answer the views of the societies formed for the promotion of christian knowledge, and the

practice of piety and virtue, by the distribution of useful and practical books. A larger and fuller treatise on the same subject came from his pen in 1776, entitled, "A Discourse on Repentance."

In the early period of his ministry, Mr. Mole was engaged, jointly with several others of his brethren, in carrying on that course of lectures on a Tuesday evening, at the Old Jewry, of which we have given an account in our Life of Dr. Lardner. The latter part of his days he employed in writing, in the Latin language, a Life of the celebrated Laurentius Valla, including the religious and literary history of his time. Owing either to the ignorance, or very blameable inattention of his executors, the manuscript of this work was permitted to be sold with his books at a common auction, and has, probably, been consumed as waste paper. Some other fruits of his retirement, however, were happily preserved. Our author died near Uxbridge about the year 1780, at a very advanced age. After his decease, in 1782, an anonymous author published two pieces, as his compositions; one entitled, "Piety, or, the happy Mean between Profaneness and Superstition;" and the other, "The Case of a Dissent and Separation from a civil Establishment of the Christian Religion, fairly stated." The piece last mentioned affords pleasing specimens of the manner, in which the author could make advantageous use of the funds of learning which he possessed; and, in common with all his tracts and sermons, shews that he was distinguished by a sound judgment, accuracy and precision of thought, and a truly liberal spirit. Dr. Kippis ranks him, in point of learning, with Lardner, Benson, and Chandler. In his remarks on Dr. Ward's "Dissertations," Dr. Lardner calls him his "much esteemed friend," and has shewn his respect for Mr. Mole's critical skill, by adopting and incorporating with his own, some very correct and ingenious observations which he received from him, on the case of the demoniac who resided among the tombs on the coast of Gadara. What his peculiar notions were, relative to the doctrinal points which divide Protestants into jarring and contending parties, we are not informed; but that in adopting them he followed the only genuine protestant guide to truth and certainty, may be fairly concluded from what he has advanced in his first printed sermon. "It is much to be wished," says he, "that, in all enquiries about the christian religion, that only should

be considered as such, and come into question, which lies originally in the sacred writings of the New Testament; for christianity, as it is there laid down, and as it has been since established in the various writings and laws of men, are different things, and very wide of one another. To interest christianity, not in what Christ, but in what men have made it, and to direct our enquiries and determine our sentiments about it from these later glosses, is much the same thing, as if we were to judge of the nature and meaning of the law of Moses, from the false interpretations and spurious additions with which the Pharisees had corrupted it; which, however they went under the name of the Jewish religion, very widely differed from it; as what the systems and formulas of many modern churches set forth for the christian religion, does differ from what is truly such." *Note to Kippis's Life of Lardner, and incidental remarks. Toulmin's Communication to the Monthly Mag. April 1804.—M.*

MOLESWORTH, ROBERT, Viscount Molesworth of the kingdom of Ireland, descended from an ancient English family, and son of an eminent merchant at Dublin, was born, after his father's death, in that city, in 1656. He was educated in Dublin college, and married, at an early age, a sister of the earl of Bellamont. When the prince of Orange came over to England in 1688, he made himself conspicuous as a friend to liberty and the protestant religion, for which he was attainted, and his estate sequestered by king James's Irish parliament. The establishment of king William on the throne, however, left him on the right side with respect to politics, and that prince appointed him one of his privy-council. In 1692 he was sent envoy extraordinary to the court of Denmark, where he resided three years. At the beginning of his residence he appears to have been sufficiently acceptable to the Danish king and ministry; but his free spirit soon met with disgusts in that newly enslaved country; and his pertinacity in insisting on some privileges which he thought his due as ambassador, gave so much offence that he was forbid the court. Without taking leave, he withdrew to Flanders on pretence of business, and thence returned to England, where he immediately employed himself in writing "An Account of Denmark." This work, probably composed in ill-humour, and by one whose principles were in direct opposition to those which had there obtained the

ascendency, gave such an unfavourable account of the government and nation, that it was highly resented by prince George of Denmark, consort to the princess (afterwards queen) Anne, and produced a complaining memorial to king William from the Danish envoy. It is, indeed, one of the publications of that period which is the most hostile to arbitrary power, and which exposes with the greatest freedom the arts by which public liberty is overthrown. Nor can it be supposed that he had not also in view the ecclesiastical establishment in England, where he observes, "That it is a mistake to suppose that the popish religion is the only one of all the christian sects proper to introduce and establish slavery; for that, in Denmark, through the entire and sole dependence of the clergy upon the king; through their principles and doctrine, which are those of unlimited obedience; and through the authority they have with the common people; slavery seems to be more absolutely established than in France." Indeed, in the preface to his book he expressly declares his dissatisfaction with the English clergy for defending the revolution upon other principles than those of the right of resistance, and of an original contract between king and people, and he strongly urges the necessity of a reform in the universities, where, he says, youth are trained in slavish principles. Dr. William King (see his article) was employed to answer this work; and being furnished with facts by the Danish resident, he was able to detect various mistakes and misrepresentations in it; the book, however, was well received by the public, and was translated into several foreign languages. It procured him the esteem of lord Shaftesbury, author of the *Characteristics*, who thenceforth entered into an intimate friendship and correspondence with him.

Mr. Molesworth was a member of the houses of commons both in Ireland and England, and always acted conformably to his political principles. He was of the privy-council of queen Anne till the latter part of her reign, when a complaint from the clergy in convocation, to whose increasing influence he was a steady adversary, occasioned his removal. On the accession of George I. he was, however, again in favour at court, and in 1714 was made a privy-counsellor in Ireland and a commissioner of trade and plantations. In 1716 he was called to the house of lords in Ireland, by the style of viscount Molesworth of Swordes. He afterwards interfered little in public affairs,

but passed his time chiefly in a literary retirement, connected with and esteemed by several men of learning and liberal principles, among whom were Locke, Molyneux, and Toland. To the latter he was a warm friend; and when he was lying on his death-bed, lord Molesworth wrote him a cheering letter, in which is the following passage: "Let it suffice you to know that, although my circumstances are narrow enough, you shall never want necessities whilst I live." (Art. Toland in *Biog. Brit.*) His large family of seven sons and four daughters probably occasioned his being straightened in his circumstances. Lord Molesworth died in 1725, at his seat near Dublin, in the 69th year of his age. Besides the Account of Denmark, he wrote an address to the House of Commons for the encouragement of agriculture, and translated from the Latin the "*Franco-Gallia*" of the learned Hotoman. To his pen were also ascribed several temporary publications in favour of the English constitution and the general principles of liberty. He was a fellow of the Royal Society. Mary, one of his daughters, the wife of George Monck, esq. of Dublin, at her death, in 1715, left a collection of miscellaneous poems which her father published, and dedicated to the princess of Wales, afterwards queen Caroline. *Biogr. Britan.*—A.

MOLEZIO, or MOLETTI, JOSEPH, a celebrated physician, philosopher and mathematician in the sixteenth century, was born at Messina in Sicily, about the year 1531. He was selected by William de Gonzaga, duke of Mantua, to be his son prince Vincent's mathematical tutor; and not long afterwards he obtained the chair of professor of mathematics in the university of Padua, where he was highly respected for his talents and merits. He was employed by pope Gregory XIII. in drawing up tables for that pontiff's reformation of the calendar, or what was called the new style; for which he received considerable pecuniary presents from his holiness, and also from the republic of Venice, which had intimated a wish that he would undertake that task. Moletti died at Padua in 1588, in the fifty-seventh year of his age. He was the author of the "*Tables*" above mentioned, to which he gave the name of *Gregorian*, published in quarto; "*Ephemerides for twenty Years, commencing in 1564, and terminating in 1584,*" in Latin, 1564, quarto; "*Tabulæ Geographicae ex prutenicis deductæ pro motu octavæ Sphæræ, ac Luminum,*" 1580, quarto; an introduction in Italian,

prefixed to "Josephi Scalæ Siculi Netini Artium et Medicinæ Doctoris Ephemerides, ad Annos duodecim incipientes ab anno, 1589," &c. 1589, octavo; "Ephemerides for eighteen Years, commencing in 1563," 1563, quarto; "De calendarii correctione et computo ecclesiastico," &c.; and "A general Discourse, comprizing all the Terms and Rules belonging to Geography," 1561 and 1573, quarto, and subjoined to Jerome Ruscelli's Italian version of Ptolemy's Geography. He also published "The Geography of Ptolemy, translated into Latin by Bilibald Pircheimher, with a long Commentary on the first and seventh Books, thirty-eight new Tables," &c. 1562, quarto. *Moreri. Nouv. Dict. Hist. Land's Hist. de la Lit. de l'Italie, vol. IV. liv. xi. art. ii. sect. 60.*—M.

MOLIERE, JOHN-BAPTIST POQUELIN DE, the most celebrated of modern writers in comedy, was born at Paris in 1620. His father, named Poquelin, who was valet-de-chambre upholsterer to the king, and kept a broker's shop, designed to bring him up to his own employment, and gave him a conformable education. The youth, who had reached the age of fourteen with no other instruction than that of reading and writing, imbibed a taste for literature by frequenting the theatre, and through the persuasions of his grandfather was sent to the Jesuit's college as a day-student. He there became connected with Chapelle and Bernier, with whom he attended lectures in philosophy, given by Gassendi. His father becoming infirm, he was obliged to officiate for him in his employment in the royal household, and he attended Louis XIII. to Narbonne in 1641. On his return to Paris, his passion for the theatre revived, and he determined to pursue it as a profession. He associated himself with a company of young persons who played in the suburbs of St. Germain, and assuming the name of *Moliere*, composed several little pieces of the comic kind, and performed his part on the stage. At length he joined la Bejart, a provincial actress, and they formed a company which, in 1653, represented at Lyons his first regular comedy in verse, "L'Étourdi." It was followed by "Le Dépit Amoureux," and "Les Precieuses ridicules," first exhibited at Beziers, where Moliere was very favourably received by the prince of Conti, who was holding the states of Languedoc. He next visited Grenoble and Rouen; and from the latter came to Paris under the protection of Gaston duke of Orleans, who introduced him

to Lewis XIV. and his queen. He obtained permission to open a theatre in the metropolis, and the guard-chamber in the old Louvre was first allotted him for that purpose. In 1660 it was changed for that in the palais royal; and in 1665 he was placed in the service of the king, with a pension. He continually rose in reputation as a writer by the new pieces which he presented to the public, and which became more and more perfect as he advanced in experience and observation. By almost the general consent of Europe, he is placed at the head of that genuine comedy which has for its subject the ridiculous in character and manners; and it is agreed that no one ever united more pleasantry in dialogue and incident, with more good sense and penetration in selecting just objects for comic satire, and seizing the true point of the ludicrous. He is considered as the great reformer of the French theatre in respect to comedy, as Corneille was in respect to tragedy; and though in several of his pieces he descends to what may be called farce, yet many of his scenes in low comedy abound in genuine humour and natural character. His more serious compositions, and those written in verse, are, by his countrymen, esteemed his master-pieces, especially the "Misanthrope" and the "Tartuffe." In the latter of these he touched upon a dangerous topic, that of religious hypocrisy; accordingly, it raised a great clamour against him from the false devotees, who had interest to procure a prohibition of its second representation, from the parliament. Soon after, the Italian comedians having performed a very licentious farce, entitled, "Scaramouche Hermite," the king, who had been a spectator of it with the prince of Condé, said, "I should be glad to know the reason why those who are so much scandalized with Moliere's play take no notice of this Scaramouche." "Because (answered Condé) the latter offends God alone, but the former offends the devotees." This temporary attack, however, has not prevented the "Tartuffe" from retaining its place as one of the great ornaments of the French stage. Some of the principal subjects of Moliere's satire were the coxcomb men of quality of his time, called petits maitres; the pedants and affected belles-esprits, male and female; and the medical faculty. Among the two former classes, his ridicule is said to have effected great reforms; the latter were too well fortified with gravity and the opinion of mankind to feel him. Moliere, however, had a large portion of the

philosophy of good sense, and seldom failed to discern the weak part of what he chose for the topic of his sarcasm. He had likewise a very just sense of propriety in the conduct of life; and though he occasionally falls into the common fault of the writers of plays and romances, that of treating with levity violations of common honesty and conjugal fidelity, for the sake of comic effect, yet in a serious humour he is always the friend of honour and integrity. His own character was, in many respects, estimable. He was kind, obliging, and generous. Various instances of his liberality are mentioned, of which the following is the most striking. Having one day given to a beggar by mistake a piece of gold, which was returned him by the poor man, "In what hole (said Moliere) is virtue going to hide herself? Here! my friend, here is another for your honesty." At a mature age he married the daughter of the actress Bejart, who followed the same profession; and he is said to have incurred the same ridicule that he so plentifully bestowed upon poor husbands in his comedies. In friendship he was more happy, and he numbered among his intimates not only men of wit, but some of the greatest persons about the court. It is remarkable that his death was the immediate consequence of his acting the principal part in his diverting play of "Le Malade Imaginaire." He was labouring under a pulmonary complaint, and was strongly urged by his wife, and Baron the actor, to defer the representation. "What (cried Moliere) must then become of so many poor people who depend upon it for their bread? I should reproach myself for having neglected a single day to supply them with necessaries." He exerted himself on the stage with unusual spirit, and his efforts brought on the rupture of a blood-vessel, by which he was suffocated. This happened in February, 1673, when he was in the 53d year of his age. The archbishop of Paris, Harlai, a man of loose morals, but desirous of pleasing the rigorists of the Roman church, refused him christian burial, and the king's authority was requisite to procure him private interment in a chapel of the church of St. Eustache. The bigotry of the populace impeded even this obscure ceremonial; for they collected in great crowds before his door on the day, and would not suffer the funeral to proceed till money had been thrown among them. Such was the treatment of a man who was an honour to his country, and who will ever rank among the principal ornaments of the age in

which he lived! No one was more sensible of his merit than the great Condé, who said to a miserable rhymist, who brought him an epitaph on Moliere, "Would to heaven he had presented me with thine." Boileau has honoured his memory with some fine lines in his seventh epistle; and Racine, on being asked by the king whom he thought the first writer that had appeared in his reign, without hesitation, named Moliere. Voltaire, in his *Siècle de Louis XIV.* calls him "the best comic writer of any nation," and no one has since risen to bear away the palm from him. His style in prose is perfectly natural and easy. In verse he has been accounted incorrect and careless; but Voltaire asserts that he is full of admirable lines which imprint themselves on the memory. As an actor he excelled only in comedy: his voice was feeble and indistinct, but his strong expressive features, animated by archness and intelligence, rendered him the perfect representative of the characters in his own pieces which he took upon himself. Of the many editions of his works, that of M. Bret, at Paris, in six volumes, octavo, with commentaries, is one of the most esteemed. *Moreri. Nouv. Dict. Hist.—A.*

MOLIERES, JOSEPH-PRIVAT DE, a celebrated French priest and able mathematician who flourished in the eighteenth century, was descended from noble families both in the paternal and maternal line, and born at Tarascon in the county of Foix, in the year 1677. As his constitution was naturally extremely delicate, and he was subject to frequent ill health, he was left at entire liberty either to spend his time in amusement, or to follow any particular pursuit for which he might have an inclination. He chose a life of study, and learned Latin, the belles lettres, and philosophy, in the usual course, and became sufficiently acquainted with the mathematics to be sensible that those sciences were best adapted to the bent of his genius. His elder brother, who was a soldier, having been killed in battle in 1695, M. Molieres' parents were very solicitous that he should settle in the world; but his love of study, and particularly his passion for the mathematics, rendered all their persuasions ineffectual. That he might put an end to all importunity on this head, he embraced the ecclesiastical life, and was ordained priest in the year 1701. Afterwards he entered in the congregation of the oratory, and taught the classics and philosophy with great success, in their seminaries at Angers, Saumur, and Juilly.

Some years after this, having read and admired the works of father Malebranche, he was anxious to become acquainted with their author; and for that purpose quitted the oratory and repaired to Paris. Here he attached himself closely to that philosopher; and after his death, the abbé Molières resumed his mathematical studies, which he had in some degree neglected for metaphysics. He presented several memoirs to the Academy of Sciences, and in 1721, was received into it as an adjunct to the mechanical class. Two years afterwards he obtained the professorship of philosophy in the College-royal; and in 1729, rose to the rank of associate in the Academy of Sciences. In the year 1726, he published a work entitled, "Mathematical Lessons necessary for those who would understand the Principles of Natural Philosophy, at this Time taught in the College Royal," 12mo.; in which the principles of algebra and arithmetical calculation are methodically laid down, and the theorems well explained and demonstrated. Afterwards he published, at different periods, the last in 1739, four volumes of "Lectures on Natural Philosophy, containing the Elements of Physics determined solely by the Laws of Mechanics; as explained at the College-Royal," 12mo. This is the most extended and laboured of his performances, as well as the most singular in its kind. We here find him a partizan of the vortices of Des Cartes; but, perceiving himself obliged to explode some of his whimsical notions, and to admit the discoveries of Newton, he attempts to rectify the ideas of the French, by the experiments of the English philosopher. Selecting, therefore, what appeared to him to be best founded in the system of Des Cartes, he endeavours to place it in a new light; and to avail himself of the principles of Newton in explaining the celestial vortices, the laws of those vortices, and their mechanical effects. However modern philosophers may smile at his efforts, they will allow that the author's work displays no little portion of ingenuity. This modification of Des Cartes's doctrine was attacked in the year 1740, by the abbé Sigorgue, afterwards professor of philosophy at the college du Plessis, and was defended by the abbé de Launay, one of the disciples of M. de Molières; and the antagonists kept up for some time their controversy on this subject. In the year 1741, our author published the first part of his "Elements of Geometry," 12mo. intended as an introduction to his physical lectures. In this work he approaches nearly to

the ancients, at least with respect to their synthesis and rigorous manner of demonstration, notwithstanding that he departed widely from them in his physics. The abbé Molières was always prepared zealously to defend his system of vortices at the meetings of the academy; but he could not at all times bear with good temper the raillery with which it was attacked. One day, in particular, he grew seriously angry, and became so agitated and heated by passion, that upon going out into the open air he caught a violent cold, which brought on a fever that proved fatal to him in the year 1742, when he was about the age of sixty-five. But, setting aside this imperfection in his character, the abbé Molières was an excellent man, and in general remarkable for his composure, which, when he gave himself up to philosophical meditation, sometimes appeared to border on insensibility. So noted was he for absence of mind, that rogues used to mark him as a fine subject of depredation. One day a shoe-black, finding him absorbed in a profound reverie, had the impudence to steal the silver buckles out of his shoes, replacing them with iron ones. At another time, a thief having broken into his apartment, and demanded his money, Molières, without rising from his studies, or giving any alarm, coolly shewed him where it was, and suffered him to take it, only requesting of him the favour that he would not derange his papers. *Moreri. Nouv. Dict. Hist.* —M.

MOLINA, LEWIS DE, a famous Spanish Jesuit in the sixteenth century, after whom those Roman catholics who seem to incline to the doctrines of grace and free will, that are maintained in opposition to those of Augustine, are distinguished by the denomination of *Molinists*. He was descended from a noble family, and born at Cuença in New Castile, about the year 1535. At the age of eighteen he entered into the society of Jesus, and was sent to pursue his studies at Coimbra in Portugal. Here he distinguished himself by the diligence of his application; and as he possessed excellent natural abilities, and a happy memory, he secured the applause and esteem of his superiors by his proficiency in the different branches of academical learning. He particularly excelled in his knowledge of philosophy, civil law, and divinity. From Coimbra Molina was sent to the university of Evora in the same kingdom, where he taught philosophy, and afterwards divinity for twenty years, with very great reputation and success. He died at

Madrid in 1600, when about sixty-five years of age, universally respected for his virtues, as well as his learning. He was the author of "Commentarii in primam partem D. Thomæ Summæ," in two volumes, published at Cuenca in 1593; and a large and able work on civil law, entitled, "De Justitia et Jure," in six volumes. He also left behind him two other treatises relating to jurisprudence, which his death prevented him from completing. But the most celebrated of his performances was entitled, "Liberii Arbitrii Concordia cum Gratia Donis, divina Præscientia, Providentia, Prædestinatione, et Reprobatione," which was first published at Lisbon in folio, in the year 1588; and afterwards, with additions, in quarto, at Antwerp, Lyons, Venice, and other places. A third edition, still further augmented, was published at Antwerp in 1609. The author's design was to shew, that the operations of divine grace were entirely consistent with the freedom of human will, and, by the introduction of a new kind of hypothesis, to remove the difficulties attending the doctrines of predestination, and liberty, and to reconcile the jarring opinions of the Augustinians, Thomists, semi-Pelagians, and other contentious divines. He affirmed, that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from the operation of which these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the deity, by that branch of his knowledge, which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingencies, that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

No sooner had this work of Molina made its appearance, than the Dominicans, who followed Aquinas as their theological guide, sounded the alarm of heresy throughout the whole kingdom of Spain; attacked it most violently in their theses, and accused it before the Inquisition of Valladolid, as well as that of the kingdom of Castille; and charged the Jesuits with an attempt to renew the errors of

Pelagius. The consequence was, that commotions were excited in every place, and all things seemed to prognosticate a general flame, when cardinal Quiroga, the grand-inquisitor of Spain, laid the business before the tribunal of pope Clement VIII. That pontiff, persuaded that gentle remedies would soon remove the disease, and that, in time, the heat and animosities between the contending parties would undoubtedly subside, imposed silence on them; promising, at the same time, that he would himself examine every thing relating to the new debate, in order to decide it in such a manner as might tend to promote the cause of truth, and the peace of the church. The event, however, was far from answering that pontiff's expectation. For the Dominicans, who had long fostered a deep-rooted hatred to the Jesuits, having now a favourable opportunity of venting their indignation, exhausted their furious zeal against the doctrine of Molina, notwithstanding the orders of the papal edict. They also incessantly wearied king Philip II. and pope Clement, with their importunate clamours, until at length the latter found himself under a necessity of assembling at Rome a sort of council for the decision of this controversy. Thus commenced, in the year 1598, those famous deliberations concerning the contests of the Jesuits and Dominicans, which were held in the congregation *de auxiliis*: so denominated on account of the principal point in debate, which was the efficacy of the aids of divine grace. The remaining part of this century, and some years of the next, were employed by these spiritual judges in hearing and weighing the arguments alleged in favour of their respective opinions, by the contending parties. The Dominicans maintained, with the greatest pertinacity, the doctrine of their patron St. Thomas, as alone conformable to truth. On the other hand, the Jesuits, though they did not adopt the religious tenets of Molina, thought the honour of their order concerned in this controversy, on account of the violent opposition so publicly made to one of its members, and consequently used their utmost endeavours to have the Spanish doctor acquitted of the charge of pelagianism, and declared free from any errors of moment. From a comparison of the various jarring and contradictory histories of the transactions of this congregation, it appears to be doubtful which of the two parties defended their cause with the most dexterity and success, and which the court of Rome favoured most. At length,

in the year 1607, pope Paul V. dismissed the congregation, and prohibited the contending parties from censuring each other, permitting them to follow their respective opinions till he should pronounce his determination on the controversy: which, however, he thought proper to withhold, influenced, probably, by his apprehension of offending either the king of France, who protected the Jesuits, or the king of Spain, who warmly maintained the cause of the Dominicans. *Sotwelli Bibl. Script. Soc. Jesu. Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sec. XVI. par. i. cap. i. sect. 3. and sec. XVII. par. i. cap. i. sect. 2. with Mac-laine's Notes to his Translation.*—M.

MOLINA, ANTHONY DE, a Spanish Carthusian monk in the sixteenth and early part of the seventeenth century, whose writings are held in esteem by Catholics, was a native of Villa-Nueva-de-los-Infantes in Castille. He first took the monastic habit among the hermits of St. Augustine at Salamanca, in 1575, and, after filling the divinity chair for some time in their seminaries, became superior of one of their houses. Afterwards he renounced that order, and entered a convent of Carthusians in the diocese of Burgos, where he spent the remainder of his days, wholly occupied in study, devotion, and the exercise of the most rigorous austerities of the cloister. He died in the year 1619. He was the author of some devotional and practical treatises, in the Spanish language, which our authorities pronounce to be excellent; but he is chiefly celebrated for a treatise "On the Education of Priests," which underwent more than twenty impressions in his native country, and has been repeatedly printed in the Latin, French, English, and Italian languages. *Antonii Bibl. Hisp. Moreri. Nouv. Dict. Hist.*—M.

MOLINÆUS. See MOULIN.

MOLINELLI, PETER-PAUL, an eminent surgeon, born in 1702, was professor of medicine and surgery in the university of Bologna, a member of the Institute of that city, first surgeon to the hospital, and a foreign associate of the Royal Academy of Surgery in Paris. He died in 1764. He communicated to the Institute of Bologna several valuable papers on chirurgical subjects, printed in its Transactions; and he published in 1756 a dissertation "De Aneurysmate a læsa brachii in mittendo sanguine arteria," called by Haller an excellent little work. He made some remarks on Petit's mode of opening the lachrymal ducts in the fistula lachrymalis, which tended to

perfect that operation, and also to shew where it was inapplicable. *Halleri Bibl. Chirurg. Eloy Dict.*—A.

MOLINET, CLAUDE DU, a learned French ecclesiastic and antiquary in the seventeenth century, was descended from an ancient and noble family, and born at Chalons in Champagne, in the year 1620. After having been instructed in the rudiments of learning at his native place, he was sent to Paris to go through his course of philosophy. Here he entered among the canons-regular of St. Genevieve, of the order of St. Augustine, and afterwards became attorney-general of that congregation. The fraternity were desirous of raising him to offices of higher dignity; but his humility and love of study induced him constantly to decline them. Medals and antiquities of various kinds were his favourite subjects of pursuit; and having been attached to them from his early years, he had collected a considerable cabinet, which he annexed to the library of St. Genevieve, together with other rarities and curiosities. He was employed by Louis XIV. to arrange his cabinet of medals, and augment their number, as well as to purchase agates and other precious stones, of which father du Molinet was a good judge. He added above eight hundred medals to his majesty's collection, and was remunerated by noble marks of the king's liberality, of which the library at St. Genevieve supplied abundant evidence: for the improvement of that institution was the prime object to which all the fruits of his labours were devoted. He died in 1687, about the age of sixty-seven. He was the author of very learned notes to an edition of "The Letters of Stephen, Bishop of Tournay," 1679, octavo; "Historia Summorum Pontificum a Martino V. ad Innocentium XI. per eorum Numismata," of the same date, in folio; "The Cabinet of the Library of St. Genevieve," 1692, folio; "Reflections on the Origin of Secular Canons, and on the Antiquity of Canons-regular, &c. with a Discourse on the ancient and modern Habits of Canons, both Secular and Regular," 1666, quarto; "A Dissertation on the Mitre of the Ancients;" another "On a Head of Isis, found at Paris," &c. which display much learned and curious research, and will afford gratification to antiquarians. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit.*—M.

MOLINETTI, ANTONY, an eminent physician and anatomist, was a native of Venice, where his father practised as a surgeon. He studied and graduated in medicine at Padua;

and rendered himself conspicuous for his success in medical practice, and his skill in anatomical dissections. His reputation caused him to be invited in 1649 to the professorship of anatomy and surgery in Padua, as successor to Veslingius. In 1661 he was also, by special favour, nominated to the chair of the theory of medicine; and he occupied both professorships with equal celebrity. At the same time he was in great fame as a practical physician, and was frequently sent for to the principal towns in Italy, and even beyond the limits of that country. He was consulted for the dukes of Bavaria and Parma, and is said to have died, in 1675, at the court of the latter; though another account asserts that he finished his days at Venice. Molinetti is reported to have been of a presumptuous disposition, and too much attached to his own opinions and merits to do justice to those of his rivals. His works, however, have given him the reputation of a diligent dissector and an acute observer. They are, "*Dissertationes Anatomicae & Pathologicae de Sensibus & eorum Organis*," quarto, 1669; and "*Dissertationes Anatomico-pathologicae*," quarto, 1675. In the latter are several useful practical observations, especially surgical. He speaks of the Tagliacotian operation of the restoration of noses as having been successfully performed by his father. *Halleri Bibl. Anatom. & Chirurg. Eløy Dict.*—A.

MOLINIER, JOHN-BAPTIST, a celebrated French pulpit orator who flourished in the eighteenth century, was born at Arles, about the year 1675. He commenced his studies at his native place, and continued them at Pezenas, in the college belonging to the congregation of the Oratory. Having passed through the usual course of a liberal education, he seems to have had some employment under the archbishop of Arles, to whom his father was valet de chambre; but he afterwards quitted that situation, and embraced the ecclesiastical life. His theological course he completed at Arles; and in 1700, entered into the congregation of the oratory at Aix. He filled with reputation different posts in the colleges belonging to the society, and made the first discovery of his talents for the ministry at Grenoble, in pronouncing a funeral oration for cardinal de Camus. He was now frequently sent to exercise his abilities in this line in some of the principal cities of the kingdom, particularly Aix, Toulouse, Lyons, Orleans, and Paris; and in the latter filled some of the principal pulpits for a number of years. The celebrated father

Massillon having heard him soon after his arrival at Paris, was greatly struck with the lively traits and sallies of his eloquence, and at the same time surprized at his inequalities. He is said to have told him, that it would be owing to himself if he did not prove an acceptable preacher to persons of all ranks, from the lowest to the highest. It is allowed, that when he bestowed sufficient study on his sermons, he rivalled the most celebrated orators of his time; but he was too apt to depend on his uncommon facility at composition, and to suffer himself to be carried away by the liveliness of his imagination. Notwithstanding his faults, however, he was for a long time followed and admired by crowded auditories. In 1720, Molinier quitted the congregation of the Oratory, and retired to the diocese of Sens; whence, after an absence of some years, he returned to Paris, where he resumed his office of preacher, till he was prohibited from appearing in the pulpit by the archbishop of that see; but on what account we are not informed. He died in 1745, about the age of 70. He was the author of a collection of discourses, entitled, "*Select Sermons*," published in 1730 and following years, in fourteen volumes, 12mo. without having his name prefixed to them. Their style is very incorrect and unequal; and while they present us with passages distinguished by genius, energy, and sublimity, these are strangely contrasted with others, in the same discourses, which sink into tameness, insipidity, and vulgarity. The author also published, "*Instructions and Prayers for Persons under a Course of Penance*," 1724, 12mo.; "*Penitential Exercises, with an Office for Penitents*," 18mo.; "*The Psalms translated into French, accompanied with the Latin, and illustrated by Notes, literal and moral*;" "*Christian Thoughts*;" and other pieces, which have been repeatedly printed at Paris. *Morevi. Nouv. Dict. Hist.*—M.

MOLINOS, MICHAEL, a pious Spanish priest in the seventeenth century, famous for having given rise to the sect of mystics known by the name of *Quietists*, was descended from a family of wealth and rank, and born at Saragossa in the year 1627. We meet with no particulars of his life before his settlement at Rome, which appears to have taken place about the year 1663. Here he gained a high reputation for ardent piety and devotion, and was held in much esteem by persons of all ranks, not excepting the popes themselves. He is said to have been offered many benefices;

which he refused with a noble disinterestedness, and devoted himself chiefly to the direction of consciences. In this capacity he was greatly esteemed, and had a considerable number of disciples of both sexes. This circumstance, as may be imagined, excited against him no little envy; and the appearance of a work published by him at Rome in 1681, under the title of "The Spiritual Guide," afforded them a favourable opportunity of ruining him. This book, besides the usual precepts and institutions of mystic theology, contained several notions relating to a spiritual and contemplative life, which were so adapted to seduce the indolent mind, and to captivate the warm imagination, that it furnished them with a pretext for charging it with a tendency to open the door to sensual indulgence and all sorts of licentiousness. His principles, according to Mosheim, amount to this: "that the whole of religion consists in the perfect calm and tranquillity of a mind removed from all external and finite things, and centered in God, and in such a pure love of the Supreme Being, as is independent on all prospect of interest or reward;" or, to express his doctrine in other words, "the soul, in the pursuit of the Supreme Good, must retire from the reports and gratifications of sense, and, in general, from all corporeal objects, and, imposing silence upon all the motions of the understanding and will, must be absorbed in the Deity." Hence the denomination of *Quietists* was given to the followers of Molinos; though that of *Mystics*, which was their vulgar title, was more applicable, and expressed with more propriety their fanatical system. Such a system was soon perceived by the Jesuits and other zealous votaries of Rome to imply a tacit censure on the Romish church, as having departed from the spirit of true religion, by placing the essence of piety in external works, and in the performance of a certain round of rites and ceremonies. From this circumstance they were powerfully instigated to second the views of our author's other enemies. Cardinal D'Etrees also, the French ambassador at Rome, took a warm and active part against Molinos; influenced, as many imagine, not only by a persuasion of the dangerous tendency of his theological tenets, but by resentment on account of the opposition which the Spaniard had discovered to the designs and negotiations of the French monarch at the court of Rome. Be that as it may, the storm of persecution was directed against our mystic from these several quarters with such

violence, that he was unable to withstand it; and in the year 1685, notwithstanding the number, credit, and rank of his friends at Rome, he was arrested and sent to the prison of the Inquisition.

Soon after the imprisonment of Molinos, a process was conducted against him before a general congregation of the Roman Inquisition, in the presence of pope Innocent XI. and the cardinal inquisitors. The result was a decree, importing, that he had taught false and pernicious opinions, contrary to the doctrine of the church, and to the purity of christian piety; and that sixty-eight propositions, extracted from his writings, were heretical, scandalous, and blasphemous. The pope also issued an edict, condemning all his books and writings, and directing the ordinaries of the Inquisition to commit them to the flames, wherever they should be found. Two years after this, Molinos was obliged publicly to abjure the errors of which he was accused, on a scaffold erected before the church of the Dominicans; and this scene was concluded by a sentence of perpetual and close imprisonment, from which he was delivered by death in 1696, when he was in the seventieth year of his age. "The candid and impartial," says Mosheim, "will acknowledge, that the opinions and expressions of this enthusiast were perfidiously misrepresented and perverted by the Jesuits and others, whose interest it was that he should be put out of the way, and excluded from every thing but contemplation and repose; and it is most certain, that his doctrine was charged with consequences which he neither approved, nor even apprehended. But, on the other hand, it must be confessed, that the system of Molinos was chargeable with the greatest part of the reproaches that are justly thrown upon the Mystics, and favoured much the illusions and follies of those fanatics, who would make the crude visions of their disordered fancies pass for divine revelations." The condemnation and death of Molinos did not put a stop to the progress of his Mystic system, and he had a considerable number of disciples in Italy, Spain, France, and the Netherlands. Among the most celebrated of those who adopted it, though they differed from Molinos and from each other in some points, were Francis Malaval, Madame Guyon, and Fenelon archbishop of Cambray, as we have already seen in their biographical notices. The "Spiritual Guide" of Molinos, was composed in the Spanish language, and first published in the year 1675,

when it was honoured with the approbation and encomiums of many eminent and respectable personages. It was published in Italian in several places, and at length at Rome in 1681. Afterwards it was translated into French, Dutch, and Latin, and passed through several editions in France, Italy, and Holland. The Latin version, which bears the title of "*Manuductio Spiritualis*," was published at Halle, in the year 1687, in octavo, by Franke. There is another work of Molinos, composed in the same spirit, "*Concerning the Daily Celebration of the Communion*," which was also condemned. In the "*Recueil de diverses pieces, concernant le Quietisme et les Quietistes, ou Molinos, ses Sentimens et ses Disciples*," published at Amsterdam in 1688, octavo, the reader may find a French translation of the "*Spiritual Guide*," together with a collection of letters on various subjects, written by Molinos. *Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sæs. XVII. sect. ii. par. i. cap. 1.*—M.

MOLLER, HENRY, a learned German Lutheran divine in the sixteenth century, was born at Hamburg, in the year 1530. He officiated for some time as pastor to a church in the landgraviate of Hesse, with very high reputation, and was honoured with the degree of doctor of divinity. He was also celebrated for his skill in biblical literature, and particularly excelled in his knowledge of the Hebrew and Chaldee languages. During fourteen years he filled the chair of professor of the Greek and Oriental tongues in the university of Wirtemberg; of which he appears to have been deprived for refusing submission to the famous *Form of Concord*. He died at his native place in 1589, in the sixtieth year of his age. He was the author of "*Commentaries*" on the book of Psalms, and the prophecy of Isaiah, which are said to possess great merit; and he also wrote some Latin poems, which are inserted in the fourth volume of the "*Delic. German.*" *Freheri Theatrum Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

MOLYN, PETER, called also *Cavaliere Tempesta*, a skilful painter, was born at Haerlem in 1637. He first distinguished himself by a successful imitation of Fr. Snyders in painting animals and hunting scenes as large as life. He next followed the bent of his own disposition, which led him to subjects of sublime terror, such as storms at sea and shipwrecks, and his execution of them was so spirited and natural, that it fixed upon him the

appellation of Peter Tempesta. Having studied the works of the best Flemish artists in Holland, he went to Rome for improvement and employment, and began by changing his religion from the Calvinist to the Roman Catholic. He painted in that capital with great applause, married, grew wealthy, and received the title of cavaliere. He next took up his residence at Genoa, where he met with great encouragement, and might have attained the highest honours and emoluments of his profession, had he not fallen into a dissolute course of life, the consequences of which were tragical. He became deeply enamoured of a Genoese lady, and finding that her favours were not to be obtained without marriage, he resolved to remove the existing obstacle to such an union. Having engaged the services of an assassin, he sent him as a messenger to his wife to Rome, with a very affectionate letter, requesting her to accompany the bearer to join him at Genoa. The poor woman gladly complied with her husband's desire, and was murdered by the villain on the journey. This detestable deed came to light, and Tempesta was apprehended, convicted, and condemned to death. The interest of the nobility, who valued him for his art more than they abhorred him for a crime too common in that country, procured a suspension of his sentence; and he was kept in prison, where he diligently pursued his profession. He had been sixteen years in confinement, when the bombardment of Genoa by Louis XIV. in 1684, having caused all the prisons to be set open, he escaped to Placentia; and his atrocious crime met with no further punishment than that of the nick-name of *Pietro Mulier* or *de Mulieribus* stamped upon him by the facetious Italians. He survived to the year 1701. His best pictures are reckoned to be those which he painted in prison, when, indeed, he may be said to have been working for his life. *Pilkington's Dict.*—A.

MOLYNEUX, WILLIAM, an excellent Irish mathematician and astronomer in the seventeenth century, was the son of a gentleman of a good family and fortune, and born in Dublin, in the year 1656. As his constitution was naturally very tender, he was instructed in grammar learning by a private tutor, in his father's house, till he was nearly fifteen years of age, when he was entered of Trinity-college in his native city. Here he distinguished himself by the vigour of his abilities and by his exemplary manners; and having made a remarkable progress in academical learning, par-

icularly in the new philosophy, as it was then called, was admitted to the degree of B. A. From this university, after continuing in it four years, he was sent to London, and entered a student of the Middle Temple in 1675; where he spent three years, and obtained a sufficient acquaintance with the law for a gentleman not intending to follow it as his profession. The bent of his genius, however, and his inclination leading him most powerfully to mathematical and philosophical studies, he devoted the greatest part of his time to those pursuits, to which much attention had then been excited in this country, by the establishment and progress of the Royal Society. With these accomplishments Mr. Molyneux returned to his native country in 1678, where he soon afterwards married a daughter of Sir William Domville, the king's attorney-general. As he was now possessed of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy, as were most agreeable to his taste; and being particularly attached to the study of astronomy, in 1681 he began to make astronomical observations, and commenced a literary correspondence with Mr. Flamsteed, the king's astronomer, which was maintained for several years. Soon after this our author, prompted by zeal for the honour and interest of Ireland, projected the design of a philosophical society at Dublin, in imitation of the Royal Society at London; and by the countenance and encouragement of the celebrated Sir William Petty, who accepted of the office of president, a weekly meeting on that plan began to take place in 1683, and Mr. Molyneux was appointed the first secretary. By means of this society, our author's scientific reputation became more widely extended, and procured him the esteem of persons of the highest rank; and, among others, of the duke of Ormond, then lord-lieutenant of Ireland, to whose influence he was chiefly indebted for his appointment, in the same year, jointly with Sir William Robinson, to the offices of surveyor-general of the king's buildings and works, and chief engineer. In 1685, he was elected fellow of the Royal Society at London; and in the same year, for the purpose of improving himself in the art of engineering, procured an appointment from the Irish government to view the most considerable fortresses in Flanders. Accordingly, he travelled through that country and Holland, and also through some parts of Germany and France, embracing the oppor-

tunity which his letters of recommendation furnished him with, of being introduced to Cassini, and the other most eminent astronomers in the places through which he passed.

Soon after Mr. Molyneux had returned from abroad, he published at Dublin, in 1686, his "Sciothericum Telescopicum, or a new Contrivance of adapting a Telescope to an horizontal Dial, for observing the Moment of Time by Day or Night, &c.;" a new edition of which was printed at London in 1700, with some improvements, in quarto. In the year 1687, when Newton's "Principia" first appeared, he expressed the same astonishment with men of science in general, at such an effort of human genius, of which the several parts had been transmitted to him by Halley, as they successively came from the press; at the same time that he modestly intimated his doubt whether he should be able fully to become master of it. In answer to a letter of Mr. Flamsteed, desiring our author's opinion of it, an instance is given of its applicability to the confirmation of important religious truth, which is honourable to the judgment and piety of Mr. Molyneux. "One observation in the book," says he, "though not first started there, is truly to be wondered at, and that is, the *sesquialtera* ratio between the periods and distances of the planets, and that not only among the primary erratics, but even among the lesser sets of dancers.—'Tis, in my opinion, an amazing thought to consider, how universally this great law runs through the whole frame of nature, and agrees to bodies at such vast distances, and that seem to have no tie or respect to each other. 'Tis to me, beyond exception, the strongest argument that can be drawn from the frame of the universe, for the proof of a God, to see one law so fixed and inviolable among those vast and distant *Chori*, who certainly could not therefore be put into this posture and motion by chance, but by an omnipotent intelligent Being." In the year 1688, owing to the confusion of the times, the Philosophical Society of Dublin was broken up and dispersed; after our author had distinguished himself, from the first meeting, by the communication of several papers upon curious subjects, some of which were sent to the Royal Society at London, and afterwards printed in the "Philosophical Transactions." During the following year, in common with numbers of other Protestants, he withdrew from the disturbances in Ireland, occasioned by the popish administration under lord Tyrconnel; and, after a short

stay in London, settled with his family at Chester. Here he employed himself in arranging and correcting the materials which he had some time before prepared for his "Dioptrics," in which he received much assistance from Mr. Flamsteed; and in 1690 he went to London, to commit it to the press, where the sheets were revised by Halley, who, at our author's request, gave leave for printing in the appendix, his celebrated theorem for finding the foci of optic glasses. It was published in 1692, under the title of "Dioptrica Nova: a Treatise of Dioptries, in two Parts; wherein the various Effects and Appearances of Spherical Glasses, both convex and concave, single and combined, in Telescopes and Microscopes, together with their Usefulness in many Concerns of human Life, are explained," quarto. He gave it the title of "Dioptrica Nova," both because it was almost entirely new, very little being taken from other writers, and because it was the first book that had appeared in English upon the subject. It contains several of the most generally useful propositions for practice, demonstrated in a clear and easy manner, on which account it was for many years much used by the artificers; and the second part is very entertaining, especially in the history which it gives of the several optical instruments, and of the discoveries made by them. In the preface, addressed to the Royal Society, when mentioning the improvements which had been made in philosophy, by building it upon experiment, he notices the advances that had been lately made in logic, by the incomparable John Locke, who, in his "Essay on the Human Understanding," he observes, had rectified more received mistakes, and delivered more profound truths established upon experience and observation, for the direction of man's mind in the prosecution of knowledge, than are to be met with in all the volumes of the ancients. This compliment proved introductory to an acquaintance between our philosophers, that soon grew into an intimate friendship, and a mutual correspondence was carried on by them as long as Mr. Molyneux lived, to whom many improvements in the second edition of Mr. Locke's work are to be attributed. Before Mr. Molyneux left Chester he had the affliction to lose his wife, who died soon after she had brought him a son, of whom some mention is made at the end of this article. As soon as tranquillity was restored in Ireland, Mr. Molyneux returned to that country; and was chosen one of the representatives for the city of Dublin, in the new parliament convened in 1692. In the next parliament, in 1695, he was chosen representative of the university, and held that honourable seat during the remainder of his life, being also complimented by that learned body with the degree of doctor of laws. Mr. Molyneux was likewise nominated by the lord lieutenant one of the commissioners of forfeited estates, with a yearly salary of five hundred pounds; but he declined that office, considering it to be an invidious employment, and thinking that in the particular statute of forfeitures under which it was established, the rights and usages of the Irish parliament had not been sufficiently consulted. As he had the warmest affection for the honour and interest of his country, he shewed his patriotism by the zeal which he displayed in his senatorial capacity in promoting the linen manufactory, which was much encouraged by queen Mary; and also by the singular ardour with which he espoused the cause of the Irish woollen manufactory, when he conceived it to be oppressed by the English government. In the affair last mentioned, he boldly stood forwards as the advocate of the independence of his country, by publishing a piece entitled, "The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England," 1698; which contains the substance of all that can be said on this very interesting subject, written with great clearness and strength of reasoning. Being sensible, however, that he had undertaken the discussion of a very delicate point, he treated it with such caution and respect, that he believed his treatise could not justly give any offence. So satisfied was he of this, that he not only published it with his name, but, by the advice of some of his friends, even ventured to dedicate it to the king. And yet, notwithstanding all this care on his part, a complaint was preferred against his book to the House of Commons, who thought proper to address his Majesty on the occasion, asserting the dependency and subordination of Ireland to the kingdom of England. Mr. Molyneux had communicated some of his thoughts on this subject to Mr. Locke, before his work was quite ready for the press, and had requested his sentiments upon the fundamental principle on which his argument was grounded; but that excellent friend, intimating that the business was of too extensive a nature for the subject of a letter, proposed to talk it over with him in England, and urged, besides,

many other motives to induce Mr. Molyneux to pay him a visit. Such an invitation, from a man whom he held in the highest veneration, and whom he had never seen, was very acceptable to our author; and he determined to cross the water once more, notwithstanding the infirm state of his health. Accordingly, he arrived in England in the summer of 1698, when he had the inexpressible pleasure of spending five weeks with his friend; which he reckoned the happiest time of his whole life. Mr. Locke was equally gratified with this interview; and when the two friends parted, they consoled themselves with the hope of meeting again during the next spring, when Mr. Molyneux proposed to repeat his visit. These mutual expectations, however, were unhappily frustrated by the death of our author, who, soon after his return to Ireland, was attacked with a severe fit of the stone, his constitutional complaint, and a blood vessel bursting in the paroxysms of that cruel disease, he expired on the eleventh of October, 1698, in the forty-third year of his age. In person, he is said to have resembled his friend Mr. Locke. Besides the articles already mentioned, he was the author of a great number of pieces in the "Philosophical Transactions," which may be seen in volumes xiv.—xxix. and several papers commonly in each volume. Many of his "Letters" are preserved in the collection of "Familiar Letters between Mr. Locke and several of his Friends."—M.

MOLYNEUX, SAMUEL, the only descendant of the preceding, was born at Chester, in the year 1689. His education commenced under the superintendence of his father, who adopted the plan laid down by Mr. Locke on that subject; and as he proposed to adhere to it with the greatest exactness, he occasionally communicated an account of his son's progress to the illustrious author, who, in return, favoured him with his advice in several particulars. Having the unspeakable satisfaction of observing that his care was well bestowed, he continued it without intermission till his death; when the young gentleman was left to the protection of his uncle, Dr. Thomas Molyneux, an eminent physician at Dublin, and a friend and correspondent of Mr. Locke, who executed the trust reposed in him, with all possible regard to his brother's memory, and the benefit of his child. In consequence of these uncommon advantages, Mr. Samuel Molyneux became one of the most polished and accomplished gentlemen of his age; and

being appointed secretary to the prince of Wales, afterwards king George II., he took up his residence at Kew, near Richmond in Surrey. He was possessed of an affluent fortune: and astronomy and optics being his favourite studies, he projected many schemes for the advancement of these sciences. In particular, he applied himself to find out a convenient method of forming *specula* for sir Isaac Newton's reflecting telescope; in which his principal design was to reduce the method of making these instruments to some degree of certainty and ease, in order that the difficulty in constructing them, and the danger of miscarrying, might no longer discourage any workman from attempting to make them for public sale. With the assistance of Mr. Bradley, the Savilian professor of astronomy at Oxford, he succeeded so well, that, the whole process being communicated to a skilful optician and a mathematical instrument-maker in London, the construction of these telescopes was afterwards executed with great readiness and exactness; and Mr. Molyneux presented one of his own making to his majesty John V. king of Portugal. His zeal for the improvement of his favourite sciences, by perfecting the method of making telescopes, induced our ingenious astronomer not only to collect and consider what had been written and practised by others, but also to procure a complete apparatus, for the purpose of making new experiments. But in the midst of these studies and designs, he was appointed one of the lords commissioners of the admiralty; by which means he became so engaged in public affairs, that he had not leisure to pursue those enquiries any further. Thus circumstanced, he gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge; whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. By the death of Mr. Molyneux, which happened soon afterwards, the professor was precluded from the benefit of this invitation: he, however, supplied what was unfinished by our ingenious author, from Huygens and others, and published the whole in his "Complete Treatise on Optics." *Biog. Brit. Brit. Biog. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

MOLZA, FRANCESCO MARIA, a distinguished character among the Italian literati of the sixteenth century, was born in 1489, at Modena, of parents descended from the noblest families of that city. From early youth he was conspicuous for the readiness and avidity with

which he imbibed classical literature, and to a knowledge of the Greek and Roman languages, he added that of the Hebrew. His father sent him, about the age of sixteen, to Rome, where he continued to pursue his studies with advantage, but was unfortunately led by his natural propensities into a course of licentious pleasure, which influenced the fortune of his whole after-life. For the purpose of reclaiming him, he was married in 1512, to a Modenese young lady of noble descent, with whom he lived till she had borne him four children. In 1516 he returned to Rome, in which capital he afterwards spent all his days, with the exception of the time passed in journeys, and a residence at Bologna from 1520 to 1525. Study and pleasure were his sole occupations; of the latter, his connexions with the fair-sex form a copious and scandalous chapter. Several objects of his transitory attachments are mentioned; among the rest, Furnia, a Roman courtesan, of whom he was so much enamoured, that, it is said, he assumed the surname of *Furnius* on her account. But as his mother's family-name was *de' Forni*, it seems more probable that he thence derived his additional appellation. Besides the injury done to his reputation by these amours, he was once brought into danger of his life from the wound of an assassin, and he finally contracted the shameful disease that brought him to an untimely end. From 1529 to 1535, Molza was at Rome in the court of cardinal Ippolito de' Medici; after whose death, and the elevation of Paul to the popedom, he removed to that of cardinal Alexander Farnese. But although he was treated with great liberality by both these patrons, his negligence and expensive pleasures often reduced him to great indigence, and produced many complaints from him of his unhappy condition. The laxity of morals at that time in Rome rendered his licentiousness no obstacle to an intimacy with many of the most illustrious men of letters, such as Bembo, Sadoleto, Colocci, Caro, &c.; and he was regarded as one of the principal ornaments of the literary academies then flourishing in that capital. His compositions were chiefly poems, both in Latin and Italian, and on topics as well moral and serious, as sportive and amorous, in all of which he equally excelled. His Latin elegies are among the happiest imitations of Tibullus; that written on the prospect of his approaching death is particularly pathetic and elegant. He was also a powerful orator, and distinguished himself by a very forcible Latin

invective against Lorenzino de' Medici, on his mutilation of some antique statues in Rome. His epistles in both languages are graceful and elegant; and he wrote in Italian some pleasing novels. Many attributed to him the translation of the second book of the *Eneid* in blank verse, that passed under the name of Ippolito de' Medici. Molza died, under severe sufferings, at Modena, in 1544, and, as his biographer affirms, with truly christian sentiments. Yet that he felt no great contrition for his past life may be inferred from his elegy above mentioned, in which, anticipating the topics of some future eulogist, he says,

*Tum faciles memoret mores, & puriter acta
Percurrit vitæ tempora quæque meæ.*

From two singular lines that follow, it appears that he consoled himself with having contributed nothing to the propagation of Lutheranism; an easy merit in one who was probably indifferent to all religion!

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which he imbibed classical literature, and to a knowledge of the Greek and Roman languages, he added that of the Hebrew. His father sent him, about the age of sixteen, to Rome, where he continued to pursue his studies with advantage, but was unfortunately led by his natural propensities into a course of licentious pleasure, which influenced the fortune of his whole after-life. For the purpose of reclaiming him, he was married in 1512, to a Modenese young lady of noble descent, with whom he lived till she had borne him four children. In 1516 he returned to Rome, in which capital he afterwards spent all his days, with the exception of the time passed in journeys, and a residence at Bologna from 1520 to 1525. Study and pleasure were his sole occupations; of the latter, his connexions with the fair-sex form a copious and scandalous chapter. Several objects of his transitory attachments are mentioned; among the rest, Furnia, a Roman courtesan, of whom he was so much enamoured, that, it is said, he assumed the surname of *Furnius* on her account. But as his mother's family-name was *de' Forni*, it seems more probable that he thence derived his additional appellation. Besides the injury done to his reputation by these amours, he was once brought into danger of his life from the wound of an assassin, and he finally contracted the shameful disease that brought him to an untimely end. From 1529 to 1535, Molza was at Rome in the court of cardinal Ippolito de' Medici; after whose death, and the elevation of Paul to the popedom, he removed to that of cardinal Alexander Farnese. But although he was treated with great liberality by both these patrons, his negligence and expensive pleasures often reduced him to great indigence, and produced many complaints from him of his unhappy condition. The laxity of morals at that time in Rome rendered his licentiousness no obstacle to an intimacy with many of the most illustrious men of letters, such as Bembo, Sadoletto, Colocci, Caro, &c.; and he was regarded as one of the principal ornaments of the literary academies then flourishing in that capital. His compositions were chiefly poems, both in Latin and Italian, and on topics as well moral and serious, as sportive and amorous, in all of which he equally excelled. His Latin elegies are among the happiest imitations of Tibullus; that written on the prospect of his approaching death is particularly pathetic and elegant. He was also a powerful orator, and distinguished himself by a very forcible Latin

invective against Lorenzino de' Medici, on his mutilation of some antique statues in Rome. His epistles in both languages are graceful and elegant; and he wrote in Italian some pleasing novels. Many attributed to him the translation of the second book of the *Eneid* in blank verse, that passed under the name of Ippolito de' Medici. Molza died, under severe sufferings, at Modena, in 1544, and, as his biographer affirms, with truly christian sentiments. Yet that he felt no great contrition for his past life may be inferred from his elegy above mentioned, in which, anticipating the topics of some future eulogist, he says,

*Tum faciles memoret mores, & puriter acta
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tate non Mathematicum," to which he had dedicated much of his time and labour. *Bayle. Moreri.*—M.

MONARDES, NICHOLAS, a physician of the sixteenth century, was born at Seville. He studied at the university of Alcalá de Henaréz, and then settled in his native city. He made himself known by various writings, the first of which was a treatise on a topic then the subject of much controversy, "*De secunda vena in Pleuritide inter Græcos & Arabes concordia.*" *Hispal.* 1539. He became, however, more celebrated by his work on the medicines imported from the New world, entitled "*Dos libras de las cosas que se traen de las Indias Occidentales, que sirven al uso de medicina.*" *Sevilla,* 1565: a third book was added in a new edition in 1580. It was translated into various languages; and Charles l'Ecluse, or Clusius, in his Latin version, first printed at Antwerp in 1574, enriched it with figures and annotations. Monardes was never himself in America, but he received information and specimens from persons who had resided there, from which he drew up his accounts. He was credulous and superstitious, and unskilled in botanical science; yet his work was of use in exciting attention to many valuable drugs, before little known. Among his other tracts is one on the use of steel; and Dr. Freind supposes him to be the first writer after Rhazes who recommends this medicine as a deobstruent. Monardes died at Seville in 1578. The botanical genus *Monarda*, in the Linnean class *Diandria*, perpetuates his name. *Halleri Bibl. Med. & Botan. Eloy Dict.*—A.

MONBODDO, LORD, so called according to the courtesy of the Scotch bar, and more generally known by that title than by his name of JAMES BURNET. This learned and fanciful writer was a descendant from an ancient family in the shire of Kincardine, and born about the year 1714. He was educated at one of the Scotch universities, at a time when an undistinguishing enthusiasm for all that bore the name of the classical literature of Greece and Rome, was much more predominant than it has been of late years in Scotland; and there was scarcely an individual who felt its influence so powerfully as James Burnet. Having decided on embracing the profession of the law, he passed successfully through the ordinary course of preliminary juridical studies, and was, in the year 1737, admitted a member of the faculty of advocates at Edinburgh.

His application, from early youth, to his literary and juridical studies was severely diligent; and he acquired no little reputation for legal knowledge, as well as for his acquaintance with the Grecian language and literature. In the year 1767, he obtained a judge's seat, on the bench of the Scotch Court of Session; and it is not unworthy of being mentioned, that he and his two predecessors, lord Milton and sir John Lauder, held that seat during a hundred and ten years. The duties of this high office he discharged with an assiduity, a patience, a clear intelligence, and an uprightness, which reflect the greatest honour on his character; and it is recorded, that no sentence passed by him was ever reversed when brought before the House of Peers. In the course of his literary studies, he was led to attempt the composition of a work, which might raise his name to distinction among men of letters. This work he intended should afford, to the confusion and astonishment of the moderns, a complete vindication of the superior wisdom and eloquence of his admired ancients. The first volume of his "*Origin and Progress of Language,*" was, in consequence of this design, given to the public in 1773, in octavo; which was followed, at different periods, by five other volumes of the same work. The plan of the author in these volumes, with the philosophical history of language, necessarily involved in it that of civilization and knowledge; and what the author wrote on these subjects was perused by critics, with sentiments of mingled respect, derision, and indignation. Those of them who were partial to modern literature, on account of their ignorance of that of antiquity, or who, though not unacquainted with the more popular of the ancient authors, were, however, strangers to the deeper mysteries of Greek erudition, condemned lord Monboddos work with bitter and contemptuous censure. The Scotch literati, almost to a man, declared it to be unworthy of perusal with any other view, than to be amused by its ridiculous absurdity. In England, however, its reception was somewhat less unpropitious to the author's hopes. There critics were found, who, while they laughed at many of his strange notions and hypotheses, were willing to allow that in some parts of it he has rendered good service to the interests of learning. In the late Mr. Harris of Malmesbury, in particular, he found an admirer and literary friend, who was himself deeply conversant in Grecian learning and

philosophy, and was exceedingly delighted to meet with a person who had cultivated those studies with equal ardour, and worshipped the excellence of the ancient Greeks, as far above all other excellence. While our author was proceeding with the publication of this work, he commenced the composition of a larger undertaking, designed more fully to unfold and to vindicate the principles of the Grecian philosophy, than could conveniently be done in the former treatise. Of this work, entitled, "Ancient Metaphysics," he published the first volume in 1779, in quarto; which was followed successively by five other volumes, the last of which appeared after his death. In this work, which is a strange compound of learning, penetration, and genius, with the most absurd whims and conceits, he vainly attempts to revive the Aristotelian philosophy. So far as he gives in it an explanation of the sentiments of the ancient philosophers, he is deserving of attention; but much further than this our commendation of him cannot be extended. He displays in it a degree of bigotry in favour of the ancients, which is absurd in the extreme, together with a contempt of the moderns, which is highly ridiculous; and the arrogant manner in which he treats sir Isaac Newton, and other great names of later times, can only expose him to derision or pity. His own reasonings and hypotheses are wild, fanciful, and visionary; and his credulity is frequently disgusting. He strenuously maintains in it, that the Ourang Outang is a class of the human species, whose want of speech is merely accidental; and he also endeavours to establish the reality of the existence of mermaids, and other fabulous animals. We run no hazard in pronouncing, that the work will not be much read at present, and as little regarded by posterity.

Lord Monboddo's private life was spent in the practise of all the social virtues, and in the enjoyment of much domestic felicity. He married a very amiable woman, by whom he had a son and two daughters. Although rigidly temperate in his habits of life, he, however, delighted much in the convivial society of his friends; and among these he could number all the most eminent characters in Scotland for virtue, literature, or genuine elegance of conversation and manners. He had the affliction to lose his son, a very promising boy, in whose education he took great delight, by a premature death; and he was in like manner bereaved of his excellent lady, the object of his dearest

tenderness: but, when it was too late for sorrow or anxiety to avail, he sustained these heavy strokes with a degree of fortitude, suited to do honour either to philosophy or to religion. He was offered, in addition to his place of judge in the supreme civil court in Scotland, a seat in the court of justiciary, the supreme criminal court. But, though the emolument of this office would have produced a convenient increase of his income, he refused to accept it, lest its business should too much detach him from his favourite studies. His patrimonial estate did not afford a revenue of more than three hundred pounds a year: yet he would not raise his rents, nor ever dismiss an old tenant, for the sake of any augmentation of emolument offered by a richer stranger. Indeed, he shewed no particular solicitude to accomplish any improvement upon his lands, excepting that of having the number of persons who should reside upon them, and be sustained by their produce, if possible, superior to the population of any equal portion of the lands of his neighbours. The vacations of the Court of Session afforded him leisure to retire every year, in spring and autumn, to the country; and he was accustomed then to dress in a style of simplicity, as if he had been only a plain farmer, and to live among his people upon his estate, with all the kind familiarity and attention of a father among his children. It was there that he had the pleasure of receiving Dr. Samuel Johnson, with his friend James Boswell, at the time when those gentlemen were upon their well-known journey through the Highlands of Scotland. No two persons could differ more from each other in their literary taste, or in their ideas of the value of learning and science, than our northern and southern philosophers. James Boswell, therefore, in carrying Johnson to visit Monboddo, probably thought of *pitting* them one against the other, like two game-cocks, and of enjoying the sport from the colloquial contest which he expected to ensue between them. But Monboddo was too hospitable to enter into keen contention with a stranger in his own house. There was much talk between them, but no angry controversy, no exasperation of that dislike for each other's well-known peculiarities with which they had met. Johnson, it is true, still continued to think Monboddo, what he called a *prig* in literature.

Lord Monboddo frequently visited London during his vacations; to which city he was allured by the great number of men of profound

erudition, whose conversation he had the opportunity of enjoying there. For some time he made a journey to the capital once a year. On these occasions he never was conveyed thither in a carriage, a vehicle that was not in common use among the ancients, and considered by him as an engine of effeminacy and sloth, which it was disgraceful for a man to make use of in travelling. To be dragged at the tail of a horse, instead of mounting upon his back, seemed, in his eyes, to be a truly ludicrous degradation of the genuine dignity of human nature. In all his journeys, therefore, between Edinburgh and London, he was accustomed to ride on horseback, attended by a single servant. This practice he continued, without finding it too fatiguing for him, till he was upwards of eighty years of age. On his return from a last visit, which he made on purpose to take leave, before his death, of all his old friends in London, in consequence of becoming exceedingly ill upon the road he was unable to proceed; and, had he not been overtaken by a Scotch friend, who prevailed on him to travel the remainder of the way in a carriage, he might perhaps have perished by the way side, or breathed his last in some dirty inn. In London his visits were very acceptable to all his friends, whether of the literary or fashionable world. He delighted to shew himself at court; and the king is said to have taken a pleasure in conversing with the old man, with a distinguishing notice that could not but be very flattering to him. He used to mingle, with great satisfaction, with the learned and ingenious at the house of the celebrated Mrs. Montague. However, after the death of his friend Mr. Harris, he found a very sensible diminution of the pleasure which he had used to enjoy in the society of London. Lord Monboddo possessed a good natural constitution, which was strengthened by exercise, temperance, and a firm and even tenor of mind. In the country he always used much the exercises of walking in the open air, and of riding. To the cold bath he had recourse in all seasons of the year, amidst every severity of the weather, under every inconvenience of indisposition or business, with a perseverance that was invincible. In winter or summer, he was accustomed to leave his bed at a very early hour, and betake himself to study, or wholesome exercise. It is said, that he even found the use of what he called the *air-bath*, or the practice of occasionally walking about, for some minutes, naked, in a room filled with fresh

and cool air, to be highly salutary. Lord Monboddo's eldest daughter was married to a gentleman who held a respectable office in the Court of Session. His second daughter, a most amiable and beautiful young lady, died of a consumption about the year 1773, leaving her father bereft of the tenderest tie which bound him to society and to life. Neither his philosophy, nor the necessary torpor of the feelings of extreme old age, could hinder him from being very deeply afflicted by so grievous a loss. From that time he began to droop exceedingly in his health and spirits to the period of his death, which took place in June 1799, when he was in the 85th year of his age. *Annual Register for 1799. New Annual Register for 1782. Monthly Magaz. for August, 1799. Gent. Magaz. for June and December, 1799.—M.*

MONCONYS, BALTHASAR DE, a writer of travels, was son of the lieutenant-criminel of Lyons, and received the first part of his education in the Jesuit's college. The plague which, in 1628, desolated many countries in Europe, obliged him to quit his native place, and he went to Spain, where he completed his studies at the university of Salamanca. He particularly attached himself to mathematics, judicial astrology, and chemistry; and visiting Portugal, he gained reputation by his facility in forming horoscopes. Thence he passed into the East, with the purpose of increasing his knowledge in the occult sciences, and tracing the remains of the philosophy of Hermes Trismegistus and Zoroaster. Having met with little success in this respect, he returned to France, and devoted himself chiefly to mathematical and physical pursuits, which engaged him in correspondence with most of the learned men of his time. He died at Lyons in 1665. After his death, his "Travels" in three volumes, quarto, and four volumes, 12mo. were published by his son and the Jesuit Berthet. They are reckoned to contain many rare and curious observations. *Moreri. Nouv. Dict. Hist.—A.*

MONCRIF, FRANCIS-AUGUSTIN PARADIS DE, a French poet and polite writer, was born of a family in middle life at Paris in 1687. He was designed for some profession suited to his rank; but an early proficiency in the art of fencing, with his polite and agreeable manners, threw him among the youth of superior condition; and a propensity for poetry still further diverted him from ordinary employments. He therefore devoted himself to the literary profession, and to the hope of obtaining

patronage from the great; and one of his first compositions was an "Ode on the Death of Louis le-Grand," the principal object of which was to conciliate the favour of the regent. The loftier flights of the lyric muse were not, however, those in which his genius most delighted; and he is chiefly distinguished as an ingenious and agreeable writer, excelling in little theatrical pieces, complimentary verses, madrigals, and especially in ballads, or what the French call *romances*, of which he has composed some of the most touching simplicity. He read with grace, and acted agreeably in the dramatic interludes then in vogue; and thus, without any mean or unworthy arts, rendered himself acceptable to the most cultivated societies, at the same time, by his discretion and good-humour, avoiding all that might give offence. He obtained the posts of private secretary to the count of Clermont, and reader to the queen; was received into the French Academy, and associated to those of Nanci and Berlin; and was admitted to the privilege of the *entrées*, at court, by Louis XV. who refused that favour to Voltaire. Thus he verified a maxim of his own, that "One of the fruits naturally to be expected from intellectual talents, is that of being able to pass life agreeably." He was liberal to his poor relations, zealous in the service of his friends, and grateful for past favours; an instance of which last quality he gave in his request to be allowed to follow into his retreat the count d'Argenson, exiled in 1757. Thus Moncrif lived, enjoying perfect health till a short time before his death, which took place in 1770 at the age of 83. His principal works are "Essai sur la nécessité et sur les moyens de plaire," an elegant and instructive work on the art of becoming agreeable in society: "Les Ames rivales," an ingenious romance founded on the fiction of the metempsychosis; "Les Abderites," a comedy; "Poesies diverses," chiefly of the light and delicate kind; some dissertations, and several little dramatic pieces of the opera kind. His "Histoire des Chats," a sportive trifle, was criticised at the time with undue severity, and is now forgotten. His works were published collectively in 1761, in four volumes, 12mo. *Necrologé des Hommes celebres. Nouv. Dict. Hist.*—A.

MONDINO, (MUNDINUS), a famous physician in the dark ages, and a restorer of anatomy, was of the family de' Luzzi of Bologna, in which city he was professor of medicine at the university in 1316. He was

in great fame throughout Italy for his medical skill, and died in 1325 or 1326. He appears to have been the first in that country who dissected human bodies, which advantage has given him a place among the discoverers in anatomy, though his attachment to the ancients caused him to retain many of their errors. He was the author of a work entitled, "Anatomia omnium Humani Corporis interiorum membrorum," first printed at Pavia in 1478, and many times re-printed in various places and with different commentaries. It is a methodical performance, and particularly copious on the viscera, in the description of which there are several new observations drawn from his own inspection, but marked with the rudeness and inaccuracy of those times. Such was the authority this work acquired, that in several of the medical schools of Italy it was a law that the professors should use no other anatomical work as their text, which law was in force at Padua two hundred years after the author's death. *Tiraboschi. Halleri Bibl. Anatom.*—A.

MONGAULT, NICHOLAS-HUBERT DE, a man of letters, born at Paris in 1674, was the natural son of Colbert-Pouanges. He entered into the congregation of the fathers of the Oratory, and was sent to study philosophy at Mans. The system then taught in the schools was that of Aristotle, to which the professor whom Mongault attended was greatly attached; but as the student had too much sense to acquiesce in what he could not comprehend, he adopted for himself that of Descartes, and openly maintained it in the schools. The delicacy of his health obliging him to quit this institution, he retired, in 1699, to the college of Burgundy at Paris, where he finished a translation of Herodian, published in 1700. In the following year he published the first volume of his translation of the Letters of Cicero to Atticus; and in the same year, Colbert, archbishop of Toulouse, who had already procured him a priory, invited him to Toulouse, and gave him apartments in his palace. Not long after, the superintendant Foucault, who wished for the conversation and services of a man of learning, with talents also fitted for society, prevailed upon Mongault to reside with him, and obtained him admission into the Academy of Inscriptions and Belles-lettres. In 1710 the duke of Orleans confided to Mongault the education of his son the duke of Chartres. Of this appointment, Duclos thus speaks in his Memoirs of the Regency. "The

abbé Mongault, a man of parts and erudition, a theologian who thought freely on subjects of religion, was the preceptor of the regent's son. Whether he thought his pupil incapable of an enlightened system of morality, or was of opinion that princes could not be subjected to too powerful restraints, he endeavoured to impress his charge with those religious principles which excite the greatest degree of terror." The result was, that after his father's death, the young prince plunged into the austerities of monkish devotion, in which he persisted to his death. The abbé's services, however, were so acceptable to the Orleans family, that several church benefices and civil places were conferred upon him. It is said that he was ambitious of a higher elevation, and that he regarded with envy the extraordinary fortune of cardinal Dubois. He passed some years of his life under the dominion of a melancholy which made him view every thing on the dark side. In other respects his conversation was agreeable and instructive; and though he had lived so much among the great, he had not learned to flatter. His translation of the "Letters of Cicero to Atticus" in six volumes, was published in 1714, and again in 1738. It is faithful and elegant, and being enriched with a number of learned notes, it did equal honour to his taste and his erudition. The French academy admitted him as a member in 1718. He died in 1746, at the age of 72. Besides his two translations he published two dissertations in the Memoirs of the Academy of Inscriptions. *Moreri. Nouv. Dict. Hist.—A.*

MONK, GEORGE, duke of Albermarle, an eminent character in English history, was the son of sir Thomas Monk of Potheridge in Devonshire, a gentleman of good family, but of reduced fortune. He was born in 1608, and received his education chiefly from the care of his maternal grandfather sir George Smith, with whom he resided. The spirited action of caning an under-sheriff who, contrary to his promise, had arrested his father at a public meeting of the county, obliged him, in order to avoid its consequences, to enter, at the age of 17, as a volunteer under his kinsman sir Richard Greenville, then preparing to embark at Plymouth on an expedition against the Spaniards. After his return, he served in the next year as ensign in the expedition to the isles of Rhé and Oleron. The ill success of these two mismanaged enterprises did not disgust him with a military life; and in 1629 he

went to serve in the Low-countries, first under lord Oxford, and then under lord Goring, the latter of whom advanced him to the rank of captain. During a service of ten years he was present at various sieges and battles, and laid in a stock of professional knowledge, which qualified him for a higher command. He returned to England just at the time that the discontents of the Scotch with the measures of Charles I. broke out into a civil war; and he obtained the post of lieutenant-colonel in the regiment of lord Newport, when the king marched an army to the frontiers of Scotland. In this expedition no laurels were to be gained; and Monk gladly engaged in the more active service of quelling the Irish rebellion, in the capacity of colonel of lord Leicester's own regiment. When the marquis of Ormond, in 1643, had signed a truce with the Irish rebels in order that the army might be employed in the king's service against the parliament in England, Monk returned with his regiment; but it appears that he had fallen under some suspicion of being inclined to the cause of the parliament, since orders were given to arrest him on his arrival, and his regiment was taken from him. He was, however, suffered to go to Oxford on his parole, where he so well justified himself to the king, that he was raised to the rank of major-general in the Irish brigade, then employed under lord Byron in the siege of Nantwich. He joined the troops only in time to be made prisoner, with the whole brigade, on a surprise by Fairfax; and being sent to the Tower of London, he was kept there in close confinement till November, 1646. During this state of inaction he composed "Observations on Military and Political Affairs," which he sent in MS. to lord Lisle, by whose direction they were published after his death. Through the interest of the above lord Lisle, eldest son of the earl of Leicester, who was made deputy of Ireland by the parliament, Monk was liberated on condition of taking the covenant, and accompanied the deputy to that kingdom, where the marquis of Ormond was in arms for the king, and Owen Roe O'Neal maintained the rebellion of the natives. Monk was at length appointed commander in chief for the parliament in the north of Ireland, where he obliged O'Neal to raise the siege of Londonderry, and obtained various advantages over him. The superiority of the royalists, however, and the unwillingness of the Scotch troops to act with those of the parliament, so embarrassed him, that he found it

necessary to make a treaty with O'Neal, and to put Dundalk into the hands of lord Inchiquin, commander for the king; after which he returned to England. The parliament was highly displeased with this termination, and in August, 1649, passed a vote of disapprobation of the treaty with O'Neal, at the same time softening the censure with regard to Monk himself, and declaring that he should not be questioned for his conduct. He took the vote, however, as a high affront, and is thought never to have forgiven it.

An interval of relaxation ensued, during which Monk's elder brother dying, the family estate devolved upon him, and he took care to retrieve it from the ruinous condition in which it had been left. He then accepted a command in Scotland under Cromwell, who formed a regiment for him, and made him lieutenant-general of artillery. He performed important services on various occasions, particularly at the battle of Dunbar; and when Cromwell left Scotland in pursuit of Charles II. who had entered England, Monk was left to command in that country with 7000 men. In this station he acted with great vigour and success. He besieged and took Stirling-castle, whence he sent all the records of the kingdom to London. He stormed Dundee; and imitating the severity of Cromwell in Ireland, put the governor and all the men in arms to the sword. This example deterred other places from resistance, and he became master of the whole country, with the exception of some of the inaccessible parts in the Highlands. An illness obliged him to go to Bath in 1652, whence, after his recovery, he returned to Scotland as one of the commissioners for its union with the English commonwealth.

The Dutch war in the mean time broke out, and in 1653 Monk was transferred to the sea service, which at that period was not considered as a distinct branch requiring an education for the purpose. He was joined in command with Dean, under the orders of Blake. In the month of May, the two admirals, with a numerous fleet, fell in with the famous Dutch admiral Tromp on the Flemish coast, and began a furious engagement. Dean was killed at the first broadside, and Monk continued the battle on that and the following day, when he was joined by Blake with a squadron of fresh ships. This reinforcement decided the contest, and the English were victorious. Soon after, however, Tromp had fitted out another fleet, with which, on July 29, he engaged the English

fleet under the command of Monk. The Dutch admiral was killed in the action, and an undoubted victory accrued to the English, testified by the capture and destruction of about thirty of the enemy's ships. At an entertainment subsequent to the thanksgiving for this victory, Cromwell, now protector, with his own hand placed a gold chain round Monk's neck. The peace with Holland was followed by new disturbances in Scotland, where several persons of rank had declared for Charles II.; and Monk, in the spring of 1654, was sent thither as commander in chief. He proclaimed the protector in Edinburgh, and by prudent and vigorous measures soon put an end to the war in the Highlands. He then fixed his abode at the countess of Buccleugh's seat at Dalkeith, where he resided during five years; amusing himself by rural occupations, and conducting the absolute government with which he was entrusted, so as to conciliate the personal good will of the nation, however disaffected in their hearts to the rule to which they were forced to submit. His prior attachment to the royal cause excited some distrust of him on the part of Cromwell, as well as some hopes from him in the royalists; but with his characteristic discretion, he took care to give no ground of suspicion by his actions. He communicated to the protector all the machinations of the cavaliers that came to his knowledge, and even sent him a letter which he had privately received from the king; and he promoted addresses to Cromwell from the army in Scotland, which were very favourably received. Suspicions of him, however, seem to have dwelt on Cromwell's mind to the last; for in a letter to him, written not long before his death, there is this postscript, which, under a jocular appearance, had, doubtless, a serious meaning: "There be that tell me there is a certain cunning fellow in Scotland, called George Monk, who is said to lie in wait there to introduce Charles Stuart: I pray you use your diligence to apprehend him and send him up to me."

On the death of Oliver and the succession of Richard to the protectorate, general Monk quietly acquiesced in the change, and seemed only desirous of securing his own command. When that feeble sovereign was deposed by the parliament, Monk acknowledged their authority; and he protested against the violence of the army which afterwards expelled them. What were the secret designs which at this time he harboured in his breast can only be

conjectured. Those panegyrists who support the idea of his continued loyalty of principle even while serving the opposite cause, do not doubt that the restoration of Charles II. was meditated by him from the time of Cromwell's death; and the republican Ludlow accuses him of an early correspondence with the royal party. But whatever were his private views, the closest politician could not keep them better concealed. His relation, sir John Greenville, sent Mr. Nicholas Monk, a clergyman, the general's brother, to him in Scotland, with a letter from the king, soliciting his support; but though he received his brother with kindness, he sent him back without any confidential communication on the subject. Lambert, his principal rival, was at this time possessed of the chief influence over the army in England. By direction of the committee of safety, which now assumed the reins of government, he marched northwards with the view of overawing Monk. The latter, to gain time, dispatched commissioners to London to treat of an accommodation; and in the mean while the parliament resumed its authority, and the army leaders were deserted by their troops. Lambert (see his article) was arrested, and committed to prison; and nothing remained to oppose Monk's advance into England, which he commenced on January, 1660. As he proceeded, he received addresses on all sides, requesting him to be instrumental in settling a legal and equitable government. On his approach to London he sent a message to the parliament, desiring them to remove from the capital those regiments which had been concerned in the late violences. This, though not without some resistance on the part of the soldiers, was effected, and Monk peaceably took up his quarters in Westminster. He still affected a perfect obedience to the sitting parliament, and even executed their commands of entering London in military array, seizing several obnoxious persons, and demolishing the gates and portcullises. Immediately after, however, he complained of the odious service which had been forced upon him, and in peremptory terms required the house to issue writs for the assembling of a new and free parliament. This was considered as the death-warrant of the long or rump parliament, and the general rejoicings that were made upon the event sufficiently proved the odium which that assembly had incurred with the nation. Every thing now manifestly tended to the restoration of monarchy; and yet Monk, though his mea-

sures coincided with this purpose, still maintained the appearance of attachment to republican principles, and allowed of no channel of communication between himself and the king. At length he unbosomed himself to one Morrice, a relation and intimate friend; and through his means sir John Greenville was admitted to a conference with the general, and entrusted with a verbal message to the king, consisting of assurances of fidelity, and advice for his conduct. The king left the Spanish territories and came to Breda, in consequence of his suggestions, and every thing was in a train for his restoration, when the escape of Lambert from prison, and the junction of some of his old officers and soldiers, occasioned a great alarm. He was, however, soon retaken, and his party was suppressed; and on May 8, 1660, Monk assisted at the solemn proclamation of Charles II. in the capital. On the king's landing at Dover he was met by the general, who was received by him and his brothers with all the distinction justly due to one who had been so instrumental in the great event. It was, doubtless, regarded as an additional benefit conferred on his sovereign, that he had discouraged all those limitations of the royal power which some friends to political liberty had proposed, and had insisted that the restoration should be unconditional. His rewards soon followed, and they were as ample as a subject could expect. He was created a knight of the garter, was admitted into the privy council, made master of the horse, gentleman of the bed-chamber, first commissioner of the treasury, and finally was raised to the house of peers as duke of Albemarle, with a grant of landed estate to the amount of 7000*l.* a year, besides other pensions. The lieutenancy of Devonshire and Middlesex, and of the borough of Southwark, were soon afterwards added to his honours. This elevation he bore with the modesty and discretion that were inherent in his disposition; and he never shewed any symptoms of that over-valuation of services, which has been so frequent among those who have had the fortune to lay their sovereigns under great obligations. He sat as one of the commissioners for the trial of the regicides, in which he conducted himself with great moderation. His production, however, of private letters from the marquis of Argyle on the trial of that nobleman for high treason, which were made instrumental to his conviction, was much censured, especially as the letters only expressed attachment to that usurped government which

Monk himself then administered in Scotland. He joined the lord chancellor Hyde in the constitutional measure of disbanding the army, but was induced to consent to an exception in favour of his own regiment. The suppression of the insurrection of those enthusiasts called the fifth-monarchy-men was chiefly effected by him at the head of that regiment. At the breaking out of the Dutch war in 1664, the duke of Albemarle was entrusted by the duke of York with the superintendency of the admiralty affairs; and in the subsequent year he was appointed joint-admiral of the fleet with prince Rupert. He greatly exerted himself in refitting and manning the fleet, in which service his popularity among the sailors, who called him by the familiar name of "Honest George," was of great use. The two commanders put to sea in April, 1666, and fell in with the Dutch under the younger Tromp and de Ruyter. By Albemarle's advice, prince Rupert took a division of the fleet to oppose that of the French, which was coming to the aid of the Dutch. Although this detachment left the English much inferior in number, Albemarle did not hesitate to begin the attack on June 1; and a dreadful engagement ensued which lasted four days. On the three first the English, being out-numbered, notwithstanding the utmost exertions of valour, were obliged to make a retreating fight, Albemarle himself closing the rear, with a full resolution of blowing up his ship rather than being taken. On the fourth, the return of prince Rupert enabled the English to face about, and a fresh action ensued, at the end of which they retired to their harbours, having been on the whole the principal sufferers. A new combat under the same admirals on both sides, on July 25, ended to the disadvantage of the Dutch; after which Albemarle came home and struck his flag. The daring enterprise of the Dutch in 1667, who sailed up the Thames and burnt the ships at Chatham, called forth the exertions of the veteran, who exposed himself to great danger in the defence. At this time he began to be affected with the symptoms of a dropsy, which put a period to his life at his seat of Newhall in Essex, in January, 1670, the 62d year of his age. He left a very large property, accumulated by frugality, to an only son, whose mother, a woman of low extraction, had lived with him as a mistress some years before their marriage. His remains were deposited, with great funeral pomp, in Henry VII.'s chapel in

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Westminster-abbey; but no monument has been erected to his memory.

General Monk was a man of plain and soldier-like manners, brave, good-tempered, and humane; and notwithstanding the dissimulation he practised in the political crisis of his life, which must be acknowledged to have been extreme, was generally considered as honest and sincere. The natural coldness and reserve of his temper seems on that occasion to have served him instead of refined subtlety. His abilities were rather solid than shining; and the great part he acted was more the result of circumstances which threw the game into his hands, than of commanding talents. *Biogr. Britan. Hume's Hist.—A.*

MONMOREL, CHARLES LE BOURG DE, an admired French preacher in the seventeenth and early part of the eighteenth century, was born at Pont-Audemer, in the diocese of Lisieux in Normandy; but no mention is made of the year either of his birth or of his death. He was made almoner to madame the duchess of Burgundy, in 1697; and through the interest of madame de Maintenon obtained a presentation to the abbey of Lannoy, as a reward of his admirable pulpit talents. He published a collection of "Homilies," in ten volumes, 12mo., which are much esteemed, and have been freely made use of by the clergy. Four of the volumes are on the gospels for sundays; three on fast-days; one on the passion of our Saviour; and two on the christian mysteries, &c. They are written with simplicity and precision, much in the method and style of the ancient fathers, from whose writings the author has introduced into them many apt and striking quotations. *Nouv. Dict. Hist.—M.*

MONNIER, PETER LE, an eminent French professor of philosophy in the seventeenth century, was born at Vire in Normandy, about the year 1575. We are furnished with no other particulars of his life, than that by his talents he recommended himself to the chair of philosophy in the college of Harcourt at Paris; and that he had the honour of being elected a member of the Royal Academy of Sciences. He died in 1657, when he was about eighty-two years of age. He was the author of "Cursus Philosophicus," in six volumes, 12mo. which met with a favourable reception from the public, and was made use of as a text-book in most of the colleges in that province. It is spoken of as deserving of being selected for

this purpose, on account of its being more exempt from absurd and useless questions, than the greater number of works of this kind which were formerly put into the hands of students. Our author also contributed a variety of papers, which form a part of the "Memoirs" of the academy of which he was a member. He left behind him two sons, inheritors of his abilities, and both of them admitted to seats in the Academy of Sciences: of whom the eldest is the subject of the next article, and the youngest, called *Lewis-William*, was made physician in ordinary to the king, at St. Germain-en-Laye. *Nouv. Dict. Hist.*—M.

MONNIER, PETER-CHARLES LE, a celebrated French astronomer in the eighteenth century, was the son of the preceding, and born at Paris in 1715. From his earliest years he devoted himself to the study of astronomy; and when only sixteen he made his first observation, which was on the opposition of Saturn. At the age of twenty, he had the honour of being nominated a member of the Royal Academy of Sciences at Paris. In the year 1735, he accompanied Maupertuis in his celebrated expedition to Lapland, for the purpose of measuring a degree of latitude. In 1748, he went to Scotland, to join lord Mac-clesfield in observing the annular eclipse of the sun, which was most visible in that country; and he was the first astronomer who had the satisfaction to measure the diameter of the moon on the sun's disk. It is well known that Lewis XV. was extremely fond of astronomy, and greatly honoured its professors: Le Monnier he loved and esteemed, "I have seen the king himself," says Lalande, "come out of his cabinet, and look around for Le Monnier; and when his younger brother was presented to him, on his appointment to the office of first physician, his majesty was pleased to wish him the merit and reputation of his brother, the astronomer." All the remarkable celestial phenomena were always observed by the king, in company with Le Monnier. Thus he observed with him, at his chateau of St. Hubert, the two celebrated transits of Venus, over the sun's disk, in the years 1761 and 1769; as appears from the "Memoirs" of the French Royal Academy of Sciences. While these important observations were making, at which the famous la Condamine was likewise permitted to assist, the king was particularly careful not to disturb his astronomers in their occupation; the proper time for which, if suffered to be

neglected, could not be recalled. Le Monnier relates, in his dissertation on the subject, that, "his majesty, perceiving that we judged the last contacts to be of the greatest importance, a profound silence at that moment reigned around us." At the transit in 1769, the king allowed the marquis de Chaubert, an intelligent and expert naval officer, who was just returned from a literary voyage to the Levant, to assist at the observations. In a court so scrupulously observant of etiquette as that of Lewis XV., these will be allowed to have been distinguished marks of honour, and of royal favour and condescension. In the year 1750, Le Monnier was ordered to draw a meridian at the royal chateau of Bellevue, where the king frequently made observations. On this occasion his majesty made him a present of fifteen thousand livres; which Le Monnier, to the honour of his sovereign's munificence, and of his own disinterested attachment to the interests of astronomical science, expended in procuring nice and accurate instruments, with which he afterwards made his best and most important observations. In the year 1742, the king presented him with a beautiful house at Paris, in the *Rue de la Porte*, where he resided till the revolution, and pursued his astronomical labours. On that event, at the instance of Lalande, the French government purchased some of his instruments for the National Observatory.

In 1751, the king presented Le Monnier with a block of marble, eight feet in height, six feet in breadth, and fifteen inches in thickness, for the purpose of mounting his mural quadrant of five feet. This block, together with the instruments appended to it, was made to turn on a large brass ball and socket, by which the quadrant might be directed from north to south; thus serving to rectify his large mural quadrant of eight feet, which was immoveably made fast to a wall towards the south. With these quadrants Le Monnier, during the long period of forty years, observed the moon with unwearied perseverance, at all hours of the night. No person, but a diligent astronomer, can form a conception of the numberless inconveniencies to which the philosopher is exposed during an uninterrupted series of lunar observations. As the moon, during a revolution, may pass through the meridian at all hours of the day or night, the astronomer, who steadily prosecutes such observations, must be prepared at all, even the most inconvenient hours, and

sacrifice to them his sleep, and all his enjoyments. How secluded from all the pleasures of social intercourse, and how fatiguing such a mode of life must be, those astronomers, indeed, know not, who then only set their pendulum-clock in motion, when some of the eclipses of the sun, moon, or of the satellites of Jupiter are to be viewed. In the present state of science, those are the most insignificant observations; and an able astronomer, well supplied with accurate instruments, may every day, if he take into view the whole of his profession, make more important and more necessary observations. Le Monnier was the preceptor of Lalande, and worthy of such a scholar; and he promoted his studies by his advice, and by every other means in his power. Le Monnier's penetrating mind, indeed, pre-saged in young Lalande, then only sixteen years old, what in the sequel has been so splendidly confirmed. When the latter, on his recommendation, was sent to Berlin in 1742, to make with la Caille's, who had been sent to the Cape of Good Hope, correspondent observations for the purpose of determining the parallax of the moon, Le Monnier lent him his mural quadrant of five feet. The celebrated geometrician and professor of the mathematics at Utrecht, Hennert, may likewise be reckoned among the pupils of our astronomer. Le Monnier died at Lizieux in the *ci devant* province of Normandy, on the 2d of April, 1799, at the advanced age of eighty-four years. He was naturally of a very irritable temper. Ardently as he loved his friends, trivial causes led him to be offended with them; and his hatred was then implacable. Lalande, as he himself expresses it, had the misfortune to incur the displeasure of his beloved preceptor; and he could never afterwards regain his favour. But Lalande's gratitude and respect for him always continued undiminished, and were, on every occasion, with unremitting constancy, publicly declared. In 1797, Lalande wrote an eulogium on Le Monnier, for the "*Connoissance des Temps*," in the language of a grateful pupil, penetrated with sentiments of profound veneration and esteem for his beloved master; but Le Monnier refused to read it. What the circumstances were that led to their quarrel, we are not informed. It seems to have been kept up, however, by the difference in their intimate associations: for Lalande was the warm friend and admirer of the no less eminent astronomer La Caille, whom Le Monnier mortally hated; and a close friendship

subsisted between Le Monnier and D'Alembert, with whom Lalande had no friendly intercourse. Le Monnier left behind him some valuable manuscripts, and a number of good observations, with respect to which he had always been very whimsical, and of which he would not publish any part in his latter years. He had by him a series of lunar observations, and a multitude of observations of the stars, for a catalogue of the stars, which he had announced so early as the year 1741; among which was twice to be found the new planet Uranus. The more strongly he was requested to communicate his observations, the more obstinate he became in his refusals; and he even threatened to destroy them. At the commencement of the revolution, Lalande was greatly alarmed for the safety of those papers; and, in order to preserve them from destruction, made an attempt to get them into his possession: but his endeavours were in vain. He was only able to learn, that Le Monnier had hidden them under the roof of his house. Of their subsequent fate we have not seen any account. *Memoirs of Le Monnier from the German of F. Von Zach, in the Annual Register for 1799.*—M.

MONNOYE, BERNARD DE LA, a distinguished man of letters, was born at Dijon in 1641. He was brought up to the bar, but his attachment to polite literature gave him a distaste to legal pursuits, and he was contented with the office of corrector in the chamber of accounts at Dijon. He acquired an accurate knowledge of the Greek, Latin, Spanish, and Italian languages, and attained great excellence in the composition of French poetry. His poem, entitled "*Le Duel abol*," gained the prize of the French Academy in 1671, which was the first distributed by that body. Several of his subsequent pieces obtained the same honour: the subject of each was some topic of the praise of Lewis XIV. Notwithstanding the reputation he had acquired in the capital, he rather chose to reside in his native province; and his absence from Paris was the cause that he was not associated to the French Academy till 1713. Void of ambition, and universally esteemed as well for the qualities of his heart as of his understanding, he passed his time in an easy independence, till the fatal system of Law reduced him to indigence. His distress was alleviated by a pension from the duke of Villeroi, and he lived to the advanced age of 88, dying at Paris in 1727, one year after the loss of his wife. Monnoye was extremely well

versed in literary anecdote, whence he was the oracle of the bibliographers of his time. His principal works are "Poesies Francoises" and "Nouvelles Poesies," consisting of miscellaneous pieces of different merit; there are annexed to them some Latin poems, consisting of fables, epigrams, and tales, written with much elegance and classical simplicity, but many of them licentious in their language; the Latin poems were also published by the abbé d'Oliver, together with those of Huet, Massieu, and Frauguier: "Noëls Bourguignons," a set of Christmas carols in the Burgundian dialect, much praised for their humorous simplicity, but rather gross, on which account, probably, they were condemned by the Sorbonne: "Remarques sur le Menagiana, avec une Dissertation sur le Livre De tribus Impostoribus;" "Notes sur la Bibliothèque choisie de Colomies;" "Remarques sur les Jugemens des Savans de Bailler;" "Remarques sur les Bibliothèques de du Verdier et de la Croix-du-Maine." Monnoye was the editor of a collection of the French poets, and of a "Recueil des Pièces choisies." A collection of his own works was given in three volumes, octavo, 1769. *Moreri. Nouv. Dict. Hist.*—A.

MONOYER, JOHN-BAPTIST, commonly called *Baptist*, a very eminent flower-painter, was born in 1635, at Lisle in Flanders. He received his professional education at Antwerp, and was first designed for the historical branch of the art, but his genius led him to that particular department in which he has acquired fame. He went to Paris in 1663, and was admitted into the Academy of Painting in 1665. His merit procured him much employment in that capital; and as the rules of the Academy did not allow a performer in that inferior branch to be appointed a professor, he was complimented with the title of counsellor. The duke of Montague, ambassador from England, brought him to this country for the purpose of embellishing his sumptuous mansion of Montague-house, now the British Museum. He was employed there by the royal family and several others of the nobility, and died in London in 1699. Monoyer, though he did not finish his works so highly as Van Huysum, is reckoned to have displayed a bolder style of composing and colouring. His flowers have a remarkable freedom and looseness, and the disposition of all his objects is singularly elegant and beautiful. His works are seen at the royal palaces in France and the hotels of the nobility; and in England, at Montague-house,

Hampton-court, Kensington, Burlington-house, &c. One of his most celebrated pieces is the flower-border of a mirror at Kensington, painted for queen Mary II. Several of his pieces have been engraved.

His son *Antony*, called *Young Baptist*, painted in his father's manner, and was a member of the French Academy of Painting. *D'Argenville. Walpole's Anecd. Pilkington's Dict.*—A.

MONRO, ALEXANDER, M. D. an eminent anatomist, was the son of John Monro, a surgeon, the descendant of an ancient family in the north of Scotland. Alexander was born at London in 1697, and in his infancy was taken to Edinburgh by his father, who settled there in the practice of his profession. After a preliminary education in that capital he was sent to London for medical improvement, and there attended the anatomical demonstrations of Cheselden, and employed himself assiduously in dissection. He next visited Paris with the same view; and in 1718 he went to Leyden, and studied under the illustrious Boerhaave, who conceived a high opinion of his talents and diligence. On his return to Edinburgh in 1719, he was appointed demonstrator of anatomy to the company of surgeons, and made a commencement of lecturing; and in the following year he began a regular course of lectures on anatomy and surgery, while Dr. Alston did the same on botany and materia-medica, which were the first that ever had been read at Edinburgh, and may be regarded as the opening of that medical school which has since become so famous throughout Europe. His father was the original author of the plan of regular instruction in all the branches of medicine in that capital; and to the two professorships already mentioned were soon after added those of doctors Sinclair, Rutherford, Innes, and Plummer. Dr. Monro was elected to the university professorship of anatomy in 1721, but was not inducted till 1725. None of the new professors so much contributed to the celebrity of this school as Dr. Monro, who delivered himself extempore in an easy and perspicuous manner, and soon made himself known to the medical world by a variety of useful and ingenious publications. It may be added, that his department was the most popular, and embraced the largest number of students, since the knowledge of anatomy is justly considered as fundamental to every branch of medical practice.

His first and principal publication was his "Osteology or Treatise on the Anatomy of

the Bones," which first appeared in 1726, and was designed for the use of the students attending his lectures; but it became a very popular work to the faculty in general. He had the satisfaction of seeing eight editions of it during his life, and it was translated into most of the European languages. A French version, in folio, by Mr. Sue, was illustrated by a number of very fine figures. To the later editions of this work he annexed a concise neurology, or description of the nerves, and a description of the lacteal system and thoracic duct. The establishment of a public hospital at Edinburgh, of which the professor of anatomy was officially appointed one of the managers, made an important addition to the opportunities for improvement afforded in its medical school; and soon after, the professors of medicine, and many other practitioners of the town, formed themselves into a society for collecting and publishing papers relative to their profession, and nominated Dr. Monro to be their secretary. The first volume of their publication, entitled, "Medical Essays and Observations by a Society at Edinburgh," appeared in 1732, and it was carried on to the sixth volume. Of this collection many of the most valuable articles are written by Dr. Monro, on subjects anatomical, physiological, and practical. The most elaborate of these is an "Essay on the Nutrition of the Foetus" in three dissertations. This society was succeeded, at the instance of the celebrated mathematical professor Maclaurin, by one of an enlarged plan, including philosophical and literary topics, in which Dr. Monro took an active part as one of the vice-presidents. To the two volumes of its memoirs which were printed before his death, entitled, "Essays Physical and Literary," he contributed several papers. It was his particular talent to draw practical utility out of all his remarks and speculations, and the practice of surgery is indebted to him for a variety of improvements suggested by his anatomical observations. An accident which happened to him of breaking the tendo achillis in dancing, put him upon devising an improved method of treating that injury, which was the subject of one of his memoirs. His concluding publication was an "Account of the Success of Inoculation in Scotland," written originally as an answer to some queries relative to that practice, from the faculty of physicians at Paris.

After occupying the anatomical chair with

high reputation for near forty years, Dr. Monro in 1759, resigned the business of it to his son Alexander, and thenceforth lectured only as one of the clinical professors on cases in the hospital. His life, however, continued to be a scene of activity as long as his health permitted. He was a member of numerous societies and institutions for promoting the useful and liberal arts and manufactures, and for charitable purposes, and was an assiduous attendant on their meetings. He was a director of the bank of Scotland, and a justice of the peace, and was punctual in the discharge of all his duties. In all the relations of private life he was kind and exemplary. To the literary honours he attained in his own country were added those of a fellow of the Royal Society of London, and an honorary member of the Royal Academy of Surgery at Paris. After a long and painful disorder which he bore with fortitude and resignation, he died in July, 1767, at the age of 70. His works were published collectively, in one volume, quarto, Edinburgh, 1781, by his son Dr. Alexander Monro, with the addition of two pieces, viz. an "Oration de Cuticula Humana," and an "Essay on Comparative Anatomy;" the latter had been published anonymously in 1744 from notes taken at his lectures, but is here given in a more correct and enlarged form. His life is prefixed by his son Dr. Donald Monro, who settled as a physician in London, and made himself known by an Essay on the Dropsy; an Account of the British Hospitals in Germany; a Treatise on Mineral Waters; a Treatise on Preserving the Health of Soldiers; *Prælectiones Medicæ*; and other works.

Dr. Alexander Monro, junior, has filled the anatomical chair at Edinburgh ever since his father's resignation, with great credit to himself and the university, and is known throughout Europe by his valuable publications. *Life of Dr. Monro prefixed to his Works. Haller's Bibl. Anat.—A.*

MONSON, SIR WILLIAM, a naval commander, and writer upon naval topics, was the third son of sir John Monson or Munson, of South Carlton, Lincolnshire. He was born about 1569, and was sent at an early age to Baliol-college, Oxford, where he passed nearly two years. But an active and martial disposition induced him, at the age of 10, without the knowledge of his parents, to enter on board a small vessel fitted out to cruize against the Spaniards. After some years of various

service, he accompanied the earl of Cumberland in two of his expeditions, in the second of which, when commanding a vessel, he was taken by the Spaniards, and was kept two years a prisoner. Upon his liberation in 1593, he again entered into the earl's service, in which he made two more voyages. He was captain of a ship in the earl of Essex's expedition to Cadiz in 1596; and the next year, in that to the Azores. In 1602 he acted as vice-admiral under sir Richard Lewson on the coast of Spain, which station he also occupied in 1603. After the accession of king James, he was appointed in 1604, admiral of the narrow seas. In this office he bore during twelve years, supporting with credit the honour of the English flag, and protecting the trade and fisheries from all encroachments. His zeal against the pretensions of the Dutch, and his promoting an enquiry into the state of the navy, against the will of the earl of Nottingham, lord high-admiral, involved him in troubles, and occasioned his committal to the Tower in 1616; but upon an examination into his conduct he was discharged. He was consulted on the duke of Buckingham's proposed expeditions against Algiers, Cadiz, and the isle of Rhé, all of which he disapproved, and his opinion was justified by their want of success. His opposition to a favourite, however, caused him to remain unemployed, till 1635, when a fleet being fitted out to break a confederacy between the French and Dutch, he was appointed vice-admiral. He afterwards withdrew to a life of quiet and privacy, and employed himself in finishing his naval tracts at his seat of Kinnersley in Surrey, where he died in February, 1643, leaving a numerous posterity.

Sir William Monson appears to have been a brave, prudent, and upright commander; and though he had not the fortune to perform any splendid services, yet he deserves honourable commemoration for his zeal for the improvement of the British navy. His "Naval Tracts" contain much valuable information, historical and professional, with several plans and projects for advancing the interests of trade and navigation. A part of these tracts was published separately in 1684, folio, with the title of "A particular and exact Account of the last seventeen Years of Queen Elizabeth's Reign;" and they were all inserted in the third volume of Churchill's collection of voyages, 1703. *Biogr. Britan.*—A.

MONSTRELET, ENGUERRAND DE, a

chronicler of the fifteenth century, was a gentleman of an ancient family in Cambray, of which city he died governor in 1453. He left a history, in French, of his own times, commencing with the year 1400, and carried down to 1467; the last fifteen years being added by another hand. It was printed under the title of "*Chronique d'Enguerrand de Monstrelet, Gentilhomme, jaedis demeurant a Cambrai en Cambresis;*" the best edition is that of Paris, 1572, two volumes, folio. This work gives a faithful but prolix narrative of the wars between the houses of Orleans and Burgundy, of the capture of Normandy and Paris by the English, and their expulsion, and of all the memorable events in France and other countries during that period. It fills the space between the histories of Froissart and Comines, and is reckoned particularly valuable on account of the number of original documents which it contains. *Moreri. Nouv. Dict. Hist.*—A.

MONTAGNE or MONTAIGNE, MICHAEL DE, a celebrated essayist, born in 1533, was the son of Peter Eyquem, lord of Montagne in Perigord, and mayor of Bordeaux in 1553. His forward parts were cultivated with great care by his father, who from his infancy placed about him a German, with whom he conversed in Latin alone, so that this language was perfectly familiar to him at the age of six. He afterwards learned Greek by way of diversion; and it was a principle adopted in his education to cheat him into every kind of study under the semblance of amusement. By this method he was brought so forward, that at the age of thirteen he had completed his course at the college of Bordeaux, where among his masters were the two eminent scholars Muret and Buchanan. He afterwards probably attended some school of law, since he was destined to that profession; and upon his marriage with the daughter of a counsellor of the parliament of Bordeaux, he occupied for some time a similar post. He quitted, however, the legal profession with disgust, and devoted himself to the study of men and books. After the death of his intimate friend Etienne de la Boetie, who left him his library and manuscripts, he published the remains of that friend in prose and verse. In 1569 he printed a translation of the "*Natural Theology of Raymond de Sebonde,*" a learned Spaniard. The death of his father some time after gave him possession of the estate and seat of Montagne; and

in that retreat he began to collect materials for his essays. In order to enlarge the sphere of his observation, he travelled through France, and visited Germany, Switzerland, and Italy. At Rome he was honoured with the right of citizenship. During his absence, in 1581, he was chosen mayor of Bordeaux, in which office he succeeded marshal Biron. He held this office during four years, and in the course of it was delegated by his fellow-citizens on some public business at the court. He was also present at the states of Blois in 1588. By Charles IX. he was decorated with the order of St. Michael. During one of his residences at Paris for the purpose of printing his essays, he contracted that intimate friendship with mademoiselle de Gournai which continued as long as he lived. (See her article.) Though he interfered little in the divisions which disturbed France in the reign of Charles IX., he underwent some temporary dangers from the military parties which roamed about untroubled, pillaging friend and foe alike. In his advanced years he was much afflicted with nephritic complaints, for which he refused all assistance from the faculty, being a confirmed sceptic in the powers of medicine, or rather in the knowledge of its professors. He died of a quinsy in 1592, leaving an only daughter, who was well married.

With a considerable share of vanity, and other foibles, Montagne possessed a fund of philosophy which enabled him to pass through life with credit and tranquillity. He loved ease and independence, and was an enemy to constraint of every kind. He was moderate in his pleasures, frank and ingenuous in his manners, fond of instructive conversation, and prone to debate and discussion, but without moroseness or ill-humour, liberal and indulgent in his opinions, and remote from bigotry and superstition. His literary reputation is founded on his "Essays," which were long the most popular book in the French language, and are still read with pleasure. They embrace a great variety of topics, which are touched in a lively and entertaining manner, but without much accuracy or profundity. They are full of sentences and anecdotes from the ancients, interspersed at random, with his own remarks and opinions, and with stories of himself in a pleasant strain of egotism. Their style is neither pure nor correct, but simple, bold, lively, and energetic. The character of the author and his performance has been excellently drawn by M. de la Harpe in his "Cours

de Literature." "Montagne (says he) had read much, but his erudition was founded on his philosophy. After having heard both the ancients and the moderns, he asked himself what he thought of them. This enquiry was somewhat prolix. He sometimes abuses the liberty of conversation, and loses sight of the question which he had proposed for discussion. He cites from memory, and makes some false or forced applications of the passages he quotes. He too much contracts the limits of human knowledge with respect to some objects that have since been found not inaccessible to reasoning and experiment. As a writer, he has impressed on our language an energy which it did not before possess, and which has not become antiquated, because it is that of sentiments and ideas, and is besides not alien from the nature of our idiom. As a philosopher he has painted man as he is: he praises without compliment, and blames without misanthropy. His book has a stamp of good faith which no other book in the world can have: in fact, it is not a book we are reading, but a conversation to which we are listening; and he persuades because he does not teach. He often speaks of himself, but so as to appear neither vain, hypocritical, nor tiresome. He is never dry; his heart or his character is in every part." The best editions of Montagne's essays are that of Coste, in three volumes, quarto, 1725, with notes and other additions, and a supplemental volume, quarto, 1740; reprinted at Trevoux, under the title of London, in six volumes, 12mo.; and that of Brussels, three volumes, 12mo. 1759. In 1772, Montagne's "Travels" were published by M. de Querlon, in one volume, quarto, and three volumes, small 12mo. This work rather disappointed the public expectation, being scarcely more than a journal hastily written, with little of the style and manner of the author. *Moreri. Nouv. Dict. Hist.*—A.

MONTAGUE, CHARLES, earl of Halifax, an eminent statesman and a distinguished patron of letters, was the fourth son of the honourable George Montague, a younger son of the earl of Manchester. He was born in 1661 at Horton in Northamptonshire, and after acquiring the rudiments of learning in a country school, was sent, at the age of 14, to that of Westminster, of which Dr. Busby was the master. He remained in that seminary till he had completed his twenty-first year, when he was admitted of Trinity-college, Cambridge. Here he pursued his academical studies with

success, and especially cultivated a talent for poetry, of which he gave specimens in an ode on the marriage of the princess Anne to prince George of Denmark, and a copy of verses on the death of Charles II. The latter piece attracted the notice of the earl of Dorset, who gave him an invitation to London, and introduced him to the wits of the day. The share he had with Prior in an humorous parody of Dryden's *Hind and Panther*, entitled "The Country and City Mouse," gave him the further merit of a friend to the constitution and religion of his country, which he enhanced by signing the invitation to the prince of Orange. He was chosen a member of the convention which declared the throne vacant on the abdication of king James; and having married the countess dowager of Manchester, he purchased the place of one of the clerks of the council, renouncing his previous intention of entering into the church. The earl of Dorset, now lord chamberlain, introduced him in such favourable terms to king William, that a pension of five hundred pounds was conferred upon him till some adequate promotion should offer. In the House of Commons, of which he was a member, Mr. Montague distinguished himself by promoting a bill for regulating trials in cases of high-treason, of which one of the provisions was the allowing council to the culprit. On this occasion, having felt an embarrassment in his speech, which for a time prevented him from going on, he made a very happy use of the circumstance: "If (said he) I, one of your own members, not only innocent but unaccused, am so awed by the view of a wise and illustrious assembly as to lose my powers of utterance, what must be the condition of a man obliged to plead in a public court for his life?"

The increase of his reputation was soon followed by his political advancement. He was made one of the commissioners of the treasury, was sworn of the privy-council, and in 1694 was nominated chancellor of the exchequer and under-treasurer. In 1695 he undertook the arduous task of recoining all the silver money of the kingdom, which had become extremely defective; which useful design he completed within two years. He also procured the establishment of a general fund, which was the parent of the famous sinking fund. For these services he had a grant of crown-lands in Ireland, which was approved by a vote of the House of Commons. In 1698 he was made first commissioner of the treasury, and

was appointed one of the lords justices in the king's absence abroad. In the next year the post of auditor of the exchequer was conferred upon him; and in December, 1700, having resigned his office in the treasury, he was called to the House of Peers by the style of baron Halifax. He fell, however, into discredit with the House of Commons, which, in the parliament of this year, addressed the king to remove him from his councils, and impeached him of high crimes and misdemeanours. The articles against him referred to divers grants which he had obtained from the crown; to his possessing at the same time the inconsistent offices of commissioner and chancellor of the treasury, and auditor of the exchequer; and to his advising the partition-treaty, which last he absolutely denied. The charges were all dismissed by the House of Lords, and he continued in king William's favour till the death of that sovereign. Soon after the accession of Anne he was struck out of the list of privy-counsellors, and was again attacked by the House of Commons, which voted him guilty of a breach of trust in his office of auditor, and addressed the queen to cause him to be prosecuted by the attorney-general. The lords, however, again supported him, and the prosecution was dropt. During that reign he took the lead among those who resisted the high principles which were again in vogue. He successfully opposed the attempts of the House of Commons for repealing the bill for occasional conformity; and he made the motion for that enquiry into the danger of the church, which terminated in a parliamentary declaration that those were enemies to the state who suggested the existence of such danger. In 1706 he was appointed one of the commissioners to negotiate the union with Scotland, and proposed that equivalent given to the Scotch for their public revenues, which was in reality a bribe to their leading men, but without which the measure would have been defeated. When the act passed for the naturalization of the Hanover family, and the security of the protestant succession to the crown, he was pitched upon to carry it over to the electoral court. He vigorously maintained the struggle of the Whig party to retain a share of power; and after their entire defeat, he was a strenuous opposer of the treaty of Utrecht, and a stedfast supporter of the honour and interest of the duke of Marlborough. In 1714 he exerted himself to ward off the danger which seemed to threaten the Hanover succession, and by his

contrivance procured a writ for calling the electoral prince to the House of Peers as duke of Cambridge. This zeal was rewarded immediately after the accession of George I. by his advancement to the earldom of Halifax, with the order of the garter, and reinstatement in the post of first commissioner of the treasury. But the high prospects which now opened to him were blasted by a sudden attack of an inflammation in the lungs, which carried him off in May 1715, at the age of 54.

Lord Halifax is distinguished among English statesmen for the patronage he afforded to polite literature, which has been repaid by the eulogies of many of the most eminent writers of the time, among whom may be mentioned Addison, Congreve, Steele, and Tickell. Of Addison he was the particular friend and patron, and was repaid by various returns of praise, and especially by the address of his epistle from Italy. Steele, in dedicating the fourth volume of the *Tatler* to his lordship, mentions him as having given a new era to wit and learning; by his patronage "to have produced those arts which before shunned the commerce of the world, into the service of life, and to have been the cause that the man of wit has turned himself to be a man of business." How far this was of real service to letters and business, may remain to be estimated. Swift and Pope alone of the wits of that time were hostile to him; the first, on a political account; the last, probably, through jealousy of his patronage of rival but inferior geniuses. The following severe lines, with several that follow, testify this irritable poet's contempt:

Proud as Apollo on his forked hill,
Sat full-blown *Bufo* puff'd by every quill;
Fed with soft dedication all day long,
Horace and he went hand in hand in song.

Epistle to Dr. Arbuthnot.

Pope also communicated to Spence a curious anecdote of lord Halifax's mode of acting the critic. By his lordship's desire, Pope read before him the two or three first books of his *Iliad*, in presence of Addison, Congreve, and Garth. Lord Halifax stopt him civilly in four or five places, and said there was something in those passages that did not quite please him, and begged he would reconsider them at his leisure. On coming away, in Garth's chariot, Pope expressed the difficulty he was laid under by his lordship's loose objections, of which he

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could not find out the import. "Garth (says Pope), laughed heartily at my embarrassment; said, I had not been long enough acquainted with lord Halifax to know his way yet; that I need not puzzle myself about looking those places over and over when I got home. All you need do (says he) is to leave them just as they are; call on lord Halifax two or three months hence, thank him for his kind observations on those passages, and then read them to him as altered. I have known him much longer than you have, and will be answerable for the event." Pope followed this advice, and his lordship at the second reading was extremely pleased with the lines, and cried out, "Ay, now they are perfectly right: nothing can be better." This story, if authentic, justifies a sufficiently contemptible idea of this noble amateur's critical sagacity; yet it cannot be denied that he contributed much to the credit which letters obtained in the reigns of William and Anne, and this merit ought to be gratefully acknowledged. With respect to his own poetical character, when Addison himself has been content to say of it,

How negligently graceful he unreins
His verse, and writes in loose familiar strains,

a modern reader will scarcely be induced to conceive highly of it. In fact, his few poems, though allowed to occupy a place in the modern collections of English poetry, fall rather below mediocrity; and Dr. Johnson had reason to say, "It would now be esteemed no honour, by a contributor to the monthly bundles of verses, to be told that, in strains either familiar or solemn, he sings like Montague." *Biog. Britan. Johnson's English Poets.—A.*

MONTAGUE, LADY MARY WORTLEY, one of the most celebrated among the female literary characters of England, was the eldest daughter of Evelyn duke of Kingston, and lady Mary Fielding, daughter of William earl of Denbigh. She was born about 1690, at Thoresby in Nottinghamshire, and lost her mother at four years of age. Her early display of uncommon abilities caused her to be educated upon a liberal plan, and she attended the same masters as her brother, under whom she acquired a knowledge of the Greek, Latin, and French languages. She gave an extraordinary proof of her erudition, as well as of the solidity of her disposition, in her twentieth year, by a translation of the *Enchiridion* of Epictetus, which she presented for revision to bishop

Burnet, who had for some time superintended her studies. Her mind was nourished in a state of retirement which would now be thought extraordinary for a young woman of her rank. She spent her time chiefly at Thoresby and at Acton near London, in the society of a few friends; and the charms of her person and understanding seem to have been little known to the world till after her marriage. This took place in 1712 with Edward Wortley Montague, esq. son of the honourable Sidney Montague, and a relation of the earl of Halifax, the subject of the preceding article. Lady Mary lived chiefly at Warncliffe-lodge, near Sheffield, for three years after her marriage; till the return of lord Halifax to the ministry at the accession of George I. introduced Mr. Wortley (so he is usually called) to a place in the treasury, on which change in his circumstances he thought proper to bring his wife to London, and place her in the sphere of the court. Here she attracted that admiration which beauty and elegance, joined to wit and all the charms of conversation, could not fail to inspire. She became familiarly acquainted with Addison, Pope, and other distinguished writers of the time, and was well able herself to maintain her rank among the votaries of polite literature.

In 1716 Mr. Wortley obtained the appointment of ambassador to the Porte. He was accompanied to Constantinople by lady Mary, who took great delight in this opportunity of viewing foreign countries and manners. Their route led them through Germany to Vienna, and thence across Hungary and the northern provinces of Turkey to Adrianople. Her natural talents and acquired knowledge singularly fitted her for making advantage of her situation, both in the course of travelling, and in her residence as ambassadress; and her observations on the new and interesting scenes to which she was witness, communicated in a series of letters to her friends, were equally replete with entertainment, and with judicious reflexion. On many occasions she displayed a mind superior to common prejudices and weak fears; but in none so happily, as in her adopting the Turkish practice of inoculation for the small-pox, then unknown in christian Europe, for her own son, at Pera, in 1718. This practice she was afterwards the principal means of introducing into England by the ministration of Mr. Maitland, the medical attendant on the embassy, and thereby rendered herself one of the greatest benefactors of her country. This

merit alone justly entitles her memory to a high degree of gratitude, not only from this nation, but from all others which have followed the example of Great Britain in taking advantage of so salutary an invention; and even if it should hereafter be superseded by a newer discovery, still the medical system of Europe must be considered as indebted to her for rendering familiar the general idea of inoculation.

Mr. Wortley returned from his embassy in 1718, and took his way with her ladyship in company, through the Archipelago to Genoa, and thence to Turin, Lyons, and Paris. Lady Mary's tour, therefore, comprised a larger and more varied circuit than has often been performed by a female traveller; and few have ever been able better to adapt themselves to foreign manners, or have displayed more firmness of mind in circumstances of difficulty and hazard. She was received at court with the distinction due to one of her talents and acquirements, and she renewed her connexions with the wits, among whom Pope, whose neighbour she became at Twickenham, was one of the most favoured. She seems to have indulged her satirical vein with more vivacity than prudence; whilst the freedom of her pen and conversation exposed her to imputations which were gladly aggravated by those whom she had offended. That the friendship between a lady of her character and the irritable Pope should not be permanent, is not surprising; but the virulence of their enmity was creditable to neither party. If lady Mary was the *Sappho* of that poet's satirical pieces (which can scarcely be doubted, notwithstanding his equivocations), he is chargeable with a grosser insult to her than could be endured by any woman. (See *Imit. of Horace*, b. II. sect. 1). That insult, however, is a melancholy proof how much her reputation had suffered in the scandal of the times. She retaliated by joining with lord Hervey, with whom she was upon intimate terms, in a very severe copy of verses addressed to him; and thenceforth they were at open warfare. She was, however, courted by other wits of the time, and retained her place in the circles of fashion and literature, till some reasons induced her, in 1739, to quit her country and family, and for a long course of years to establish her residence on the continent. Though health was the convenient pretext, there is little reason to believe that it was the real and continued motive of such an absence from all those who ought to have been

most dear to her. That she went abroad with her husband's consent is evident from the liberal allowance he made her, and for which, in some of her letters, she expresses her acknowledgments. Probably it was also through his injunctions; for she returned immediately after his death. The strain, however, of her correspondence with him during this period, betrays neither resentment nor humiliation. Venice, Avignon, and Chamberry, were at different times her residence; and she usually spent her summers at Louverre, on the lake of Iseo in the Venetian territory, famous for its mineral waters. There she occupied an old palace, which she put into habitable condition, amusing herself with her garden, her silkworms, and the little society of the place, by whom she seems to have been greatly respected. She perfectly accommodated herself to the manners and way of living in that country, and passed her time at least in tranquillity. In 1758 she appears to have been weary of her solitude, which she exchanged for the social scenes of Venice. On the death of Mr. Wortley in 1761 she complied with the solicitations of her daughter, the countess of Bute, and after an absence of twenty-two years, returned to England. She enjoyed, however, but a short time the renewal of domestic intercourse, and died of a gradual decay in 1762.

Lady M. W. Montague has obtained a name among the literary characters of her country as a poetess and a letter-writer. In the former capacity she deserves the praise of ease and vivacity, with no inconsiderable powers of description. She is, however, negligent and incorrect, and cannot claim a place in the higher departments of poetical composition. The principal of her performances in this class were six "Town Eclogues," meant as a kind of parody upon the common pastoral eclogues, and a vehicle of some fashionable satire. Three of these have been attributed to Pope and Gay; but all of them are claimed for her in the late edition of her works. Of her smaller pieces, several are more free than would generally be thought becoming her sex. It is, however, but justice to mention that the two songs printed in Dodsley's and other collections, under the title of "Lady M. W. Montague to Sir W. Young, with his Answer," are very wrongfully inscribed, since the first was a *jeu d'esprit* current in the polite circles, under the name of lady Hertford to lord William Hamilton, to which lady Mary wrote

the second extemporaneously, as lord W's. supposed reply.

As an epistolary writer, this lady's fame stands much higher, and is not surpassed by that of any person of either sex, whose letters have in this country been given to the public. Those which she wrote during her husband's embassy were chiefly addressed to her sister the countess of Mar, lady Rich, Mrs. Thistlethwaite, and Pope. After having been shown about in manuscript, they were collected and copied by herself, and presented in 1761 to the reverend Mr. Sowden, of Rotterdam. By some means or other, a surreptitious copy of them was obtained, and printed in 1763 in three volumes, 12mo. The universal admiration with which these were received was merited, as well by the curious and entertaining account they gave of foreign countries and manners, especially in the Turkish dominions, as by the wit and vivacity with which they abounded, and the amenity of their language, which was considered as a model of the epistolary style. A fourth volume, afterwards published, was undoubtedly spurious. Her other letters are to Mr. Wortley before her marriage, and to Mrs. Wortley, his mother: To her sister the countess of Mar at Paris, written from London and Twickenham, and filled with lively anecdotes of the fashionable world: To Mr. Wortley, and to her daughter the countess of Bute, during her second residence abroad; in these, especially to her daughter, there is a great deal of excellent sense and true philosophy, though mixed with something like spleen and misanthropy. All these letters, from her original manuscripts, together with all her poems and other writings, were published in five volumes, 12mo., 1803, with memoirs of her ladyship prefixed, by the editor, Mr. Dallaway, from which the present article is compiled.—A.

MONTAGUE, EDWARD WORTLEY, only son of lady Mary and Mr. Wortley Montague, was born at Warncliffe-lodge, near Sheffield, about 1714. He appears from his youth to have displayed that eccentricity of character which rendered him so remarkable, and is his principal title to biographical record. From Westminster school, where he was placed for education, he ran away three times. He first, it is said, changed clothes with a chimney-sweeper, whose occupation he followed for some time. He next associated himself with a fisherman, and cried flounders through the streets. His third frolic was that of sailing as a

cabin-boy in a vessel bound to Spain, on his arrival in which country he deserted the ship, and hired himself to a mule-driver. At length he was discovered by the English consul, who sent him back to his friends. They endeavoured to reclaim him to a life suitable to his birth and expectations, and put him under the care of a private tutor. It is probable, however, that his irregular disposition was little amended, since we next hear of his being sent to the West Indies, where he remained for some time. He passed through many other adventures, the dates of which are not easily assignable. In a letter to M. Lami of Florence, he says, "I have conversed with the nobles of Germany, and served my apprenticeship in the science of horsemanship at their country seats. I have been a labourer in the fields of Switzerland and Holland, and have not disdained the humble professions of postilion and ploughman. I assumed at Paris the ridiculous character of a *petit-maitre*. I was an *abbé* at Rome. I put on at Hamburg the Lutheran ruff, and with a triple chin and a formal countenance, I dealt about me the word of God so as to excite the envy of the clergy." It must have been during his acting a decent part in life that he served in two successive parliaments as a member, and belonged to the literary circles in London. His expensive habits, however, again drove him from his native country, and he thenceforth was a wanderer in the world as long as he lived. He first appeared as an author in 1759, when he published "*Reflections on the Rise and Fall of the Ancient Republics*," octavo. This work contains an elegant and concise summary of the histories of Greece, Rome, and Carthage, with occasional allusions to the state of Great Britain. It acquired a certain degree of popularity, and gave the author the reputation of learning and ingenuity; but in an anonymous pamphlet, entitled, "*An authentic Detail of Particulars relative to the late Duchess of Kingston*," 1788, it is affirmed that Mr. Montague had no share in the composition, and that it was entirely written by the reverend Mr. Foster, his private tutor, afterwards chaplain to that duchess. What reliance is to be placed on this assertion is a matter of doubt; certainly the avowed author has by other writings established his claim to the knowledge of antiquity. In 1760 he communicated to the Royal Society, in two letters from Turin, "*Observations on a supposed antique Bust in the King of Sardinia's Collection*." The Philo-

sophical Transactions for 1766 contain a letter from Mr. Montague, giving a curious account of his journey from Cairo to the written mountains in the desert of Sinai, with his remarks on this singular relic of antiquity, and on the Red Sea. In the subsequent year he transmits to the Society some new observations on Pompey's pillar at Alexandria. These last articles point out that abode in the Oriental countries which was the source of his most distinguished singularities. It appears that after having quitted protestanism for the church of Rome, he deserted the latter for mahometism, to which he seems to have been a sincere convert, and together with which he imbibed a decided preference of eastern manners. Mr. Sharp, who published *Letters from Italy*, mentions having in 1765 seen Mr. Montague at Venice, soon after his arrival from the East, where he appeared with a beard reaching down to his breast, and an Armenian head-dress. "His bed was the ground, his food rice, his beverage water, his luxury a pipe and coffee." Count de Lamberg, in his "*Memorial d'un Mondain*," gives a more particular account of his mode of living at Venice, where he saw him. "He rises before the sun, says his prayers; and performs his ablutions and *lazzis* according to the Mahometan ritual. An hour after, he wakes his pupil, a filthy emigrant of Abyssinia, whom he brought with him from Rosetta. He instructs this dirty negro with all the care and precision of a philosopher, both by precept and example: he lays before him the strongest proofs of the religion he teaches him, and catechises him in the Arabian language. That he may not omit any particular, in the most rigorous observance of the Mahometan rites, Mr. M. dines at a low table, sitting cross-legged on a sofa, while the Moor, on a cushion still lower, sits gaping with avidity for his master's leavings. It is this negro who supports the white mantle that makes a part of the Turkish garb of his master, who is always preceded, even at noon-day, by two gondoliers, with lighted torches in their hands. The ordinary place of his residence is at Rosetta, where his wife lives, who is the daughter of an inn-keeper at Leghorn, and whom he has forced to embrace the Mahometan religion. During the most intense cold he performs his religious ablutions in cold water, rubbing, at the same time, his body with sand from the thighs to the feet: his negro also pours fresh water on his head, and combs his beard; and he also pours cold water

on the head of the negro. To finish this religious ceremony, he resumes his pipe, turns himself towards the East, mutters some prayers, walks afterwards for half an hour, and drinks his coffee." With respect to what is here said of his wife, it is to be observed that, according to another account, he married early, in a frolic, a washerwoman, with whom he never cohabited, but to whom he allowed a separate maintenance. He afterwards assumed all the Mahometan licence with respect to the sex, and in the several countries of his residence had a haram of women of various nations and complexions. One of the travellers who saw Mr. Montague at Venice was the ingenious Dr. Moore, who, in his "View of Society, &c., in Italy," describes his Oriental manners in terms corresponding with the preceding quotations. He speaks of him as extremely "acute, communicative, and entertaining, and blending in his discourse and manners the vivacity of a Frenchman with the gravity of a Turk." He shewed himself wonderfully prejudiced in favour of the Turkish character and manners, which he preferred to those of any other nation. This extraordinary person displayed his singularity of conduct to the last. After the death of his lawful wife, who left him no issue, being aware that in defect of male heirs a large estate would descend to the family of lord Bute, who had married his sister, and with whom he was upon bad terms, he commissioned a friend in England to advertise for a decent young woman already pregnant, who would be willing to marry him. One of several applicants was chosen, and he was upon his return from Venice to form the alliance, when he was carried off by illness in 1776. *Monthly Rev. Annual Register.—A.*

MONTANARI, GEMINIANO, a celebrated Italian natural philosopher and mathematician in the seventeenth century, was born at Modena, in the year 1633. He had the misfortune to lose his father when only ten years of age; upon which his mother, on whom the care of his education devolved, determined to bring him up to the profession of the law. For this purpose, after having him carefully instructed in the classics, rhetoric, and philosophy, in his native city, she sent him to Florence, where he was placed under the tuition of James Frederighi, who was famous for his knowledge of civil and ecclesiastical jurisprudence. Here Montanari applied to legal studies during three years, with such diligence and success, that he acquired a high

reputation for his proficiency in German law, and was invited to practise it at Vienna. With this invitation he complied, and on his journey to that place, was admitted to the degree of doctor at Saltzburg. At Vienna he formed an acquaintance with Paul de Buono, a member of the academy *del cimento*, and mathematician to the emperor. This connection proved the means of diverting his attention from his legal pursuits, and of reviving his inclination for the study of the mathematics and natural philosophy, to which his genius had early prompted him. For, when he was only thirteen years of age, he felt a passionate desire to become acquainted with the mathematical sciences, and, with scarcely any assistance, learned the elements of geometry. This study he prosecuted at Florence, as far as his legal enquiries permitted, and by reading the writings of Des Cartes, was induced to embrace his system of philosophy. By his conversations with Buono, however, he was satisfied of the errors of that great man, and was led to adopt the physics of Galileo. Being now convinced that an accurate knowledge of nature could be attained only through the medium of experiment, he applied with great zeal and assiduity to this mode of investigating truth. In the year 1657, his friend Buono, who presided over the mint, received directions from the emperor to visit the mines in Styria, Bohemia, and Hungary, and invited Montanari to accompany and assist him in his observations. This invitation, which afforded him a favourable opportunity of pursuing his new studies with advantage, determined our philosopher to relinquish his prospects in the profession of the law, and to embark on this scientific mission. Accordingly, the two friends entered on their labours, and for some time prosecuted their enquiries through those countries, with benefit to the state, and considerable accessions to their stock of natural knowledge. At length, their proceedings awakened the jealousy and alarmed the superstition of the ignorant Hungarians, who propagated suspicions and calumnies concerning them, that exposed them to no little danger from the fury of the populace. In these circumstances they were obliged to take refuge in one of the royal palaces; which affected Buono so sensibly, that he fell sick and died. Upon this event Montanari came back to Vienna, which he soon quitted and returned to Italy. Here the narrowness of his circumstances obliged him to practice at the bar in Florence, in order to furnish himself with the

means of subsistence; but still his philosophical studies occupied the greatest share of his attention. Some time after this his sovereign, duke Alphonsus IV. of Modena, invited him to his court, and appointed him his philosopher and mathematician, with a very liberal stipend. He had been settled but a short time in this post before the duke died; and the regency during the minority of Francis II., being obliged, from the state of the finances, to retrench all expences but what were absolutely necessary, abolished the office of mathematician to the court. In this situation he was patronised by the marquis Malvasia of Bologna, who was at that time engaged in the service of the duke of Modena. This nobleman received him into his house, and engaged his assistance in perfecting some ephemerides to which his labours had been devoted. Afterwards he recommended him so powerfully to the university of Bologna, that in the year 1664, he was chosen professor of mathematics in that seminary.

The appointment of Montanari perfectly corresponded with his inclination and his wishes, and he discharged the duties of it for fourteen years, with unwearied industry and the highest reputation. During that period he also made a vast number of astronomical observations, and experiments on the nature of different bodies, of which he gave accounts to the public from time to time. These involved him in controversies with several of his contemporaries, particularly Rossetti canon of Leghorn, and professor of mathematics at Pisa, which were not conducted in a manner creditable to the philosophic temper and moderation of either of the parties. With the design of promoting the interests of science, Montanari likewise encouraged meetings of the ingenious youth of Bologna at his apartments, who formed themselves into a society, under the name of the "*Academy della Traccia*," for the discussion of all kinds of subjects in mathematics and natural philosophy. He particularly engaged their attention to experimental physics, and communicated the result of their ingenious enquiries to his pupils in the university, with observations and remarks of his own. While he was thus honourably and assiduously occupied, he met with an unworthy return from the directors of the university, who, about the year 1678, reduced the salaries of the professors, and suffered what remained to run into arrear. Disgusted at these proceedings, Montanari did not disguise his wish to obtain a settlement

elsewhere; and was invited to accept a professor's chair in the university of Pisa, which he declined. Soon afterwards he was induced to accept of a new professorship of astronomy and meteorology, which, from a respect to his merits, the senate of Venice founded at the university of Padua. Here he fully sustained, for nine years, and with increasing credit, the reputation which he had acquired at Bologna; and he continued to prosecute his astronomical observations and experiments in natural philosophy, as well as the publication of various useful and curious works. The senate, likewise, frequently availed themselves of his advice in matters relating to hydraulics, fortification, the art of war, and the management of the mint. Oppressed by his various labours, his health began to decline, and, after repeated attacks of apoplexy, he died at Padua in 1687, in the fifty-fifth year of his age. It is said, that he was the first who discovered the comet which appeared in 1664 and 1665, and he formed an ingenious hypothesis respecting the nature and causes of such phenomena, which was overturned by the Newtonian doctrine of attraction. When Cassini left Italy for France, he recommended to Montanari's watchful inspection the famous meridian line which he had constructed in the church of St. Petronius at Bologna; and he had the satisfaction to learn from the correspondence of our author, that his repeated observations confirmed the accuracy of that singular instrument. These observations, together with those of other astronomers, were collected and published by Eustachio Manfredi. To Montanari is attributed the discovery of the method of determining the heights of mountains by means of the barometer, to which he was accidentally led: for, having undertaken to traverse the mountainous districts in the duchy of Modena, with the design of observing the alterations in the degrees of the Mercury according to the situation and atmosphere of particular places, he would naturally perceive the use of the barometer in ascertaining their elevations.

The following is a list of our author's productions, in the order of their appearance: "*Cometes Bononiæ Observatus An. 1664 and 1665—Astronomica-physica Dissertatio, &c.*" 1665, quarto; "*Ephemeris Lambergiana ad Longitudinem almæ Matris Studiorum Bononiæ ad An. 1666, nuperrime supputata, &c.*" 1665, quarto; "*Pensieri fisico-matematici sopra alcune esperienze fatte in Bologna, intorno diversi Effetti di liquori in cannucchie di vetro, ed*

altri vasi, &c." quarto; "Lettera all' Illustriss. e Rev. S. Abate Sampieri, in risposta ad alcune obiezione intorno a' suoi pensieri fisico-matematici," 1667, quarto; "Scritti varj intorno alle Controversi col Rossetti," 1668; "Speculazione fisiche del Dot. Gem. Montanari Modanese, sopra gli Effetti di que' Vetri tem prati, che rotti in una parte si resolvano tutti in polvere, exposti in due Lettere," &c. 1671, quarto; "Discorso Accademico sopra la Sparizione di alcune Stelle, et altre novità scoperte nel Cielo, inserito fra la Prose de, "S. S. Accademici Gelati, &c." 1672, quarto; "La Livella diottrica del dot Montanari, &c. nuova invenzione per livellare, il cannocchiale con maggiore esattezza e facilità, che per l'addietro con altre Livelle non si è fatto, aggiuntovi il modo di misurare una distanza incognita con una sola Stazione, &c." 1674, quarto; "Fiamma volante gran meteora veduta sopra l'Italia la Sera del dì 31. Marzo 1676. Speculazioni fisiche ed astronomiche, &c." 1676; "Copia di lettera de dot Mont. &c. sopra un impressione meteorologica," 1676; "Lezione Accademica avuta nell' Accademia di S. A. R. in Torino, &c. sopra le controversie letterarie passate fra lui e il dot. Sig. N. N." 1678; "Manuale de' Bombisti, ovvero ristretto delle avvertenze più necessarie per ben maneggiare i mortari, aggiuntevi le tavole delle inclinazione di esse mortari per fare i tiri giusti, calcolate secondo la dottrina del Galileo, &c." 1682, 24mo.; "Copia di due Lettere scritte all' Illust. Sig. Ant. Magliabechi sopra i moti e le apparenze delle due comete ultimamente apparse sul fine di Novembre 1680, nelle costellazioni di Vergine e Libra," &c.; "Copia di lettera scritta al medesimo intorno alla nuova Cometa apparsa in quest' Anno 1682, Sotti i piedi dell' Orsa maggiore," 1682; "L' Astrologia convinta di falso," 1685, quarto; "Discorso sopra la tromba parlante, et aggiuntovi un trattato posthumo del mare Adriatico e sua corrente esaminata, e la naturalezza de' fiumi Scoperta, e con nuove forme de ripari Corretta," &c. a posthumous work, 1751; "Le Forze di Eolo, Dialogo fisico-matematico sopra gli Effetti del vortice o sia Turbine detto negli stati Veneti la Biciabuova," &c., another posthumous piece, 1694, 12mo.; "Discorso del vacuo recitato nell' Accademia della Traccia, An. 1675;" "Lettera in cui risponde il Sig. Dot. Mont. al quesito perche di Forrestieri che capitano in Venezia si stancaro nell andare in Gondola, e li Sigg. Veneziani non sentonoe alcuna Stanchezza dal lungo andarvi;" and a

number of letters in a collection, entitled, "Lettere inedite d'uomini illustri." The titles and subjects of several works by the same author, which have not been committed to the press, may be seen in *Fabronii Vita Italorum. Doct. Excell. vol. III. Landi's Hist. de la Lit. de l'Italie, liv. xiii. art. ii. sect. 57.*—M.

MONTANUS, founder of an enthusiastical christian sect in the second century, called after him *Montanists*, is generally supposed to have been a native of Ardaba in Mysia, on the borders of Phrygia; on which account his followers are sometimes called Phrygian, or Cataphrygian heretics. The generality of learned moderns concur with Eusebius, in placing his first appearance in a public character about the year 171; while others, following Epiphanius, who is not always exact in his chronology, refer it to the year 156, or 157. He was so foolish and extravagant as to believe that he was under the influence of divine inspiration, and gave himself out for the *paraclete*, or comforter, which our Saviour, at his departure from the earth, promised to send to his disciples to lead them to all truth. He did not pretend to reveal any new doctrines, additional to those already admitted by the christian world, but he only declared, that he was sent, with a divine commission, to give the moral precepts delivered by Christ and his apostles the finishing touch that was to bring them to perfection. He maintained, that Christ and his apostles made, in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. The object of his mission, therefore, was to introduce into the church that strict and rigorous discipline, which before this time Christians were not able to bear. Instead of delivering his dogmas and prophecies, like Christ and his apostles, in connected and calm discourses, he was thrown into ecstasies and violent convulsions, and in this state uttered things which the ignorant and credulous supposed to be from inspiration. As mankind are apt to admire what they find difficult to practise, he also rendered himself popular by the strictness and severity of his manners, and the appearances of great sanctity of spirit. With these pretensions and recommendations, it was no difficult matter for Montanus to erect a new church, which was first established at Pepuza, a town in Phrygia, whence the Montanists were sometimes called Pepuzians. This place he also called Jerusalem, as if that was to

be the centre of a new and purer mode of worship, and the place where the Christians were to wait for the descent of the spirit. Here he soon gained a multitude of disciples, many of whom were far from being of the lowest order. The most eminent among these were two women of rank and fortune, Priscilla and Maximilla, who are said to have been married, but to have divorced themselves from their husbands. These ladies, who became his supporters and assistants, fell with a high degree of warmth and zeal into the visions of their fanatical chief, prophesied like him, and imitated the pretended *paraclete* in all the variety of his extravagance and folly. Some of their prophecies are preserved by Epiphanius; and it appears that frequently their visions, which they had during the time of public worship, were taken down in writing after the assembly was over, by some of the principal of the congregation. By an extract from the treatise of an early writer against the Montanists, supposed to be Asterius Urbanus, which Eusebius has quoted, it appears that a report was propagated by the Catholics, that Montanus and Maximilla terminated their career of delusion by hanging themselves; but the same writer modestly and candidly acknowledges, that such a report might be without any foundation, and observes that "perhaps they died in that manner, perhaps in some other." Of the time when they died we have no information.

The sect of the Montanists spread chiefly in Asia Minor; but it extended also to other eastern countries, and even to Italy and Africa. In Italy they were countenanced for some time, and received into communion by one of the bishops of Rome, concerning whom the learned are not agreed whether it was Victor or some other; and in Africa their principles were embraced by the celebrated Tertullian, a man of great learning and genius, but of an austere and melancholy natural temper. The more sober part of the christian world, however, strenuously opposed them; and they were excommunicated, and the baptism administered by them declared to be null, by several synods or councils which were held in Asia Minor. Being thus separated from the great body of the christian community, they assumed to themselves the title of *spiritual*, calling all other Christians *carnal*. By several writers of the fourth and fifth centuries, they were accused of magic, killing, if not eating of infants in their mysteries, lewdness, and idolatry; but

these charges were equally groundless with the false and malignant calumnies cast upon the primitive Christians, or they would not have been overlooked by Eusebius and all his authors, neither would a person of Tertullian's character have held any connection with the sect. With respect to their religious doctrines, it does not appear that they had any which were peculiar to themselves. Like the other Christians of that age, they were divided in their sentiments concerning the person of Christ; some holding the catholic notion, and others the Sabellian or unitarian scheme. In the number of the latter was Praxeas, against whom Tertullian wrote; and there were so many others of them of the same opinion, that by later writings the Montanists in general are sometimes charged with professing it. The distinguishing peculiarities of the sect related to manners and discipline. They made a profession of much greater austerity than others; on which account they are frequently mentioned with the Novatians, and called Puritans. They prohibited second marriages as unlawful; and whoever of their number married a second time, though his first wife was dead, was excommunicated by them. They inculcated the necessity of observing a number of rules about fasting and abstinence, which were not ordained by Christ and his apostles. They would not allow that the church had power to forgive enormous sins after baptism; or that they who so transgressed, should ever be admitted again to full communion, notwithstanding their repentance. They also looked upon those Christians as guilty of a most heinous transgression, who saved their lives, by flight, from the persecuting sword, or who ransomed them by money, from the hands of their cruel and mercenary judges. This sect appears to have been on the decline soon after the time of Tertullian, and we find no mention of it after the fifth century. "Though it spread itself much for a time," says Jortin, "it did some service perhaps to Christianity; for it produced in its opposers, even for the very sake and pleasure of contradiction, an antifanatical spirit, a prudence in avoiding danger when it might be lawfully shunned, a charitable disposition towards repenting sinners, a caution not to be imposed upon by impudent or frantic pretences to inspiration, and a dislike of superstitious and uncommanded austerities, though these indeed some time after overwhelmed the christian world like a torrent." *Eusebii Hist. Eccl. lib. v. cap. xvi. xvii. Epiphanius Hæres.*

XLV.—LI. Cave's Hist. Lit. vol. I. sub. sec. Gnost. Dupin. Mosb. Hist. Eccl. sec. ii. par. ii. cap. v. sect. 33 and 34. Priestley's Hist. Christian Church, vol. I. period iii. sect. 3. Fortin's Remarks on Eccl. Hist. vol. II. b. ii. part. ii. Lardner's Hist. Heret. ch. xix. sect. 8.—M.

MONTANUS. See **ARIAS MONTANUS.**

MONTANUS, PHILIP, vernacularly *Montaigne*, a learned Flemish divine and professor in the sixteenth century, was born at Armentiers, about the year 1495. He was educated at Paris, where he was admitted to the degree of doctor by the faculty of the Sorbonne, though he never entered into priest's orders, or was a member of any religious community. Here he formed an intimate acquaintance with many of the most eminent literary characters of his time, and particularly with Erasmus, who has spoken advantageously of him in his "Letters." He chiefly excelled in the knowledge of languages, and criticism. When he was sixty years of age, he was appointed Greek professor in the university of Doway, by Philip II. king of Spain, and filled that post with reputation for several years. He died about the year 1575, above the age of 80, and has his name inscribed on the list of benefactors to the university of Doway, for having founded three scholarships in the college of Marchienne. He carefully revised and corrected, with the aid of an ancient Greek MS. which Erasmus had long used, the original text of "The Works of St. John Chrysostom," and a Latin version of the same; but whether his labours were made use of in any edition of that father, does not appear from our authorities. He also revised, and published at Basil, "Enarrationes Theophylacti, Archiepiscopi Bulgariae, in Evangelia, Epistolas Pauli, et Prophetas aliquot Minores," 1554, and again in 1570. *Valerii Andrea Bibl. Belg. Freberi Theatrum Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.—M.*

MONTANUS, REGINALD-GONSALVO, vernacularly *Montano*, a Spanish Protestant in the sixteenth century, of whom we have no other account than what little may be collected from his own work, entitled, "Sanctæ Inquisitionis Hispanicæ Artes aliquot detectæ, ac palam traductæ, &c. *Heidelbergæ*, 1567. It appears that he had lived at Seville; that the protestant martyr Juan Ponce de Leon had been for many years his most intimate friend; whence it may

be presumed that he himself was of good family; and that he was about to publish an exposition of the Proverbs, the Ecclesiastes, the Canticles, and the Book of Job, by Constantino de la Fuente, better known by the name of Doctor Constantine, from the notes of one of his auditors. This work of Montano's is the earliest account of the Inquisition, and probably the source from whence all subsequent accounts have for the most part been taken. It is a curious and melancholy book, written for the express purpose of teaching his fellow-Protestants what they are to expect from that accursed tribunal, and in what manner they might best hope to escape. The victims, whose sufferings and martyrdom he records, had been his own friends and associates; and the account of the system of examinations, &c. was supplied by persons who had themselves been in the dungeons,—unless the following passage should be thought rather to allude to himself: "Quæ hic exempla recensentur unius modo ex Inquisitoriis tribunalibus, nempe Hispalensis, sunt; cujus solius mysteria cognoscere, & majori ex parte in se ipsis experiri, traductoribus est datum."

Montano's work has been inserted in a volume under this title: "Hispanicæ Inquisitionis & Carnificinæ Secretiora per Joachimum Ursinum, Anti-Jesuitam." *Ambergæ* 1611. —R. S.

MONTARGON, ROBERT-FRANCIS DE, a French monk in the eighteenth century, and writer of some works which are held in esteem, was born at Paris in the year 1705. He entered the monastery of Hermits of St. Augustine at the *Place des Victoires*, when he changed his name to that of Father *Hyacinth of the Assumption*. He was much admired as a preacher, and was honoured with the title of almoner to king Stanislaus. In 1770, he had the misfortune to lose his life at Plombières, about the age of 65, owing to a flood which inundated that city during the night of the twenty-fifth of July. Among his other productions, he published a treatise "On Sacred Eloquence;" "The History of the Institution of the Festival of the Holy-Sacrament;" and "An Apostolical Dictionary," in thirteen volumes, octavo. The work last mentioned, is said to be an useful repertory for ecclesiastics; but to contain an injudicious mixture of excellent matter with what is trifling and dull, and to be greatly defective in point of correctness, as well as elegance of style. *Nouv. Dict. Hist.—M.*

MONTAUSIER, CHARLES DE SAINTE MAURE, duke of, a peer of France, born in 1610, was descended from an ancient family originally from Tourainne. He was educated a Protestant; and after his conformity to the established religion, he retained that strictness of morals and austerity of manners which are common attendants on a persecuted sect. Of unshaken loyalty, he kept under obedience to the king during the war of the Fronde the provinces of Saintonge and Angoumois, of which he was governor. Being afterwards governor of Normandy, in which post he had met with much opposition and disgust, as soon as he heard that the plague had broken out in the country, he hastened thither, contrary to the remonstrances of his family, regarding residence as an absolute duty on such an emergency. His high character caused him to be chosen to preside over the education of the dauphin, son of Lewis XIV., and it was his perpetual care to inculcate into his pupil the principles of virtue, and accustom him to hear the truth. He assiduously kept from him all those court flatterers who are the bane of a young prince, and would never suffer him to read the adulatory dedications which the men of letters were continually addressing to him. He once led the dauphin into a cottage, and said to him, "Behold, sir, the miserable roof under which are lodged the father, the mother, and the children, who incessantly labour to procure the gold with which your palaces are adorned, and who pine with hunger to supply the luxuries of your table." When the education of the prince was completed, Montausier took leave of him in the following words: "Sir, if you are a man of worth you will love me; if otherwise, you will hate me, and I shall console myself." His letter to the dauphin after the surrender of Philipsburg has been much admired. "I do not compliment your royal highness on the capture of Philipsburg; you had a fine army, bombs, cannon, and Vauban: neither do I praise you for your bravery; it is an hereditary virtue in your house; but I felicitate myself that you are humane, affable, generous, liberal in displaying the services of others, and reserved in mentioning your own." D'Alembert finds something of the courtier in the allusion to the hereditary valour of the Bourbons; but surely a little sweetening was allowable in conveying so fine a moral lesson. The duke always preserved the character of a philosopher at court, and was the constant friend of honour and decorum, and the enemy

of vice and meanness. He was so conspicuous for a kind of austere sincerity, that Moliere's character of the Misanthrope was thought to be modelled after him. Some enemies of that admirable writer insinuated this to the duke, and he went to see the play: on leaving the theatre, "Would to God (said he) that I really resembled Moliere's Misanthrope!" He was accustomed to speak bold truths even to Louis XIV.; an instance of which, highly to his honour, is mentioned in the article of madame Dacier. Though free in his censures of moral depravity, he did not approve the trade of a satirist, and expressed himself warmly against the satirical pieces of Boileau. D'Alembert, indeed, hints that his dislike of them was chiefly owing to their ridicule of Cotin and Chapelain, authors whom he honoured with his protection. He had himself written satires in his youth, but perhaps not of the personal kind. This truly respectable nobleman died in 1690 at the age of eighty, regretted by all men of worth. *Nouv. Dict. Hist. D'Alembert Eloges Acad.*—A.

MONTBELLIARD, PHILIBERT-GUENEAUD, a naturalist and eloquent writer, was born in 1720 at Semur in Auxois. He spent part of his youth at Dijon, and afterwards came to Paris, where he made himself known as a man of science. He continued with reputation the "Collection Academique," a work which gave a view of every thing interesting contained in the memoirs of the different learned societies in Europe. He was chosen by the illustrious de Buffon to be his associate in his great work on natural history, and the continuation of the ornithology was committed to him. His first labours in this department passed under the name of his principal, and no difference of style and manner was observed by the public. Buffon himself announced his colleague in his preface, and said of him, "that of all men he was the person whose manner of seeing, judging, and writing, was most conformable to his own"—the highest praise, doubtless, in his opinion, that he could bestow! "When the class of birds was finished, Montbelliard undertook that of insects, relative to which he had already furnished several articles to the New Encyclopedia; but his progress was cut short by his death, which took place at his native town in 1785. He was of a kind and tender disposition, and in his last illness expressed his willingness to die, "that his friends might no longer feel the pain of seeing him suffer." He

had a wife, whose knowledge of various languages and sciences abridged the labour of her husband's researches. *Nouv. Dict. Hist.*

—A.

MONTCHAL, CHARLES DE, a learned French prelate in the 17th century, was the son of an apothecary at Arnonsay in the Vivarais, the time of whose birth is not recorded. He was educated at the college of Autun at Paris, and rose from step to step, to the post of principal of that institution. Afterwards he was nominated canon of Angoulême, abbot of St. Amand, and, in the year 1628, upon the resignation of the cardinal de Valette, to whom he had been tutor, archbishop of Toulouse. He had obtained a high reputation for piety, as well as for his acquaintance with sacred and profane history, the canon and civil law, and the Greek and Hebrew languages. At the request of the clergy of France, he undertook to procure better editions of the Greek fathers than they at that time possessed; but he did not proceed far with this design. He bestowed considerable labour in establishing the genuine text, and correcting the versions of Eusebius. He died in the year 1651. Father Le Quien has preserved several of the "Letters" of this prelate, in the first volume of his folio edition of "The Works of St. John Damascenus;" which shew that he possessed a true taste for literature, and was the patron of learned men. By numbers of the latter he has been highly panegyricized, and among others, by Rigault, father Sirmond, Holstenius, Allatius, Saint-Marthe, Amelot de la Houssaye, &c. In the year 1718, an anonymous editor published at Amsterdam, "Memoirs of M. de Montchal, Archbishop of Toulouse, containing Particulars of the Life and Ministry of Cardinal Richelieu," in 2 vols. 12mo. These Memoirs, written by M. de Montchal, owe their origin to the exclusion of our prelate, with others of his brethren, from the assembly of the clergy held at Mante in 1641, by the king's express orders. In this performance we are presented with a history of that proceeding; and since cardinal de Richelieu was, without doubt, the cause of the injurious treatment shewn to the clergy, the author has not spared that minister. His pen may be thought to have been guided by resentment; but the character which he has drawn of the cardinal corresponds, nevertheless, with the portraits furnished by the most accurate and impartial historians. This is a curious and interesting work; but edited in the most careless and incorrect manner. In the journal called "L'Europe Sçavante," for the month of

November, 1718, a long list is given of gross blunders which sometimes obscure, and at other times totally destroy the sense of the author. In the same critical work a piece is attributed to our prelate, which reflects little honour on his patriotism, and is a proof of his base subserviency to the ambition of the papal power. The object of it is to maintain, "that secular authorities have no right to impose any tax on ecclesiastical property, without first obtaining the consent of the church itself." *Moreri. Nouv. Dict. Hist.*—M.

MONTE, GIAMBATISTA DA (MONTANUS), a learned and eminent physician of the sixteenth century, descended from the noble family of Monte in Tuscany, was born at Verona. He studied Greek under Musuro, and philosophy under Pomponazzo, and being destined by his father to the profession of the law, he was sent to study jurisprudence at Padua. His inclination, however, led him to physic, and as he resolved to follow it, he incurred the displeasure of his father, who withdrew all support from him. Trusting to his own industry and abilities, he visited several of the principal towns in Italy, practising in his profession, and also probably making advantage of his classical talents, since Ghilini mentions that at Naples he explained the poems of Pindar. He settled finally at Padua, where, in 1539, he was elected professor of the practice of medicine. Four years afterwards he was placed in the theoretical chair, and for some time he was also professor of anatomy. His stipend was augmented with the increase of his reputation, which at length surpassed that of any Italian physician of his time, and he had many disciples, who afterwards attained eminence. The emperor Charles V., Francis I., and the duke of Tuscany, attempted, by liberal offers, to attract him to their courts; but he was satisfied with his present situation. He suffered severely from calculous complaints, which induced him to retire to his estate at Terazzo in the Veronese territory, where he died in 1551. Montanus was highly praised by his cotemporaries, and left a name which was long famous in the Italian schools. He was the author of a great number of works, which are almost all commentaries upon the ancients, or illustrations of their theories, and have ceased to be valued since their authority declined. He translated into Latin the works of Aetius, which he published at the request of cardinal Ippolito de' Medici. The marquis Maffei has preserved a translation which he

made in Latin verse of the poem of *Museus*, and adds, that he translated the *Argonautics* attributed to *Orpheus*, and *Lucian's Tragicopodagra*. He was likewise a great collector of medals. *Tiraboschi. Halleri Bibl. Med. Eloy Dict. Hist. Med.*—A.

MONTE, GUIDUBALDE, MARQUIS DEL, a Venetian nobleman, and able mathematician in the 16th and at the commencement of the 17th century, the dates of whose birth and death are unknown; and concerning whose personal history we have no other information, than that he spent almost his whole life in retirement, passionately devoted to abstruse and difficult mathematical studies. It is certain that he was living in 1600, since his "*Treatise on Perspective*," published in that year, was edited by himself; but that he was dead in 1608, appears from an edition of his "*Astronomical Problems*," published under the inspection of his son the marquis *HORACE*, who dedicated it to the doge *Leonard Donati*. The *Treatise on Perspective* is the first, according to *Montucla*, in which that science was completely established upon mathematical demonstrations. The Marquis del Monte also published "*A Theory of Planispheres*," and drew up "*A Reformed Calendar*." To his skill as an astronomer, his problems above mentioned bear sufficient testimony. He likewise directed his attention to the study of statics, and mechanics; and in publications that appeared in 1577, corrected the errors of his predecessors relative to the inclination of the balance, and threw new light on the science of statics in general, by establishing it upon certain principles. Besides what has been already mentioned, he wrote commentaries upon the two treatises of *Archimedes* "*On Equiponderants*," or centres of gravity, and "*On the Cochleon*," or screw-pump for drawing of water. Such were the occupations and labours of this learned nobleman. *Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xi. art. ii. sect. 68.*—M.

MONTECATINUS, ANTHONY, an Italian professor of philosophy who flourished in the 16th century, was a native of *Ferrara*, where he was born in the year 1536. After reading different public lectures in that city, he was appointed first professor of philosophy there. He became a particular favourite of *Alphonso II.* duke of *Ferrara*, who deputed him on concerns of state to the courts of *France* and *Rome*. He was also appointed governor of the city of *Regio*; created chief magistrate of *Ferrara*; and frequently was entrusted with the whole ma-

nagement of affairs under the duke. He died at *Ferrara* in 1599, at the age of 63. He wrote "*A Commentary on the First Book of Aristotle's Politics*," published in 1587, in folio, with twenty-two tables prefixed to it, containing an analysis of *Aristotle's* entire work; and a commentary on the second book of the same work, with this title "*Aristotelis Politicorum, hoc est, civilium Librorum Liber secundus, ab Ant. Mont. in Latinam Linguam conversus, et partitionibus, resolutionibus, Scholiis illustratus*," 1594, folio; to which he added, in the same volume, the three following treatises: "*Platonis Lib. x. de Republica, et Ant. Mont. in eos partitiones, et quasi Paraphrasis quædam*;" "*Platonis Lib. xii. de Legibus, vel de Legumlatione et Epinomis, et Legasquæ in Libris illis, sparsim sunt diffusæ*," &c.; and "*Quinque veterum Republicarum Hippodamiae, Laconicæ, Creticæ, Carthaginiensis, Atheniensis, contra quas Aristoteles in posteriori Parte secundi politici disputavit, antiqua Fragmenta*." In 1591, he published his "*Commentary on the Eighth Book of Aristotle's Physis*," in folio; in 1597, his "*Commentary on the Third Book of Aristotle's Politics*," in folio; and at some other period his "*Commentary on the first Part of the third Book of Aristotle de Anima*." On these works the learned father *Naudé* remarks, that the author, "by endeavouring to explain the books of *Plato's* and *Aristotle's* republic, with large notes, tables, and divisions, could never satisfy himself nor his reader." *Bayle.*—M.

MONTECUCCOLI or MONTECUCULI, *Raymond*, prince of the holy Roman empire, and a celebrated general in the service of the house of *Austria*, was born in 1608 at *Montecuccoli*, the seat of his family in the *Modenese*. After receiving a liberal education at the schools of *Modena*, *Perugia*, and *Rome*, he took arms at an early age under his uncle *Ernest Montecuccoli*, general of artillery in the imperial service. He entered as a private volunteer, and served in that capacity both in the infantry and cavalry, as well as in the various gradations of military command. The wars in *Flanders* were his first scene of action, and in that school he acquired the skill and experience which raised him into notice. In the *Swedish* war he commanded as a captain in the van-guard at the assault of *New Brandenburg* under count *Tilly*, and obtained great applause for his valour from that general. In 1644, being at the head of 2000 cavalry, he surprised a body of *Swedes* besieging *Nemeslau*, in

Silesia, and defeated them with the loss of their artillery and baggage. He was afterwards himself defeated and made prisoner by the Swedish general Bannier, and was kept in captivity for two years. This time, however, was by no means lost, since he employed it in literary and scientific pursuits, and stored his mind with various acquisitions which he could not have obtained in the hurry of warfare. After his release he was for a time engaged in the service of his native sovereign, the duke of Modena, and rescued Novantola, besieged by the papal troops. Resuming his command in the imperial army, he shared with John de Wert in defeating general Wrangel, who lost his life in the action; and he afterwards saved Augsburg from the Swedes and French, who had defeated the imperial general Holzapfel.

When peace was restored by the treaty of Westphalia in 1649, Montecuccoli visited Flanders and Holland, and thence went to Stockholm, probably in a diplomatic capacity. He was honourably received by queen Christina, who afterwards admitted him to her correspondence, and imparted to him her intention of abdicating the throne. Returning to his native country, he assisted at a magnificent carousal given by the duke of Modena at his marriage. It was, however, attended with a tragical event which deeply afflicted him; for he had the misfortune in tilting with his intimate friend Molza, a Modenese cavalier, to wound him mortally in the throat with his lance. Having inherited the property of his uncle Ernest, he married, in 1657, Maria-Josepha Dietrichstein, daughter to the prince of that name, great steward of the household to the emperor, a lady distinguished for her beauty and accomplishments. In the same year he was sent by the emperor, with the rank of field-marshal-general, to the assistance of John Casimir king of Poland, against Ragotski prince of Transylvania, supported by the Swedes. He defeated Ragotski, and recovered Cracow from the Swedes; and when Charles-Gustavus afterwards turned his arms against the king of Denmark, Montecuccoli marched to his relief, drove the Swedes from Jutland, and rescued Copenhagen.

Peace was restored in the north; but troubles arose on the side of Hungary which soon after involved the emperor Leopold in a war with the Turks. Montecuccoli was sent to command in that quarter, and by his skilful and prudent conduct baffled the attempts of the Turks, who invaded Hungary with a vastly

superior force. At length, the imperial army being reinforced by succours from France and other parts of Europe, Montecuccoli resolved to give battle to the grand vizier, who was advancing towards Vienna; and in 1664 he gave the Turks a total and bloody defeat at St. Gothard, after a long and well-disputed action. A peace was the immediate consequence of this victory, and the successful general was recompensed, on his return to Vienna, with the post of president of the council of war. In 1666 he was deputed as ambassador to receive at Genoa the infanta of Spain, espoused to Leopold, on which occasion he was decorated by the king of Spain with the order of the golden fleece. In 1670 he conducted to Poland the sister of the emperor, destined to be the spouse of king Michael. These pacific employments were exchanged for a renewal of military service, on occasion of the war between the empire and France in 1673. Montecuccoli was chosen to oppose the famous Turenne. After a variety of marches and counter-marches he succeeded in forming a junction with the prince of Orange and taking Bonn; but the shackles imposed upon him by the imperial councils having prevented him from doing so much as was expected from him, he incurred the displeasure of the allies, and was obliged to quit the command. The superiority which the French assumed caused him, however, to be recalled in 1675, as the only general capable of being matched with Turenne; and the campaign which ensued between these two masters exhausted every stratagem of war. The exquisite nicety of the movements on both sides may be estimated from the circumstance, that two large armies were perpetually moving in a space ten or twelve leagues in length, and four or five in breadth. While the game was yet in balance, it was brought to a conclusion by the death of Turenne from a cannon-shot, as he was reconnoitring with a design to attack. His rival had the generosity to lament his fate, and bestow the highest praises on his memory. The match was no longer equal, and the retreat of the French gave Montecuccoli the opportunity of penetrating into Alsace, and it was necessary to summon Condé from Flanders to stop his progress. After having thus been opposed to the two most illustrious generals in Europe, he declined contending with inferior antagonists, and retired to a repose so well merited by his age and services. At Vienna he presided over the council of war, and em-

employed his influence at court in the protection of science and letters. He contributed greatly to the establishment of the academy styled *Naturæ Curiosorum*, of which he was president. He himself cultivated literature, and on the death of his wife, in 1676, he expressed his grief in an Italian sonnet. Having accompanied the emperor Leopold to Lintz, he died there in 1681, in the seventy-third year of his age.

The title of Montecuccoli to the character of a consummate general has been recognised by the ablest judges, among whom it is sufficient to mention Folard, and the great Frederic of Prussia. He himself, besides his actions, has left a proof of his military skill in his "*Memoire sull' Arte della Guerra*," which were composed during his campaigns in Hungary, and were presented to the emperor in 1665. They were not printed till after his death, and then incorrectly. The work is the first on the subject composed after the great change which the use of artillery had brought into the art of war. It is divided into three books, 1. Of the art-military in general; 2. Of war with the Turks; 3. A narrative of the campaign of 1664. Though concise, it is accounted a very valuable sketch of the subject on which it treats. It has been translated into French, and diffusely commented upon by count Turpin de Crissè. *Mod. Univ. Hist. Elogi Italiani.*—A.

MONTEMAYOR, GEORGE DE. Few of his countrymen have obtained so diffused a celebrity as this castilianised Portuguese. He was born at Montemor, of obscure parentage, or he would not have thus taken his name from his birth-place. Having a musical talent, he found patronage at the Spanish court, and visited Italy and Flanders in the suite of Philip II., then prince of Spain. In 1561 he perished by a violent death in Piedmont, neither Barbosa nor Nicolas Antonio mention how. There is a most miserable sonnet full of puns upon his connection with mountains in life and death, by Manuel Faria Sousa.

George de Montemayor published a *cancionero* including his own poems, and a translation of *Ansis March*. But the work which obtained for him his great and transient celebrity is his *Diana*, a pastoral romance. The romances of chivalry were made up of battles without end, the new species consists wholly of love; they are as inartificial as unnatural, and infinitely more tiresome. The fable of the *Diana* is the most meagre that can be con-

ceived. *Diana*, in the absence of her lover Sireno, marries an old man. Sireno returns in a suitable state of misery, and associates with Syloano, another shepherd, who also loved *Diana*, and though his love had never been returned, is as miserable as himself. They are joined by a shepherdess and a nymph, who are both unfortunate in love: the latter shoots admirably well with a bow, killing, at different times, three giants and two knights. The good enchantress Felicia invites this disconsolate party to come to her for help, and on the way they find another love-lorn shepherdess to be of the party. Felicia has a wonderful water, which is as specific as the fountain in *Arden* for the cure of love; with this she effaces the passion of all those whose case is hopeless, and the rest are happily married. Sireno is left a light-hearted bachelor, and *Diana*, who does not appear till the latter end of the volume, is described as little pleased at the jealousy of her husband, and the loss of both her lovers. A second part is promised, which was to contain the history of what happened to Sireno, and of the loves of two persons who have just made their appearance. Cervantes is merciful to this book; he condemns only the machinery and the longer poems. Some of the poems however are of great merit; one in particular, which Sireno addresses to a lock of *Diana's* hair, has not often been surpassed in its kind. And the whole has probably some charm of language imperceptible to a foreign reader, or its reputation could never have been so high. A Portuguese admirer of this romance once offered an estate worth two thousand crusades as a prize for any person who should write a better.

He had talked over his plan for the second part with his friend Alonso Perez, a physician of Salamanca; his design was to make Sireno marry *Diana* after the death of her husband, but the ingenious doctor observed, that this would be shutting the door upon himself, and finishing the story too soon; whereas if he were to represent *Diana* as sued by many lovers at the time when Sireno renewed his love, there would remain agreeable matter for a third part. This advice, which George did not live to follow, he himself put in practice; but his second part is deemed far inferior to the original. The sum of the story is, that the old husband dies, and Felicia then gives Sireno another glass of water to make him in love again. The romance was finally completed with great success by Gaspar Gil Polo, whose *Diana Ena-*

morada was one of the Spanish books printed in England about seventy years ago.

It was not likely that the physician should write well, as he makes it his boast that there is scarcely a passage in his volume, either in prose or verse, which is not imitated from the Latin or Italian writers. Speaking of his predecessor, he says, let him undeceive himself who shall think to equal him in facility of composition, or in sweetness of verse,—had he but understood Latin, had he not disdained to consult with men learned in that language and well read in poetry, he would have left all our authors far behind them. The meaning of this seems to be, that George de Montemayor did not attend to his friend the doctor's critical prescriptions. This preface also affords one proof of the high estimation in which the *Diana* was held. Alonso Perez says, he would have kept his book by him ten years, had he not been afraid that another second part would come out first, because it was a thing so much desired by all.

The *Diana* has been translated into many languages. The French translator mentions it as a current opinion in Spain, that the story related to the private history of the duke of Alva, in whose service the author at one time was. Such an opinion is not likely to prevail any where else. It will not be easy to persuade any person acquainted with history that the duke of Alva has ever been represented as a shepherd in love! *Nic. Antonio. Barbosa. D. Francisco Manuel. Le Diana 172. parte.—R. S.*

MONTEREUL, or MONTEREUIL, BERNARDIN DE, a learned French Jesuit in the seventeenth century, was born at Paris in the year 1596. He entered the Society of Jesus in 1624, and after having gone through his course of academic studies, filled the chair of philosophy for four years, and afterwards that of moral theology, during an equal term, with no little reputation. He was also greatly admired as a preacher, and much resorted to in the capacity of director of consciences. He died at Paris in 1646, when about fifty years of age. He was the author of "A Life of Jesus Christ," 1637, in two volumes, quarto, which was afterwards enlarged into four volumes, quarto, and underwent numerous impressions. It was revised and retouched by father Brignon, and re-printed in its amended state in 1741, in three volumes, 12mo. It has the character of being an excellent performance, and is said to be a good substitute for a har-

mony of the Evangelists. The author also published "A History of the early State of the Church, comprising the Acts of the Apostles," 1640, 12mo.; and "The last Conflicts of the Church, as explained in the Apocalypse," 1649, quarto, and 12mo. *Sotwell's Bibl. Scrip. Soc. Jesu. Nours. Dict. Hist.—M.*

MONTESQUIEU, CHARLES DE SECONDAT, baron de, an eminent magistrate and writer, descended from a distinguished family in Guienne, was born at the castle of Brède near Bordeaux, in 1689. From an early age he manifested a propensity to deep and solid disquisition, and in his 20th year began to make those methodical extracts from the ample body of civil law, which were the materials of his most celebrated work. He was the son of a younger brother; but a paternal uncle at his death left him his property, together with his office of president a mortier to the parliament of Bordeaux, to which he was admitted in 1716. Being deputed by that body, in 1722, to make remonstrances on account of a new impost, he employed his eloquence with so much force as to obtain its suppression. He had published, a year before, his "Persian Letters," one of those works which gives a satirical representation of the manners and sentiments of the country of the writer, under the assumed character of a foreigner to whom every thing appears as a novelty. In these letters there was much wit and pleasantry, serving as the vehicle of free sentiments concerning politics and religion, which this author was one of the first to render popular in France. They were also tainted with that licentiousness, which has been too common among the philosophical writers of his country. They gave him a degree of literary reputation which induced him to become a candidate for a place in the French Academy; but at the same time the liberties he had taken with the church and state were represented in so serious a light to the minister, cardinal Fleury, that he had reason to fear exclusion through the interference of authority. By some dextrous management he overcame this obstacle, and was admitted into the academy in January, 1728. Having now resolved to devote his time and talents to the instruction of mankind as a writer, and especially as a speculator on the variety of laws and constitutions which prevail in different parts of the world, he thought it necessary to study national characters upon the spot, and accordingly set out on his travels. He visited Germany, Hungary, Italy, Switzerland and Holland, and finished with a residence at

of nearly two years in England. This country he found, as he said, "the best to think in," and being honoured with the regard of queen Caroline, and the friendship of the most eminent characters in literature and science, he passed his time in it with much satisfaction. He particularly studied the English constitution, which was ever after the object of his warmest admiration. On his return he put the last hand to his work "*Sur la Cause de la Grandeur et de la Decadence des Romains*," published in 1734. In this performance he gave novelty to a trite subject by the energy of his style, the force of his descriptions, and the depth of his remarks. His passion for liberty is the animating spirit of the whole.

It was not till 1748 that he published in 2 vols. 4to. his celebrated "*Esprit des Loix*," the work in preparing which his studies and inquiries had for so many years been occupied. It is said that its title ought rather to have been the Spirit of Nations than the Spirit of Laws; for its principles are founded on the radical diversities of mankind, owing to climate and other causes; and it discusses at large the nature of different forms of government, from which laws emanate, and to which they ought to be adapted. The liberal and enlightened notions, and the philanthropical spirit, which pervade this great work, compensate for many errors in theory, and negligences in point of fact. Upon the whole, however, it has scarcely sustained the reputation which for a considerable time after its appearance it possessed, not only in France, but throughout lettered Europe. Voltaire seems to have estimated this performance with judgment and impartiality in his "*Siecle de Louis XIV.*" After having given him due credit for his profound observations supported by historical facts, acknowledging, however, that these facts are often taken from obscure and dubious sources, he thus proceeds: "The continual want of method in this work, the singular affectation of frequently putting only three or four lines into a chapter, and sometimes only a stroke of pleasantry, have disgusted many readers, who have also complained that these sallies of wit are often given in place of arguments, and doubtful notions for certainties; but if he does not always instruct his reader, he never fails to make him think; which itself is a great merit. His lively and ingenious expressions, in which is displayed the imagination of his countryman Montagne, have particularly contributed to the great reputation of the Spirit of Laws. The same

things said even by a more learned man would not have been read. In fine, few works are to be met with in which there are more acute and profound ideas, more bold thoughts, more matter for instruction, either in admitting or contraverting his opinions. It has a claim to be ranked among the original publications which have adorned the age of Lewis XIV., and which had no model in antiquity." As in this work Montesquieu made no less free with the established religion than in his Persian Letters, he drew upon himself several censurers, and among the rest, the Sorbonne undertook an examination of it, but the ridicule thrown upon other adversaries deterred this body from making its censure public. A more weighty criticism of its principles was prepared by M. Dupin, farmer-general, a man of reading and information, which the author, by the discreditable method he took of suppressing it, seems much to have dreaded. After only five or six copies of the critique had been distributed, Montesquieu made his complaint to madame Pompadour, who sent for the writer, and told him that she took the Spirit of Laws and its author under her protection: in consequence the whole edition was committed to the flames! It certainly was not in England that the president learned this mode of silencing an adversary.

The life he was obliged to lead in Paris was injurious to his constitution, and brought upon him a pulmonary complaint, under which he sunk in February 1755, in his 66th year, generally regretted by the court and city. His last hours were disturbed by the Jesuits, who were eager to intimidate him into a retraction of his sentiments concerning religion. He complained to his great friend the duchess of Aiguillon of their importunity; and, as Voltaire says, died like a philosopher. A jesuit, however, after his death, published a pretended confession in his name, of which the authority under such circumstances is wholly unimportant. His private character is represented as having been highly amiable and estimable. Though habitually frugal, he could be generous on proper occasions; and an instance of his beneficence in giving his purse to a young boatman at Marseilles, and secretly consigning a sum of money to a banker to redeem the youth's father from slavery in Africa, has been made the subject of a pathetic drama. In temper he was mild, cheerful, and equal, free from ambition, simple and unaffected. He was often seen sitting under a tree at Brede, conversing with the peasants in their provincial dialect, settling their

disputes, and participating in their afflictions. He was however charged with being somewhat too jealous of his seigniorial rights, which might be owing to his great attachment to the laws.

After his death was published a collection of his works in three volumes quarto, in which were some pieces that had not before appeared. Of these the principal was "Le Temple de Gnide," a kind of prose poem, in which a warm and voluptuous picture was given of the progress of love in a mind hitherto new to that passion. It was at first read with great avidity, but soon met with censurers who regarded it as a frivolous effusion of gallantry, unworthy of the serious reputation of the author. A "Fragment on Taste" was another of the additional pieces. In 1767 were published "Familiar Letters of Montesquieu," some of which were marked with the genius of the author. His romance of "Arsace," also a posthumous publication, though announced with much parade, was but indifferently received.

The president had a son, *John Baptist de Secondat*, counsellor of the parliament of Bordeaux, who died in that city in 1796, at the age of 79. Under an unfavourable exterior he possessed talents, knowledge, and moral worth. He wrote "Observations de Physique et d'Histoire naturelle sur les Eaux Minerales des Pyrenées," 1750: "Considerations sur la Commerce et la Navigation de la Grande Bretagne," 1740: "Considerations sur la Marine Militaire de France," 1756. The latter work he printed at London, where he then resided, and where he was made a member of the Royal Society. *Siecle de Louis XIV. Nouv. Dict. Hist.—A.*

MONTEZUMA, emperor of the Mexicans at the time of the Spanish invasion of their country, was a prince of great power and extent of dominions, which he is said to have governed with all the rigour of despotism. It was in 1519 that Cortes arrived on the coast of Mexico; and in return to a message from that chief, expressing an intention of waiting upon him in his capital, Montezuma sent a magnificent present of the richest manufactures and productions of his empire, but accompanied with a prohibition of his farther advance. The adventurous Spaniard, whose mind was bent upon schemes of conquest and plunder, disregarded this refusal; and the emperor, who, notwithstanding his haughty demeanour, was really thrown into great apprehensions for the result, began in vain to negotiate for the departure of the strangers. The severity of the

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Mexican government had produced such a spirit of hatred and disaffection in some of the conquered tribes, that Cortes found means to engage several of them in rebellion, and to obtain succours from them in his march towards Mexico. Montezuma, at length, with the treacherous policy of weakness, gave his consent for the advance of the Spaniards, but planned their destruction at the town of Cholula, where he had assigned them quarters. The plot was discovered, and revenged by Cortes with a massacre of the Cholulans, and he proceeded to the very gates of the capital before the irresolute monarch had determined whether to receive him as a friend or an enemy. Timidity finally prevailed, and Montezuma came out in great state to meet Cortes, whom he saluted with tokens of extraordinary respect, and conducted to the part of the city allotted for the lodgment of the Spaniards. In the article *Cortes*, a relation will be found of that leader's conduct in this critical situation, and of his daring policy in seizing the emperor in the heart of his own capital, and keeping him as a hostage at the Spanish quarters. The respect with which he was at first treated was soon changed to outrage and insult, which proceeded so far, that fetters were fastened to his legs. His spirits were so much broken by this indignity, that he burst into loud lamentations, which were changed to equally indecorous expressions of joy when they were taken off—certain indications of a feeble and unmanly mind! He was at length brought to an acknowledgment of his vassalage to the king of Spain, which forfeiture of independence he communicated in a speech to his nobles, but not without many tokens of the grief he felt from such a sacrifice of dignity. He could not, however, be prevailed upon to carry his obsequiousness so far as to adopt the faith of the conquerors; for a zealous attachment to the cruel and superstitious rites of the Mexican religion was a prominent feature in his character. Still remaining in the custody of the Spaniards, he did not cease to concert measures for delivering himself and his country from the intolerable yoke imposed upon them; and when Cortes was obliged to march out with a great part of his forces in order to oppose his countryman Narvaez, the Mexicans rose in arms and made a furious attack upon the remaining invaders. The return of Cortes alone saved them from immediate destruction; and formidable hostilities were still carrying on, when Montezuma was persuaded to advance to the battlements of the Spanish fortress

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in his royal robes, and attempt to appease the rage of his subjects. His address to them was, however, productive of no other sentiment than indignation against himself, in the paroxysm of which a volley of arrows and stones was poured in, and the unhappy monarch, struck on the temple with a stone, fell to the ground. He was carried to his apartment, and every attention was paid him by Cortes, who perceived how important his life was to his own safety; but the wound had affected his mind as much as his body. He tore away the bandages, refused all nourishment, and in a short time expired, rejecting every solicitation of the Spaniards to embrace the Christian faith. This event took place in the summer of 1520. Montezuma left two sons and three daughters, who conformed to the Roman catholic religion. One of the sons obtained a grant of lands and the title of count of Montezuma from Charles V., and founded a noble family in Spain. *Morevi. Robertson's Hist. of America.—A.*

MONTFAUCON, BERNARD DE, a very learned and industrious antiquary and philologist, was born in 1655 at the castle of Soulage in Languedoc, of the ancient family of Roquetaillade, in the diocese of Alet. After an education under the fathers of the Christian doctrine, he entered as a cadet into the regiment of Perpignan, and served two or three campaigns. From a situation so little adapted to that propensity to study which afterwards characterized him, he was detached by the death of his parents, and some other circumstances, which gave him a distaste to the world, and inspired him with the resolution of embracing a monastic life. He entered, in 1675, among the Benedictines of St. Maur, and devoted himself to the pursuits of literature. In 1688, in conjunction with two brothers of his order, he published "*Analecta Græca, Gr. Lat. cum Notis*," quarto. *Paris*. His share in this work was greater than that of his two associates. In 1690 he published in a small volume "*La Verité de l'Histoire de Judith*," in which he gave some learned elucidations of the history of the Median and Assyrian empires. A new edition of the "*Works of St. Athanasius*," Gr. and Lat. occupied him for some years, and appeared in three volumes folio, in 1698, dedicated to pope Innocent XII. It is preceded by a new life of that father, and by several learned dissertations, and is much esteemed. In the same year he undertook a journey to Italy for the purpose of consulting the libraries, and searching manuscripts relative

to the inquiries in which he was engaged. He spent a considerable time at Rome, where he was treated with great distinction by the pope and cardinals, and where he acted as procurator for his order. After an absence of more than three years, he returned to Paris, where, in 1702, he published an account of the observations made in this tour, under the title of "*Diarium Italicum, sive Monumentorum veterum, Bibliothecarum, Museorum, &c. Notitiæ singulares itinerario Italico collectæ*," quarto. A critique on this work by M. Ficorini appeared in 1709, to which Montfaucon replied in the "*Journal des Savans*." During his abode at Rome he printed a defence of the edition of St. Augustin published by the fathers of his order, against various attacks that it had undergone. In 1706, he published "*a Collection of ancient Greek ecclesiastical Writers*," in two volumes, folio, with translations, notes, and dissertations. One of his most learned and important works appeared in 1708, with the title of "*Palæographia Græca, sive de Ortu et Progressu Litterarum Grecarum, et de variis omnium Seculorum Scriptionis Græcæ generibus*," &c. folio. This performance is highly valued by the learned, and has effected, with respect to the ascertainment of the age of Greek MSS. that which the work of Mabillon "*De Re Diplomatica*," has done with respect to the Latin. He gave, in 1709, a French version of "*Philon on the contemplative Life*," with observations to prove that the Therapeutæ mentioned in that treatise were Christians. This opinion was controverted by the president Bouhier, and by Gisbert Cuper, and was defended by Montfaucon. In 1713 our learned father published what remains of the "*Hexapla of Origen*" in two volumes folio; and about the same time he undertook a new edition of all the works of St. John Chrysostom, of which he published in succession thirteen volumes, folio. In 1715 he printed "*Bibliotheca Coisliniana*," folio, containing a list of 400 Greek MSS. with their respective ages, highly valuable to collectors. The Academy of Inscriptions and Belles Lettres, in 1719, nominated him a supernumerary honorary member; and in the same year he published in Latin and French his celebrated work, "*L'Antiquité expliquée et représentée en figures*," *Paris*, ten vols. folio. A supplement to it appeared in 1724, in five volumes, folio; and the above editions are accounted the best, on account of the goodness of the plates. This stupendous collection of monuments of antiquity contains 1200 plates, comprising between 30 and 40,000 figures. It

has been criticised as a disorderly compilation; but it contains many things which could not easily be found elsewhere. His industry was by no means yet exhausted; for he published from 1729 to 1733 "*Monumens de la Monarchie Françoise*," five volumes, folio, with a great number of figures; and in 1739 he gave his concluding work, entitled "*Bibliotheca Bibliothecarum Manuscriptorum nova*," two volumes, folio. He died at the abbey of St. Germain des Prés in 1741, at the age of 87, having preserved his faculties so entire, that nearly to the termination of his long career he employed eight hours a day in study. A very regular and abstemious life had so fortified his constitution, that during fifty years he never was indisposed; nor does it appear that his severe literary labours had any tendency to abridge his days. Father Montfaucon was not less estimable for his piety, candour, and goodness, than for the extent and solidity of his erudition. He was in general esteem with the learned world, and behaved with great politeness and affability to the strangers who visited him. The prodigious quantity of his writings precluded him from much attention to purity and elegance of style, and his works are rather useful to be consulted for their matter, than to be imitated for their manner. Besides those above mentioned, he communicated some papers to the Academy of Inscriptions, published in their *Memoirs*. *Moreri. Nouv. Dict. Hist. Bibliogr. Dict.*—A.

MONTFLEURY, ANTONY JACOB, a writer of comedies, son of Montfleury, an eminent actor, was born at Paris in 1640. He was brought up for the bar; but a love of pleasure and the theatre detached him from that profession, and he devoted his talents to writing for the stage. He was the author of a great number of comedies of indifferent merit, some of which, however, became popular. "*La Fame Juge et Partie*," and "*Crispin Gentilhomme*," are distinguished for their humour and pleasantry. This writer died in 1685. His "*Theatre*" or collective works was published in four volumes, 12mo., 1775. *Nouv. Dict. Hist.*—A.

MONTFORT, SIMON DE, count of, the fourth of the name, a famous commander in the thirteenth century, was descended from a noble family, the lords of Montfort, a town in the district of Paris. He was a man of great size and strength of body, advantages of consequence in the warfare of those ages; and being animated with an intrepid and active cou-

rage, he distinguished himself on various occasions in combats against the Germans and English, and in an expedition beyond sea. When a crusade was proclaimed in 1208 by pope Innocent III. against the Albigenses and their protector Raymond count of Toulouse, Montfort was appointed their commander. His ferocious zeal well suited the exterminating war against pretended heretics with which he was charged. The capture of Beziers by storm, of which all the inhabitants were put to the sword, and the reduction of Carcassone, displayed his military talents; and instances of his cold and execrable cruelty are frequent in the history of those wars, though father Daniel has the assurance to boast of his lenity. Two of the Albigenses having been condemned to the flames, the younger endeavoured to save his life by a recantation, and several by-standers seconded his petition for mercy. Montfort refused their request, saying, "If this man is a sincere convert, the fire will serve for an expiation of his sins; if otherwise, it will be a punishment for his imposture." After the capture of Lavaur, he caused the lady of the place to be thrown into a well, her brother to be hanged, fourscore gentlemen to be massacred in cold blood, and 400 heretics to be burnt, while the clergy sang the hymn to the Holy Ghost. Such were the horrors of religious war! Montfort's violences at length caused a confederacy of nobles against him, headed by Peter king of Arragon, brother-in-law of Raymond. They assembled a very numerous army, which laid siege to Muret in 1213; but Montfort, with a number of crusaders said not to have exceeded one thousand, gave them battle and entirely defeated them, the king of Arragon being slain in the field. Montfort was now called a Maccabee, and the defender of the church; and the pope in council issued a sentence decreeing the whole country which he had conquered from the heretics to be held by him or those who were its rightful sovereigns. The king of France, in consequence, gave him the investiture of the county of Toulouse. In 1218, as he was besieging its capital, he was killed by a stone thrown by a woman from one of the machines called mangonels, leaving the character of one of the greatest captains of the time, and a champion of the catholic faith. *Mod. Univ. Hist. Moreri. Millot Elements.*—A.

MONTFORT, SIMON DE, earl of Leicester, son of the preceding, a distinguished character

in English history, settled in England in 1236, as the occupant of an inheritance which had fallen to the family in that country, and which was ceded to him by his elder brother. He obtained the favour of the king, Henry III., who created him earl of Leicester, and consented to his marriage with the countess dowager of Pembroke, his sister. The king afterwards made Montfort his lieutenant-general in Gascony, where he defeated and took prisoner the viscount of Bearn, who had revolted. His government excited great discontents among the Gascons, who transmitted various charges against him, on which he was tried by his peers, and acquitted. The king, however, convinced of his guilt, called him traitor to his face, an affront which the high-spirited earl returned by giving him the lie; and though an outward reconciliation ensued, they appear never after to have borne good will to each other. The misgovernment, breach of faith, and extortions of Henry having excited great discontents among all classes of people, Montfort, who from his station and abilities stood high in the general esteem, began to entertain ambitious projects of acquiring power and consequence from fomenting the public disaffection, and displaying great zeal for reform. That ambition was his leading motive may reasonably be inferred from his character and subsequent conduct, otherwise there was sufficient ground for a truly patriotic opposition to the measures of the court. On a quarrel between him and Henry de Valence, the king's half brother and chief favourite, he called a secret meeting of the most considerable barons, and concerted with them a plan for reforming the government. In 1258, Henry having convoked a parliament for the purpose of obtaining supplies for the conquest of Sicily, the crown of which the pope had conferred on his son, the barons entered the hall completely armed, and boldly remonstrated with him upon his errors. As he was in a manner a prisoner in their hands, he was obliged to consent to those remarkable regulations called the Provisions of Oxford, which for a time threw all the legislative and executive power of the kingdom into the hands of twenty-four barons. This power, which at first might be necessary for security against the king's usurpations, was soon abused and made subservient to the private interest of the barons, of whom Leicester was the chief mover. They lost their popularity, and gave occasion to an attempt of the king to recover his authority,

which, however, proved abortive. Great confusion prevailed for some subsequent years; and the barons, in consequence of the king's refusal to confirm the provisions, took up arms, and perpetrated several violences. At length the disputes between the two parties were referred for arbitration to Louis IX. king of France, who gave an award favourable to royalty. The barons rejected the sentence, and a civil war immediately ensued. In May, 1264, Leicester, who had been obliged to relinquish the siege of Rochester, and retreat to London, marched from that city with a strong reinforcement, and proceeded to Lewes in Sussex, where the king and his son prince Edward lay encamped. A fierce engagement took place, which terminated in the total defeat of the royalists, and capture of the king. By the accommodation which followed, called the Mise of Lewes, the prince, and his cousin Henry, son to the king of the Romans, were to remain as hostages in the hands of the barons till a new settlement of the nation should take place. Leicester made use of the power which success in arms had conferred upon him to gratify without moderation his avarice and ambition. He seized the estates of eighteen barons of the opposite party, and appropriated to himself the greatest part of the ransom of the prisoners taken in the late battle; and he contrived to have the whole royal authority committed to himself, the bishop of Chichester, who was entirely under his influence, and the earl of Gloucester. He employed various methods of extortion to fill his coffers, and his haughtiness kept pace with the increase of his fortune. Being sensible that he had drawn upon himself the hatred of most of the nobility of the kingdom, and that a junction was to be expected between the royalists and the discontented barons, he summoned a parliament in January 1265, composed upon a more democratic plan than had hitherto prevailed in the formation of that assembly; for not only were two knights returned from every shire, but representatives were sent from the boroughs, for the first time upon record. To him, therefore, whatever were his motives, the English constitution is obliged for that perfection which is now recognized in it.

Leicester, with a shew of moderation, procured an ordinance of parliament for the liberation of the prince, but at the same time enjoining him to remain near the person of the king; and as the latter was in effect kept under

guard, they were both still in the hands of their potent adversary. The dread of his power and unprincipled ambition detached from him the earl of Gloucester, who retired to his estate and garrisoned his castles. Leicester immediately proclaimed him and his adherents traitors, and marched towards them with an army, carrying the king and prince with him. By means of a stratagem, the prince made his escape, and raised the royal standard, which was joined by Gloucester, Mortimer, and many other barons. Leicester, in alarm, wrote to his eldest son Simon to bring him succours from London with all speed, but in his way he was surprised by the prince at Kenelworth, and the greatest part of his troops were cut in pieces. The prince then advanced towards the Severn, and met Leicester at Evesham. This leader at first took a detached part of his enemy's army for the expected reinforcement from London; but when he perceived his mistake, and found himself hemmed in by superior numbers, he exclaimed, "The Lord have mercy on our souls! for I see our bodies are the prince's." The fortune of the battle was soon decided, and Leicester himself, in vain asking for quarter, was slain in the field, with one of his sons, and many gentlemen of his party. Another of his sons was taken prisoner; and the ruin and expulsion of his whole family was the result of this defeat. The earl of Leicester was a man of great abilities, both civil and military, and the semblance, at least, of many virtues, which gave him him an authority almost unexampled in the kingdom, though a foreigner, and at a time when foreigners were particularly odious. The attachment of the populace to him continued even after his death; and notwithstanding he lay under a sentence of excommunication, miracles were said to be wrought at his tomb. *Moreri. Hume. Henry.—A.*

MONTGERON, LEWIS-BASIL CARRE' DE, a dupe to the impostures practised at the tomb of the famous abbé de Paris, and a martyr to his fanatical zeal in defending the genuineness of those pretended miracles, was the son of a master of requests at Paris, where he was born in the year 1686. He was educated to the bar, and when he was only twenty-five years of age obtained the post of one of the counsellors to the parliament. Here he acquired some reputation, by his lively parts and agreeable address. Like too many of the young men of the age, however, he became deeply tinctured with infidel notions, and, by an easy process, gave himself up to the unrestrained in-

dulgence of his vicious inclinations. One day in the year 1731, his curiosity led him to visit the tomb of the abbé de Paris, with the intention of examining with a critical eye the wonders said to be there performed; but he was so completely imposed upon by the tricks of the crafty actors in those impostures, that his fears were alarmed, and so far aided the deception practised on his weak judgment, that he returned home a sudden convert to their delusions. From this time he threw off the character of a debauchee, and became a superstitious fanatic, maintaining on all occasions, with the zeal of an apostle, the reality of the marvellous cures which were pretended to be effected by the relics of the abbé de Paris. When, in the year 1732, the Chamber of Requests was exiled from the metropolis, he was banished to the mountains of Auvergne. In this retirement his zeal, so far from subsiding, acquired fresh vigour; and he formed the design of drawing up a methodical account of the miracles at the abbé's tomb, accompanied with proofs in support of their genuineness. On this design he employed himself after his return to Paris, and having printed his work, under the title of "The Truth of the Miracles wrought through the Intercession of M. Paris," &c. in quarto, went to Versailles, where he presented a copy of it, splendidly bound, to the king. This performance was applauded by the superstitious or interested advocates for the miracles in question, as a masterpiece of eloquence and unanswerable demonstration; while it was justly pronounced by the sober part of the world, to be an unequalled compound of weakness and fanaticism. The consequence of its publication was the arrest of the author, and his imprisonment in the Bastille. From that place he was removed in succession to different prisons, and finally to the citadel of Valence, where he died in 1754, about the age of sixty-eight. *Nouv. Dict. Hist.—M.*

MONTGOLFIER, STEPHEN JAMES, famous as the inventor of aerostatic balloons, was born at Annonay, thirty-six miles from Lyons, and there carried on an extensive manufacture of paper in conjunction with his brother Joseph. They were distinguished for their ingenuity in this branch, and were the first in France who made the beautiful vellum paper. It is said, that the incident of covering a coffee-pot in which water was boiling with a spherical cap of paper, which rose in the air as the water heated, first gave him the idea of an air-balloon. Others affirm, that reflecting

on the ascent of smoke and clouds in the atmosphere suggested the hint. However this were, it appears that Stephen, in the middle of November 1782, made an experiment at Avignon with a bag of fine silk, of the shape of a parallelopipedon, and of forty cubic feet in capacity, to the aperture of which he applied burning paper till it was filled with a kind of cloud, when it ascended rapidly to the ceiling. This experiment was repeated by the two brothers at Annonay, with a success that induced them to form a machine of the capacity of 650 cubic feet, which, filled in like manner with smoke, ascended to the height of 600 feet. They proceeded enlarging the experiment, till they had constructed a globe of linen lined with paper, of the capacity of 23,430 cubic feet, which, inflated with the smoke of straw and chopped wool, rose to an elevation of about 6,000 feet. This power of ascent M. Montgolfier attributed not merely to the rarefaction of the air from the heat (which appears to be the true cause) but to a species of gas specifically lighter than common air, supposed to be disengaged from the burning substances.

When the event of these experiments was reported at Paris, the philosophers of that capital immediately thought of applying for the purpose of inflation a gas, which they knew to be eight or ten times lighter than common air, namely inflammable air, and trials were immediately made upon that principle, which have proved highly successful. In the mean time Montgolfier continued to extend his plans, and on September 19, 1783, he exhibited before the king and royal family at Versailles a grand machine near sixty feet high and forty-three in diameter, which ascended with a cage containing a sheep, a cock, and a duck, and conveyed them through the air in safety to the distance of above 10,000 feet. Emboldened by this success, M. Pilatre de Rozier first offered himself to undertake the hazardous adventure of an aerial navigation in a new machine of Montgolfier's of still larger dimensions. After first ascending alone to the height of eighty-four feet, he again seated himself in the car with the marquis d'Arlandes, when they gave all Paris the astonishing spectacle of hovering in the air over that city for about nine minutes at the height of 330 feet. This brilliant experiment caused the annual prize of the Academy of Sciences to be awarded to M. Montgolfier; and from that era, October 19, 1783, the atmosphere has been a new field of human daring. The first principle of ascent, how-

ever, though applied in various succeeding instances, gradually gave way to the safer and more efficacious one of a gaseous fluid permanently lighter than the air. In one unfortunate instance the two modes were combined; and the result was, that the balloon caught fire, and occasioned the death of the first adventurer, Pilatre de Rozier, and his companion Romain. Montgolfier was rewarded for his discovery by admission into the Academy of Sciences, the cordon of St. Michael, and a pension of 2000 livres. He died in 1799. *Nouv. Dict. Hist. Rees's Cyclopaedia.*—A.

MONTLUC, BLAISE DE, Marshal of France, an eminent commander, son of Francis, lord of Montluc, of an ancient and noble family, was born in 1500, at a small village near Condom in Gascony. He was educated as page of Anthony duke of Lorraine, and at the age of seventeen he began to bear arms in Italy. He was at the battle of Bicoque in 1522, and was taken prisoner in that of Pavia in 1525. In the unfortunate expedition to Naples under Lautrec, he served as captain of a company of foot. During the war in Provence in 1506, against the emperor Charles V., he was present in Marseilles when besieged, and had a considerable share in saving that place. At the battle of Cerisoles in 1544, he commanded the harquebusiers, and was knighted for his valour. He served for several years in the war of Piedmont under d'Enguien and Brisac, continually rising in rank and reputation. In 1554 he was made commander for the king in Sienna, which had expelled the imperial garrison, and put itself under the protection of France, and defended the city for eight months against the emperor's army, till it was obliged to capitulate through famine: even then he refused to sign the capitulation, and marched out at the head of the French troops with all the honours of war. In the religious wars under Charles IX. Montluc commanded in Guienne, of which province he was made lieutenant for the king, after having defeated the Calvinists at the battle of Ver in 1562. He sullied his great actions in this war by his cruelty, in which he seemed to emulate the famous baron des Adrets, the commander on the other side. He was even charged with violating the conditions he had made with the enemy, after their surrender. At the siege of the castle of Rabastein he received a shot through both cheeks, which deformed him so much, that he was obliged ever after to wear a mask: he revenged the wound by the massacre

of every person in the fortress. He was at the siege of Rochelle in 1573, and in the following year was recompensed for his long services with the marshal's staff. He died at his estate in Agenois in 1577, after sixty years of military duty; during which he was never once beaten when he commanded. Montluc had all the qualities of a great warrior; invincible courage, indefatigable activity, extraordinary presence of mind, and instant decision in all emergencies, joined with a natural eloquence, which gave him a great influence over his soldiers and brother-commanders. He was, however, boastful, violent, and sanguinary. In his 75th year he undertook to compose from memory his "Commentaries," or the history of his life and actions, which were first published at Bordeaux, by Florimond Remond, in 1592, folio. This is reckoned a work full of admirable instruction for military men, and Henry IV. used to call it the soldiers' bible. It is, however, full of egotism, and the writer's manifest propensity to self-commendation in some measure impeaches his veracity. De Thou, indeed, in his history, does not scruple to adopt his narratives, and there is probably more of gasconade in his manner than misrepresentation in his matter. *Moreri. Nouv. Dict. Hist.—A.*

MONTLUC, JOHN DE, bishop of Valence, brother of the preceding, entered among the Dominicans, and distinguished himself by his learning and eloquence. Being suspected of an attachment to Calvinism, queen Margaret of Navarre took him from his cloister, and brought him forwards in public life. He was employed in a variety of embassies, to Italy, Germany, England, Scotland, Poland, and Turkey. In his Polish embassy, he was successful in promoting the election of Henry III. to the crown of that kingdom. Keeping his religious opinions concealed, he was nominated in 1553 to the bishoprics of Valence and Die, and in that situation he published several instructions and addresses to his clergy, which were admired for their eloquence. In the reign of Francis II., at an assembly held at Fontainebleau, for the purpose of seeking a remedy for the public disorders, he ventured to speak in favour of tolerating the Protestants in the exercise of their religion, and censured very severely the ignorance and misconduct of the clergy, not sparing the court of Rome itself. In time, he began to be more free in declaring his sentiments, especially during the fluctuations in the policy of Catha-

rine de Medicis, who appeared to hesitate between the two religions. It is said, that as Montluc was once preaching before her in a hat and short cloak, the constable Montmorency, a most zealous Catholic, happening to come in, surveyed him with a menacing look, and cried to his attendants, "Go and pull me down from the pulpit that bishop travestied into a minister!" Montluc, who heard him, was so much disconcerted, that he stopped short in his discourse, and withdrew in the greatest confusion. About that time he ventured to present to the queen a summary of the calvinist doctrine, drawn up with as much precision as if it had been published at Geneva; but he was careful not to give his name to it. He farther proved his defection from the Romish discipline, by secretly marrying a young lady, named Anne Martin, by whom he had a son, afterwards marshal of France. The suspicions against him were so strong, that he was condemned as a heretic by pope Pius IV.; but as judges were not assigned to him according to the laws of France, the dean of Valence, who undertook to be his accuser, was unable to substantiate his charge, and was condemned to make him an *amende honorable*. In his latter years he returned to the bosom of the catholic church, and died in 1579 in the hands of the Jesuits, who, as usual, gave a favourable report of their penitent. This bishop printed in 1559, and 1561, two volumes of sermons, which are much sought after by the curious, for the free sentiments which they contain. His instructions and epistles to the clergy and people of Valence were printed in 1557, and his synodal ordinances in 1559. His character appears to have been that of an able, wary, and artful man, half divine, and half politician, and too much attached to the world to act a consistently honest part. *Moreri. Nouv. Dict. Hist.—A.*

MONTMORENCI, ANNE DE, premier baron, peer, marshal, grand-master, and constable of France, born in 1493, was second son of William lord of Montmorenci, representative of one of the most illustrious houses in the kingdom. He received his female christian name from his godmother Anne, of Brittany, queen of France. He was brought up at the court of Francis I., and was present at the battle of Marignan in 1515. He was one of the train of that king at the celebrated interview with Henry VIII. between Guines and Ardres, and was afterwards sent to England to oppose the machinations of Charles V.

In 1521 he successfully defended Mezieres against the army of the emperor, and afterwards commanded in the Milanese as captain-general of the Swiss. He was made a marshal of France in 1522, and in the following year obliged the constable of Bourbon to raise the siege of Marseilles. The government of Languedoc was conferred upon him for his services, and in 1525 he was made prisoner with his king at the battle of Pavia. After his liberation he continued to be employed on several important occasions, and in particular he contributed much to ruin the army with which the emperor in person had invaded Provence. The sword of constable was entrusted to him in 1538 by Francis, whom he accompanied to Nice, where a truce was signed between the two rival monarchs in presence of the pope. When Charles V. on occasion of the revolt of the people of Ghent, had requested a passage through France, under promise to restore Milan, Montmorenci advised his sovereign to rely upon his word, and in consequence he was received with every demonstration of friendship. But when Francis in the end found himself duped, his displeasure fell upon the constable, who was banished the court, to which he did not return till the accession of Henry II. That prince honoured him with his particular confidence, and sent him in 1548 into Guienne to suppress an insurrection on account of the tax on salt; on which occasion he treated the city of Bordeaux with great severity. In 1552 he took Metz, Toul and Verdun, and in the next year defeated the Imperialists before Authie. Fortune, however, deserted him at the battle of St. Quintin in 1557, when he was defeated and made prisoner. In the short reign of Francis II. the Guises were all-powerful, and Montmorenci was disgraced, chiefly through the influence of Catharine de Medicis, who bore him ill-will on account of his having advised Henry II. to repudiate her during the sterility of her first years of marriage. The accession of Charles IX. in 1560 recalled him to court, and his arrival was attended with an exertion of authority that did him honour. Finding the king at Orleans surrounded with guards, he asked what they did there, and whether the king was not safe in the midst of his subjects, and immediately dismissed them. He found it expedient to reconcile himself to the duke of Guise, with whom, and the marshal St. André, he formed a party called the triumvirate. The religious troubles soon

broke out, in which the constable took part with great warmth against the Calvinists, dissipating their assemblies, and burning the pulpits of their ministers. Yet the Colignis, the heads of the protestant party, were his nephews; but in religious and political contests, relationship generally proves a weak bond of union. When these violences had produced a civil war, the constable commanded the royal army at the battle of Dreux in 1652, which was remarkable for the capture of the opposite generals, Montmorenci and the prince of Condé. Being liberated the following year, he took Havre-de-Grace from the English. On the renewal of hostilities between the two religions, the constable, whose zeal and vigour were not impaired by his advanced years, attacked the army of the prince of Condé at St. Denis, in November 1567, and lost his life in the action. He received eight wounds, the last of which was a pistol-shot in the reins, but he still retained force enough to beat out the teeth of the assailant with the hilt of his sword. Finding himself mortally wounded, he began to prepare for death; and when a cordelier offered to assist him, "Do you think (said he, in a firm tone), that a man who has lived near fourscore years with honour, does not know how to die in a quarter of an hour?" He expired soon after, at the age of seventy-four, and was interred with almost royal honours at Paris.

The constable Montmorenci ranks among the illustrious men of his age, though his great qualities were balanced by many defects. In temper he was harsh, austere, and dictatorial, obstinate in his opinions, and impatient of contradiction. He was accounted exceedingly pious, but his religion was much more that of a soldier than of a Christian. Brantome gives the following lively picture of it. "He never failed every morning to say his paternosters, whether he staid at home or mounted on horseback; but it was a saying in the army, 'Take care of the paternosters of monsieur the constable;' for his way was, while reciting or muttering them, as any disorders or irregularities came in his view, to cry, take me up such a man; tie that other to a tree; pass him through the pikes instantly, or shoot them all before my face; cut me in pieces those scoundrels who hold out that steeple against the king; burn this village; set fire to the country for a quarter of a league round; and all this without any intermission of his paters till he had finished them,

as he would have thought it a great sin to put them off for another hour, so tender was his conscience." This scrupulous devotion, and his intolerant zeal against heresy, have however given him the epithet of a *christian hero*; and he prided himself in nothing more than in being the first christian baron of Europe. His great political maxim was, "one faith, one law, one king;" and he steadily supported the royal authority amid all the storms and vicissitudes of faction. As a general he had little success, yet he maintained the character of a great commander, which he deserved by a long series of useful and active services. *Brantome. Moreri. Nouv. Dict. Hist. Millot Elemens.—A.*

MONTMORENCI, HENRY, duke of, grandson of the preceding, and son of Henry duke of Montmorenci, usually named Damville, was born in 1595. No French nobleman of his time was so much distinguished for a fine person joined to the splendid qualities which attract general admiration. He was raised to the high office of admiral of France at the age of eighteen, and served with great valour and success against the Protestants in Languedoc and other places. He afterwards was sent by the king (Lewis XIII.) into Piedmont as his lieutenant-general, where he defeated prince Doria and raised the siege of Casal. He was rewarded with the staff of marshal added to his government of Languedoc, and might have attained the highest honours in the path of duty, when disappointment of the family office of constable rendered him a malcontent, and brought on his ruin. Gaston duke of Orleans, the king's brother, perpetually conspiring against the court and the prime minister cardinal Richelieu, and as constantly deserting and giving up his partizans to make his own peace, drew him in 1623 into a revolt, and joined him in Languedoc with a few foreign troops. Montmorenci excited an insurrection in the whole of Lower Languedoc, and put himself at the head of a body of forces, with which he encountered marshal Schomberg near Castelnaudari. The impetuosity of Montmorenci led him to fall upon the royalists with a few followers, while the timid Gaston kept aloof, and delayed to second him. He was presently surrounded, beat down, and taken prisoner; and although it is said that the king promised his life to his brother, yet his fate was determined upon. He himself, knowing the rigour of Richelieu's government, from

the first despaired of pardon. When the surgeon, after examining his wounds, congratulated him that none of them were dangerous; "You are mistaken," he replied, "there is not the slightest of them which is not mortal." His prosecution was immediately commenced before the parliament of Toulouse, from the jurisdiction of which he did not appeal; for said he, "I will not chicanery for my life." An officer, who was called as a witness, being asked if he had recognised the duke in the fight, replied, with tears in his eyes, "The fire and smoke with which he was covered hindered me at first from distinguishing him; but observing a man who, after breaking six of our ranks, was still doing execution on the seventh, I judged that it could be no other than M. de Montmorenci. I did not, however, ascertain it, till I saw him on the ground under his dead horse." There could be no doubt of his guilt, but never was there a criminal whose fate was more pitied, or for whom more intercession was made. All was in vain; the inflexibility of the cardinal, seconded by the coldness of the king, precluded all hope of mercy. He died with that resigned humiliation of spirit which the Roman catholic religion so forcibly inspires. He acknowledged his crime, the magnitude of which, and the necessity of making a great example in such turbulent times, seems fully to justify his execution; though no act of Richelieu's administration brought more odium upon him. Leaving no issue, the principal branch of the house of Montmorenci terminated with him. Though he had not been a faithful husband, his wife cherished his memory with great affection, and finally retired to a convent. His sister was that beautiful princess of Conde, who excited so violent and disgraceful a passion in the breast of Henry IV. during the latter years of his life. *Moreri. Nouv. Dict. Hist. Millot.—A.*

MONTMORT, PETER-RAYMOND DE, an able French mathematician in the seventeenth and early part of the eighteenth century, was descended from a noble family, and born at Paris in the year 1678. After having been instructed in the classics and the belles lettres, greatly against his own inclination his father sent him to study the law, with a design of qualifying him for the magistracy. Finding his disgust at that profession insuperable, and not being able to obtain permission from his father to change his studies, he secretly withdrew into England, whence he passed over into the Low

Countries, and from thence into Germany, where he resided with his relation M. Chamois, the plenipotentiary of France at the diet of Ratisbon. It was here that he read "the Search after Truth," which had the effect of making him a philosopher, and a confirmed Christian. He returned to France in 1699, where his father died soon afterwards, leaving him an ample fortune, and at perfect liberty to choose his pursuit in life. From this time he gave himself up to the study of philosophy and the mathematics, under the counsels of the celebrated father Malebranche, his friend and his guide. In 1700, he took a second voyage to England, and had the satisfaction of forming connections with men of distinguished learning and science at London. Upon his return to France he assumed the ecclesiastical habit, and succeeded to a canonry in the church of Notre-Dame at Paris, on the resignation of his younger brother, who had been promoted to it against his will. The duties of this benefice our abbé discharged with the most rigid punctuality; but gave up all his hours which they did not require to his mathematical pursuits. About this time he shewed his regard for the interests of science in France, by being at the expence of printing the works of M. Guisnée, on "the Application of Algebra to Geometry," and that of Newton on "the Quadrature of Curves." In 1703, he gave to the public his excellent "Analytical Essay on Games of Chance," which was most favourably received by men of science in all countries, and contributed greatly to increase the number of his acquaintance and correspondents. In the year 1706, he relinquished his canonry and ecclesiastical habit, and married Mademoiselle de Romicourt, grand niece of the duchess d'Angoulême, with whom he retired to live almost entirely in the country, and chiefly on his domain at Montmort. In 1713, his studies were interrupted for some time, owing to the death of the duchess of Angoulême, and the engagements which the office of her testamentary executor devolved on him; but these circumstances did not prevent him from publishing, in the following year, a second edition of his "Games of Chance," considerably enlarged and improved from his epistolary correspondence with the two Bernoulli's, uncle and nephew. In 1715, he paid a third visit to England, for the purpose of observing a solar eclipse, which would be total at London; and before his return to France, he had the honour of being elected a fellow of the

Royal Society, to whom he soon afterwards transmitted an important treatise "on Infinite Series," in Latin, which is inserted in the "Philosophical Transactions," for 1717. He intended to present a piece of equal moment to the Royal Academy of Sciences at Paris, of which he was admitted an associate in 1716; but he was prevented from finishing it by an attack of the small-pox in 1719, which proved fatal to him at the early age of forty-one, to the great regret and loss of the scientific world, and of all who had the happiness of knowing him. Though his temper was naturally quick, and he was subject to fits of passion, especially when interrupted in his studies by questions about business, yet his warmth soon subsided, and he became mild and affable, and appeared ashamed of his irritability. He was a good master, a good friend, a good husband, and a good parent. The unhappy always found in him a sympathizing comforter, and the poor a father. Fontenelle relates, that he would engage in resolving the most difficult problems in a room, where at the same time persons were playing on different musical instruments, and his son noisy at his childish sports, without inconvenience, or being at all diverted from his work; and father Malebranche was frequently astonished at finding him in such situations. For some time he had employed himself in writing, "A History of Geometry;" but he did not live to proceed far with it. *Fontenelle's Eloge in the History of the Academy of Sciences. Moreri. Nouv. Dict. Hist.—M.*

MONTUCLA, JOHN-STEPHEN, a very able French mathematician and historian of the mathematics in the eighteenth century, was born at Lyons, in the year 1725. His father, who was a merchant, designed to educate him to his own profession; but he gave early indications of a prevalent bias towards learning and science, and was placed under the instructions of the Jesuits at their college in his native place, who carefully cultivated his opening genius. In their seminary he acquired that intimate knowledge of the ancient languages, which enabled him afterwards with the greater facility to make himself master of the modern tongues, particularly the Italian, English, German, and Dutch. At the same time he made no little progress in the mathematics, under fathers Beraud and Dumas, who were afterwards the tutors of La Lande, Bossut, &c. For making a rapid and extensive proficiency in these various branches of study, young Montucla was admirably qualified by a

most retentive memory, which preserved all the impressions that were made upon it. At the age of sixteen he lost his father; and four years afterwards his grandmother, on whom the care of his education had devolved. When he had gone through his regular course of studies at the Jesuit's college, he went to Toulouse to study the law, which was then regarded as a necessary branch of education for men of letters, who had no intention of embracing the military life; and he was admitted an advocate, rather for the reputation of belonging to an honourable profession, than with any design of practising at the bar. He now removed to Paris, for further improvement under the distinguished professors of literature and science in that city; that he might have access to the rich museums of the productions of nature and art, and the valuable libraries collected there; and, particularly, for the sake of profiting by the conversation of men of learning, in all its departments. At that time it was customary for eminent literary and scientific men to hold meetings at some of the principal booksellers' houses, at which they discussed a variety of interesting topics, and communicated to each other the result of their studies; and to these meetings many authors, who afterwards rose to distinction in the republic of letters, were indebted for their encouragement to venture before the tribunal of the public. One of their chief places of resort was at the house of Jombert, where many of the academicians and other literati assembled generally every evening, and sharpened each other's genius by entertaining and instructive conversation, frequently closing the night with agreeable and social suppers. These meetings were rendered peculiarly attractive to scientific men, by the noble collection which Jombert's house afforded of mathematical books in all branches of the science, particularly the most choice and expensive performances relating to military tactics, architecture, perspective, and the fine arts. To these meetings Montucla had the happiness of being introduced, and he there formed an intimate acquaintance with Diderot, D'Alembert, Gua, La Lande, Blondel, Cochin, Coustou, le Blonde, &c., with some of whom he maintained a strict friendship during the remainder of his life; and it was by his intercourse with them that he was stimulated to the grand undertaking of drawing up a complete history of the mathematical sciences, from the earliest ages to modern times, and of appreciating the merits of the distinguished characters, who have im-

mortalized their names by their discoveries or their improvements.

Before Montucla engaged in the composition of this great work, he employed himself in giving new editions, with improvements, of various mathematical works which were already held in estimation. The first of these was, "Mathematical Recreations" by Ozanam, one of the books of which he made entirely anew, by the number of his additions, curtailments, and substitutions; and at the same time he so studiously concealed the circumstance of his having any hand in it, that it was sent to him for examination in the capacity of censor of mathematical works for the book-trade. In the same manner he edited several smaller pieces which issued from the presses of Jombert, and superintended the revival of ancient treatises, with this difference only, that to all the works which he edited after Ozanam's, he gave the initials of his name. While he was thus occupied, he also contributed his assistance for some years to "The French Gazette." In 1755, the Royal Academy of Sciences at Berlin elected him a member of their body. In the year 1756, when the experiment of inoculation for the small-pox was about to be tried on the first prince of the blood, Montucla translated from the English an account of all the recent cases of that practice, which had been imported into England from Constantinople, by lady Wortley Montague, in 1721. This translation, consisting of a collection of pieces in defence of inoculation, he added to the memoir of de la Condamine on the subject. But before the appearance of the last-mentioned work, Montucla had come forwards in the character of an original author. In 1754, he published his "History of Enquiries relative to the Quadrature of the Circle:" a very interesting work, not only on account of the great number of speculative men who have bewildered themselves in the pursuit of that imaginary object, but rendered so, likewise, by the curious truths which it displays. The favourable reception which this work met with, afforded him no little encouragement to apply with ardour to his grand design of drawing up a history of the mathematics. The task which he had proposed to himself was a most comprehensive and laborious one, requiring the aid of profound erudition, as well as a perfect acquaintance with the mathematical sciences. For he had to trace the progress of the human mind from age to age, from nation to nation, from one transcendent genius to another; to mark the

gradual developement of important truths, and their dependence on each other; to pass in review all the celebrated characters who have adorned the annals of science, to appreciate their merits, to compare their respective pretensions, to give an impartial relation of their literary quarrels, and to refer discoveries to their real authors; to illustrate the nicest theories, the most profound systems, and the most abstract analyses; to extract materials from an infinitude of books, in a great variety of languages, ancient and modern; and to amalgamate the whole into a narrative style, which should at the same time interest the reader by its historic form, and insensibly initiate him into all the mysteries of the mathematics. Difficult and arduous as was such an undertaking, Montucla was not deterred from engaging in it, and he prosecuted his labours with such extraordinary diligence, that in the year 1758, he was enabled to present to the world his "History of the Mathematics," in two volumes, quarto, terminating with the close of the seventeenth century. This valuable work elevated the author to a high rank in the learned world; and though his modesty led him to apologise for the inequalities of his style, it is but justice to acknowledge, that he has treated his various subjects with an admirable degree of perspicuity and precision. His fame now became widely diffused, and he was pressed from all quarters to proceed with the mathematical history of the eighteenth century, which he had announced for the subject of a third volume, and for which he had made considerable preparations; but he was diverted from an immediate application to this design, by receiving the appointment of secretary to the Intendance at Grenoble. Here he spent his leisure hours chiefly in retirement and study; and, having formed an attachment to an amiable young lady, by his marriage with her in 1763, he contributed greatly to the happiness of his future life.

In the year 1764, the chevalier Turgot being appointed by the duke de Choiseul to establish a colony at Cayenne, he took Montucla with him, in the character of his first secretary, to which was added the title of astronomer to the king. The misfortunes, however, that attended this expedition, prevented him from making astronomical observations, and determined him to return to France after an absence of fifteen months. But his voyage to Cayenne was not wholly unproductive of benefit to the interests of science, as it afforded him the opportunity of collecting valuable tropical plants, with

which he enriched the king's hot-houses at Versailles, and among others the cacao and the vanilla. He now retired to his family at Grenoble; but he was soon called again into active life, through the instrumentality of his friend Cochin. That artist enjoyed the confidence of the marquis de Marigny, director-general of a department, similar to our *Board of works*, and used his interest so successfully with him, that he obtained for Montucla the appointment of chief clerk in that office. The excessive modesty and diffidence of the latter, however, made him hesitate about accepting that post; but at length he was persuaded to enter on the duties of an employment, which replaced him in the midst of his old friends, and put him in a capacity of serving them, by furnishing occasions for the exercise of their genius and talents. To the immediate business of this appointment he assiduously devoted himself for more than five and twenty years, till the place itself was abolished in 1792; during which period his progress in the history of the mathematics was exceedingly slow, and he presented the public with no other monument of his literary labours, than a translation from the English original of "Carver's Travels through the interior Parts of North America," which issued from the press in 1783. In the mean time he enjoyed the acquaintance and esteem of the learned world, and La Lande was commissioned to offer him a seat in the Royal Academy of Sciences; but his delicacy led him to decline that honour, from a persuasion that the duties of his post would not allow him sufficient leisure for filling it in a proper manner. All the moments which he could spare from his official engagements, and the numerous societies with which he found himself under a necessity of mixing at Versailles, he spent in study. It was afterwards the subject of regret that he did not employ them in the composition of works which might have contributed to the improvement of his fortune; but he was contented with the emoluments of his situation, which supplied all his wants, and furnished him with every indulgence that he desired. He also seemed to be justified in entertaining the expectation, that he might depend upon such funds for securing to his children the advantages of a good education, as well as the hope that he should be able to provide them honourable establishments. But this hope and expectation were defeated by the revolution, which deprived him of his place, and reduced him to considerable pecuniary embarrassments.

In these circumstances, Montucla was induced by La Lande to employ himself in preparing a second edition of his "History of the Mathematics." This second edition demanded the greater share of his attention, since his object was not only to render it more correct than the first, but to present it to the public in a greatly enlarged form; and in the contemplation of this design, during the intervals of forty years of his life, he had furnished himself with ample materials. He had also to carry on his plan through the whole of the eighteenth century, adorned with a long list of illustrious names, and teeming with important discoveries and improvements, in the abstract mathematical sciences and the various branches of natural philosophy. After being occupied on this work for the greatest part of seven years, he published the two first volumes in 1799, in quarto. In this edition we are presented with many important improvements of the original work; many facts which were barely announced in the first, are largely detailed and illustrated in the second; much greater precision will be found in all the citations; and the additions amount to a moiety of the whole. After the publication of these volumes, the author proceeded with the impression of the third; but the illness which proved fatal to him, brought his labours to a close when he had arrived at the three hundred and thirty-sixth page. The remainder of the volume, and the whole of the fourth, were printed under the inspection of La Lande, who has explained in the preface to the third volume, the share which he had in completing the publication of this admirable performance. Montucla had been a member of the National Institute from its original establishment. In the year 1794, when the public functionaries were directed to prepare complete lists of the persons yet remaining who had cultivated the sciences, and were proper to be employed, Montucla attended with others to have his name inserted in the books of his section. He seemed desirous of escaping without particular notice; but, being pointed out by a workman, the unanimous vote of the section placed him at the head of a long list of insignificant characters, whose names were very unworthy of being associated with that of a man truly dear to the sciences. Montucla, however, stood in need of employment, and prudently concealed the disgust which such company could not but excite in him. In the same year he was placed in the first class of the men of letters who were to receive the national gratuities which

had been assigned by the committee of public safety. During the year 1795, he was employed by the government in the difficult task of analysing the treaties deposited among the archives at the office for foreign affairs. Afterwards he was nominated professor of mathematics in a central school at Paris; but the ill state of his health not permitting him to accept of that post, the department did him the honour of appointing him one of the central jury of instruction. Under the regal government, the attention of Montucla had been zealously directed to the improvement of manufactures and agriculture, and he was one of the promoters of the celebrated rural establishment at Rambouillet, where the breed of Spanish sheep has been introduced and cultivated with great success; for which reasons the society at Versailles were desirous of having him for their administrator of arts and manufactures. If he held this post, as the language of our authority seems to imply, it appears to have been of little advantage to him in a pecuniary point of view; and indeed, all his other employments were more honourable than profitable, and the utmost compensations which he received from them left him many difficulties to struggle with in maintaining his family. During almost the whole of the two last years of his life, his sole means of support were derived from keeping a lottery-office; and though at length, upon the death of Saussure, he succeeded to a pension of two thousand four hundred franks, or about a hundred pounds sterling, which that philosopher enjoyed, he did not live longer than four months after his nomination to it. The disorder which occasioned his death was a retention of urine, the fruit of a sedentary and laborious life. The sufferings that it produced were sustained by him with the utmost fortitude and philosophic tranquillity, as well as such calmness and presence of mind, that he could employ himself in calculating the progress which his disease was making, and the approach of his last moments, from the nature of the remedies which his physicians prescribed. He died in December 1799, in the seventy-fifth year of his age. Montucla was modest to a degree, which, when his exalted merits are considered, cannot but excite our admiration; and he was distinguished by acts of generosity and liberality, which will appear equally extraordinary, when the smallness of his fortune is remembered. He was a warm friend, a lively cheerful companion, and his manners and behaviour were simple, innocent,

and virtuous. *Le Blonde's Notice of the Author's Life, with additions by La Lande, annexed to vol. IV. of the History of the Mathematics.*—M.

MOOR, KAREL DE, a painter of great excellence, was born at Leyden in 1656. He was first a disciple of Gerard Douw, and afterwards improved himself under Tempel, Mieris, and Schalcken. When he began to follow his profession on his own ground, he chiefly pursued the walk of portrait, in which he soon attained a high reputation. This was merited by the great care he bestowed on his pictures, which were exactly finished in a fine style of painting, some of them exhibiting the dignity, strength, and elegance of Vandyke, others the spirit and striking effect of Rembrandt. In historical composition also he displayed great skill, with more grace and good taste than usual among his countrymen. His performances were sought after by many of the princes in Europe, and the grand duke of Tuscany requested his portrait to place in his gallery of painters. The imperial ambassador, count Zinzendorf, engaged him to paint the portraits of the duke of Marlborough and prince Eugene on horseback, which he executed in so masterly a manner as to excite universal admiration, and to obtain from the emperor the dignity of a knight of the empire. He died in 1738, at the age of eighty-two. *Pilkington's Dict.*—A.

MOORE, EDWARD, a poet, essayist, and dramatic writer, was born in 1712, at Abingdon, where his father, the rev. Thomas Moore, was pastor of a congregation of protestant dissenters. Being deprived of this parent when he was ten years old, his education was undertaken by his uncle, the rev. John Moore, who conducted an academical seminary at Bridgewater. He also passed some time at the school of East Orchard, in Dorsetshire. Being destined for trade, he was placed at a proper age with a wholesale linen-draper in London; and after leaving him, he went in the capacity of factor to Ireland in the service of a linen-merchant, and resided some years in that country. On his return, he entered into partnership with an Irish gentleman in the linen trade; but commerce did not prove more propitious to him than it has usually done to the votaries of the muses, of whom he was probably already one in secret, and the partnership after a time was dissolved. It is asserted, however, that he conducted himself in his employment with ability; and his want

of success might have a cause not dependent on his own exertions. He now quitted business, and devoted himself to the profession of an author, and his first publication was his "Fables for the Female Sex," printed in 1744.

In this work he received some assistance from Henry Brooke, author of *Gustavus Vasa*, &c. (see his article); with whom he had probably become acquainted in Ireland. The production obtained the public favour; which doubtless encouraged him to proceed in his literary career. Mr. (afterwards lord) Lyttleton was now in place, and was distinguished both as a man of letters and a patron of them. Moore, therefore, in 1748, appeared as the defender of his political character, and his panegyrist, in a poem entitled, "The Trial of Selim the Persian for high Crimes and Misdemeanors," in which, under the mask of irony, he pays him many elegant compliments. In the same year, his first dramatic piece, the comedy of "The Foundling," was brought upon the stage, aided by the acting of Garrick and the other principal performers of the time. Its success was not considerable, and it retains no place among the stock plays, though it is by no means devoid of entertainment. In 1740 he ventured to marry a beautiful and accomplished young lady, daughter to Mr. Hamilton, table-decker to the princesses. Their reciprocal attachment had already been made known to the public in a sprightly song, written by Franklin the translator of Sophocles and Lucian, in the person of Miss Hamilton, and ingeniously quibbling upon the equivocal of *Moore* and *More*. If he had any hopes of political promotion from the patronage of Lyttleton, they were disappointed; but the kindness of Garrick, which he had secured by an ode to him on his marriage, and a tale entitled, "Envy and Fortune" addressed to Mrs. Garrick, was of substantial advantage to him. When, in 1754, he produced his comedy of "Gil Blas," it was forcibly carried through nine nights at Drury-lane, notwithstanding a violent opposition. That inimitable actor's powers were likewise vigorously exerted in favour of his friend's tragedy of "The Gamester," brought on the stage in 1755. This is the dramatic performance by which Moore is most advantageously known, for it is still occasionally represented, and always with striking pathetic effect. The story being in common life is thereby rendered, if less dignified, more impressive; and the horror inspired by the catastrophe, though painful to

the feelings, is salutary in enforcing the moral lesson intended by the writer.

In 1758 he made a commencement of a periodical paper, entitled "The World," which is among the few that have obtained success since those of Addison and Steele. For this it was chiefly indebted to the contributions of the wits of the age, several of them men of rank and quality, who were induced through regard to Moore to become his coadjutors. The names of lord Chesterfield, Horace Walpole, Richard Owen Cambridge, Sir David Dalrymple, and Soame Jenyns, are sufficient to attest the editor's respectable character and connexions, and to ensure the value of many of the papers. Those by Moore himself are lively and sensible, but the perpetual use of his favourite irony gives them an unpleasing sameness. While yet engaged in this publication, he was carried off by an inflammation of the lungs in February 1757, at the age of forty-five. He had published in 1756, a collection of his works by subscription in a quarto volume dedicated to the duke of Newcastle, and delicately complimenting his brother Mr. Pelham; but it was his fate to live on the verge of that indigence which is generally the lot of those who trust to their pen alone for a subsistence. He was, however, a man greatly beloved in society for the amiable simplicity of his manners, and the vivacity of his conversation. He left a widow and an only son, whose education and settling in the world were generously undertaken by lord Chesterfield. As a poet, Edward Moore is chiefly remembered by his Fables, which are sprightly, ingenious and instructive. They happily enforce some of the points of lesser morality which are peculiarly appropriate to the female sex. Their descriptive merit is not inconsiderable, though as poems they are surpassed by the additional pieces of his friend Brooke. His other verses are chiefly effusions of the light familiar kind, and songs, of which last several were set to music, and became popular in their day. *Toulmin's Continuation of Neal's Hist. of the Puritans.* *Anderson's Brit. Poets.*—A.

MOORE, JOHN, M. D. an ingenious writer, was born at Stirling, in 1730. He received his education at the university of Glasgow, where he was initiated into the practice of physic and surgery, which, at the early age of seventeen, he went abroad to exercise in the army under the duke of Cumberland in the Low Countries. On his return to England, he passed some time in London; and then, for the

purpose of farther professional improvement, went to Paris, where he resided nearly two years in attendance on the lectures and hospitals. At the same time he acted as surgeon to the household of the earl of Albemarle, the British ambassador. He completed his education at London, and then settled at Glasgow. In 1771 he was introduced to the Hamilton family by attending the duke, George, in the consumptive disorder of which he died. He obtained the diploma of doctor of physic from the university of Glasgow in 1772, and was soon after engaged by the duchess of Hamilton and Argyle to accompany her son, the late duke of Hamilton, in a tour abroad. With that nobleman he passed five years on the continent, which, added to his former residence in France and Flanders, gave him that intimate acquaintance with foreign manners which he has so agreeably displayed in his writings. After his return he removed with his family to London; and in 1779 he published "A View of Society and Manners in France, Switzerland, and Germany; with Anecdotes relating to some eminent Characters," two volumes, octavo. This was extremely well received by the public, who found it one of the most entertaining books of travels that had for a long time appeared, replete with amusing and characteristic sketches, and remarkably free from national prejudice or splenetic censure. Its success induced the author to follow it in 1781 with two more volumes, entitled "A View of Society and Manners in Italy," written in a similar strain with the former, and equally entertaining. Perhaps in this latter publication he did not entirely resist the successful writer's common temptation of book-making; but one of the digressions by which it is lengthened, viz. a Dissertation on the Pulmonary Consumption, was probably meant to introduce him to the public in a medical capacity. Of both these sets of Travels several editions were printed, and they were translated into various foreign languages. Not willing to suffer his medical character to sink in that of the author, he published, in 1786, a volume of "Medical Sketches," treating rather in a popular than a scientific manner on several important topics relative to health and disease, not without an intermixture of pleasant stories and humorous sarcasm. But though it proved him to be a man of good sense, and one who had studied his profession, it does not appear that his practice in London ever extended beyond his particular acquaintance. As a writer Dr. Moore appeared

in a new character in 1789, when he published a novel entitled "Zeluco; Various Views of Human Nature," two volumes duodecimo. In this work, he displayed a knowledge of mankind, and a force of moral painting, which rendered it much superior to the ordinary compositions of this class, and at once placed him high among the writers of fictitious narratives. It is probable, indeed, that many of the personages and dialogues introduced in his travels were the offspring of invention, though employed to elucidate real national manners. The French Revolution was the topic that next employed his pen. He had viewed some of its effects upon the spot, and in 1793 he published "A Journal during a Residence in France, from the Beginning of August to the Middle of December 1792: to which is added, an Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France," two volumes, octavo. In this work he follows his usual method of anecdote and description intermixed with remarks; and of the many writers on this interesting subject, he may rank among the most impartial and discerning. The same character was merited by his "View of the Causes and Progress of the French Revolution," two volumes, octavo, 1795. The rapid changes that have since occurred in France and the rest of Europe have, however, thrown these works out of circulation. Recurring to fiction, Dr. Moore, in 1796, published his "Edward; Various Views of Human Nature, taken from Life and Manners, chiefly in England," two volumes, octavo. This chiefly consists of conversation pieces and detached incidents, in which the author's characteristic dry humour displays itself with some success, but upon the whole becomes rather stale. The last product of his fertile pen was "Mordaunt," a novel, in three volumes, octavo, published in 1800, which seems to have been regarded as the offspring of a nearly exhausted invention. Dr. Moore spent the last years of life in retirement at Richmond, where he died in 1803, regretted for his social and domestic virtues. He left a promising family of sons, one of whom he had the satisfaction of seeing advanced to a high military station, and universally esteemed for his skill and bravery.

Month. Rev. Biog. Scot.—A.

MOORE, SIR JONAS, an eminent English mathematician in the seventeenth century, was born at Whitlee in Lancashire, about the year 1620. He enjoyed the advantages of a liberal school-education; and afterwards applied himself

principally to the study of the mathematics, for which, from his childhood, he had discovered a strong partiality. This favourite pursuit he cultivated with great diligence and success, and acquired such reputation for his proficiency, that during one of the expeditions of king Charles I. into the northern parts of England, he was introduced to his majesty, as a person studious and learned in those sciences. Upon conversing with him the king expressed much approbation of his acquirements, and gave him a promise of encouragement; which laid the foundation of his future fortune. Afterwards he was appointed mathematical tutor to the king's second son James, to instruct him in arithmetic, geography, the use of the globes, &c. During Cromwell's government, he appears to have followed the profession of a public teacher of mathematics; for he is styled in the title-pages of some of his publications, "professor of the mathematics." Mr. Granger says, in his "Biographical History of England," that he was employed by the commissioners for draining and dividing the fens; and in his survey took notice that the sea made a curve line on the beach, from which he took the hint to keep it effectually out of Norfolk. This added much to his reputation; but no mention is made of the period of his life when he was thus occupied. After the restoration of king Charles II. he was noticed and employed by that prince, who bestowed on him the honour of knighthood, and at length promoted him to the important office of surveyor-general of the ordnance. He appears to have been a great favourite both with the king and the duke of York, who often consulted him, and followed his advice upon many occasions. To his honour it ought to be recorded, that he frequently availed himself of his interest at court for the advancement of learning, the encouragement of merit, and the establishment of institutions highly favourable and beneficial to the interests of the public, and of science in general. He patronized the famous Mr. Flamsteed, who had but a very scanty income at Cambridge when he took him under his protection. In connection with sir Christopher Wren, he persuaded the king to erect Flamsteed house at Greenwich, for a public observatory, in 1675, recommending Mr. Flamsteed to be the king's astronomer, to make observations there; and being surveyor-general of the ordnance himself, this was the reason why the salary of the astronomer-royal was made payable

out of the office of ordnance. Being elected a governor of Christ's hospital, he appears to have been instrumental in persuading the king to found the mathematical school there, with the allowance of a handsome salary for a master to instruct a certain number of the boys in mathematics and navigation, to qualify them for the sea service. It ought not to be concealed, that the duke of York also took a zealous and active part in determining his brother to found this useful establishment.

This foundation presented sir Jonas with an opportunity of exerting his abilities in a manner agreeable to his wishes, namely, that of serving the rising generation. And reflecting within himself on the benefit which the nation might receive from a mathematical school if properly conducted, he made it his utmost care to promote its improvement. In pursuance of his majesty's grant, the school was established; but there was still wanting a methodical institution, from which the youths might receive such necessary helps as their studies required: a laborious work, from which his other great and assiduous employments might very well have exempted him, had not a predominant regard to a more general usefulness determined him to devote all the leisure hours of his declining years to the improvement of such an useful and important seminary of learning. Having thus engaged himself in the prosecution of this generous undertaking, he sketched out a plan or system of mathematics for the use of the school, and afterwards drew up and printed several parts of it himself; but death put an end to his labours, before the work was completed. We are not informed of the year when this event took place; but it could not be long before 1681, when the work was published by his sons-in-law, Mr. Hanway and Mr. Potinger, who spared neither expence nor labour to have it finished in the best manner, and in securing proper assistants for that purpose. Besides the "New Systeme of the Mathematics," &c. in two volumes, quarto, above mentioned, Sir Jonas published, "Arithmetic, in two Books, viz. Vulgar Arithmetic, and Algebra. To which are added two Treatises, the one, a new Contemplation Geometrical, upon the oval Figure called the Ellipsis; the other, the two first Books of Mydorgius, his Conical Sections analyzed," 1660, octavo; "A Mathematical Compendium; or, useful Practices in Arithmetic, Geometry, and Astronomy, Geography, and Navigation," &c. &c. the fourth edition of which is dated in 1705, 12mo; "A General Treatise of Artillery; or, Great Ord-

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nance. Written in Italian by Tomaso Moretti of Brescia. Translated into English, with Notes thereupon, and some Additions out of French for Sea-gunners. By Sir Jonas Moore, Knt." octavo, with the date of 1688. *Preface to the new Systeme of the Mathematics. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

MOORE, PHILIP, a learned and very respectable clergyman of the church of England in the eighteenth century, was born about the year 1706; but we have no information concerning the place of his birth, or of his education. Having been admitted into holy orders, he was made chaplain to the venerable Dr. Wilson, bishop of Sodor and Mann, whose friend and companion he was for many years. At the funeral of that excellent prelate he was appointed to preach the sermon on that occasion, which is inserted at the end of the second volume of Cruttwell's edition of the bishop's works. He became rector of Kirkbride, and chaplain of Douglas in the Isle of Mann; and besides discharging his ministerial duties with great diligence and fidelity, devoted much of his time to the education of young persons for undertaking the sacred office among the Manks. He also performed the arduous task of revising the translation of the holy scriptures into the Manks language; and while he was employed on it was honoured with the advice of those learned Hebrews, bishop Lowth and Dr. Kennicott. This work was recommended to him by the society for promoting christian knowledge; at whose request he likewise translated into the same language, the Book of Common Prayer, bishop Wilson on the Sacrament, and other pious pieces printed for the use of the diocese of Mann. He died at Douglas in 1783, in the seventy-eighth year of his age. He maintained an extensive correspondence in the literary world, and was regarded in a highly respectable light, both as a divine and as a scholar. In performing his duty as a clergyman he was uncommonly zealous and active, and it is not easy to say whether he produced greater effect on his flock by his doctrine or example: in both religion appeared most amiable, and addressed herself to their judgements cloathed in that cheerfulness which is the result of the firmest conviction, and the greatest purity of intention. His conversation, prompted by an uncommon quickness of parts, and refined by study, was at once lively, instructive, and entertaining; and his friendly correspondence breathed perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne

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not excepted, to whom he did not yield, even in philanthropy. His remains were attended to the grave by a great number of the most respectable inhabitants, and by the whole body of the clergy of the island, all of whom, four only excepted, had been educated by him. *Gentleman's Magaz. for Feb. 1783.*—M.

MOPINOT, SIMON, a learned French Benedictine monk of the congregation of St. Maur, who flourished in the eighteenth century, was born at Rheims, in the year 1685. After having been instructed in grammar learning at his native city, at fifteen years of age he was sent to the monastery of St. Faron de Meaux, where he took the vows in 1703. He went through his courses of philosophy and divinity at St. Dennis, and secured the esteem of his superiors by his literary improvement, as well as by his piety and regularity. He taught the classics and rhetoric for some years at Point-le-Foi, in the diocese of Blois, with great success. He also occasionally appeared in the pulpit, and was much admired as a preacher. About the year 1715, his superiors called him to Paris, where he was associated with father Peter Coustant in preparing his laborious collection of "the Letters of the Popes." The first volume of this work was published in 1721, in folio, with a dedication and preface by father Mopinot, which do him honour as an elegant writer and judicious critic. The preface, however, excited displeasure at Rome, where it was maintained that he had not done justice to the pretensions of some of the sovereign pontiffs; but he ably vindicated himself against this charge, in a letter addressed to the attorney-general of his order, which was printed in quarto. Upon the death of father Coustant, in 1721, the whole care of continuing this collection devolved upon our author: and he sedulously devoted to it all the time which a punctual and conscientious attention to his religious duties permitted. He was prepared to print a second volume, when he was attacked by a violent dysentery, of which he died in 1734, in the thirty-ninth year of his age. Father Mopinot wrote in Latin with all the purity and elegance of the best authors; and he had considerable pretensions to poetic genius. In different monasteries of his order "Hymns" of his composition were chanted, which good judges prefer to those of M. Santeuil de St. Victor for genuine devotional sentiment and spirit, while they are inferior to the latter in point of energy and liveliness of imagery. He was also the author of the dedicatory epistle prefixed to the "Thesaurus Anec-

dotum," of fathers Martenne and Durand; and "a funeral Eulogium" in Latin, on M. Pronsteau, professor of law in the university of Orleans. *Moreri. Nouv. Dict. Hist.*—M.

MORABIN, JAMES, a man of letters, secretary to the lieutenant general of the police in Paris, was a native of La Fleche, and died in 1762. He published, a "Translation of Cicero's Treatise on Laws, and of the Dialogue on Orators attributed to Tacitus," 1722: "Histoire de l'Exil de Ciceron," an esteemed work, which has been translated into English: "Histoire de Ciceron," two volumes, quarto, 1745; this work appeared nearly at the same time with that of Middleton on the same subject, and shared with it in reputation: "Nomenclator Ciceronianus," 1757: a "Translation of Boetius de Consolatione," 1753. *Nouv. Dict. Hist.*—A.

MORALES, AMBROSIO DE, a Spanish historian and antiquarian, was born at Cordoba in the year 1513, of a truly good family. His father, Antonio de Morales, was a physician, of such reputation that the marquis de Pliego presented to him the house in which Seneca was said to have lived, saying, that the dwelling of the wisest Cordoban ought to be inhabited by none but by a Cordoban, who was himself equally wise; and cardinal Cisneros appointed him to the first chair of philosophy at Alcala. Fernan Perez de Oliva was his maternal grandfather. Ambrosio says, that he had availed himself of his learned geographical work, *Imagen del Mundo*, as of a thing which was his own by inheritance. By a maternal uncle of the same name, who was professor of philosophy and theology at Salamanca, he was educated, and trained up in the way which he should go. He studied under Juan de Medina at Alcala, under Melchior Cano at Salamanca, became a good Grecian, and while yet a youth translated the fable of Cebes. But, however strong were his aspirations for literary fame, religious enthusiasm mingled with, and at one time suppressed them. St. Hermenegild and St. Domingo were the objects of his especial devotion! At the beginning and end of all his books he wrote the name of Jesus, with an alpha and omega, and composed a pious couplet in honour of the name, worthy, says his last biographer, to be printed in our hearts.

Dulce mihi nihil esse precor, si nomen Jesu.
Dulce absit cum sit hoc sine dulce nihil.

He wrote these lines in all his books, even in his accounts; sometimes using as a motto, *Tiempo fué, que tiempo no fué.* Time was when time was not: sometimes as an emblem, four

ravens flying down with bread and meat in their bills, in reference to Elijah, and the motto *Adjicientur*.

These outward and visible marks of devotion he continued during his whole life, and all his works testify the most blind and contented superstition. But in his youth it was a raging frenzy. At the age of nineteen he resolved to renounce the world, and accordingly entered a Jeronymite convent near Cordoba, under the name of Ambrosio de Santa Paula. His fervour continued during the year of probation, and he professed. He had conquered the world, but the flesh and the devil were still to be subdued, and Ambrosio was as desperate a fanatic as ever engaged in this wild warfare. Determining to secure himself against temptation, like Origen, the method which he took was the most complete and dangerous. At the moment of amputation, an involuntary shriek escaped him, and brought one of the brethren to his cell, who found him lying in his own blood. They ran for his father, and mean time burnt a felt hat, and choked the wound with the ashes; it was afterwards cauterized, the crust of ashes still remaining on it. When the father heard what he had done, he exclaimed to his wife, *Loco yo y loca tu, que habiemos de tener sino un loco?* I a fool and you a fool—what but a fool could we expect to have?—Ambrosio recovered of the operation; his fanaticism sobered down into a quiet and settled bigotry, but it ceased to be the ruling passion.

Thuanus says, "that in consequence of this circumstance, he was expelled the order. Nicolas Antonio repeats this after him; but Thuanus wrote at a distance, and is mistaken in one material circumstance, making him a Dominican instead of a Jeronymite. Be this as it may, he left the order, being, if not expelled, permitted to remove. He set off for Rome to procure a dispensation for this purpose, and also for the irregularity which he had incurred. On his way to the ship in which he was to embark, he fell out of the boat: he could not swim, was entangled in his habit, and sunk twice; but the third time he caught a pole which was held out from a ship, by the special help of St. Hermenegild, according to his own belief. He took this as a manifest sign that he was not to proceed on the voyage, and went to court instead, where his friends had interest enough to procure for him the requisite dispensations, and from this time forward he lived as a secular priest.

Shortly afterwards his father died: the estimation in which he was held is shewn by the

epitaph which Ambrosio placed upon his monument.

Deo Opt. Max. S.

Antonius Morales Corduben. Honesto
Et Udiquaque Probatiss. Genere Or-
tus. Medicinæ Doctor Præstantiss.
Quem Plangunt Pauperes. Inclamant
Divites. Et Tota Pene Bætica Ademp-
tum Luget. H. S. E.

Obiit Ann. Salutis, M.D. XXXV.

Ætatis LXVI.

Hoc Tibi. Chare Pater. Natus Cum Carmine Saxum
Dat, Cæca Obscurus Ne Tegereris Humo.
Nil Majus Potuit Pietas, Perculsa Dolore,
Quod Dedit Hæc Meritis Inferiora Tuis.

His mother soon entered a convent, and from this time Morales had no family cares or other interruptions to impede his literary career. A professorship at Alcala was given him, where D. Juan de Austria was one of his pupils. It is pleasant to see with what affection he speaks of his pupils, acknowledging the assistance which he received from some of them in his antiquarian researches.

Ambrosio's earliest wish had been to excel as a Castilian writer, a desire which he sucked in, he says, with his mother's milk. Her father's works, the reputation of his own father, and of his uncle who was as a father to him, were all so many stimulants to a mind already well disposed by nature. The great and earliest object of his ambition was to investigate the antiquities, and write the History of Spain. As early as the year 1541, he began to collect materials, but it was not till 1560 that he seriously thought of arranging them. A conversation with the Italian ambassadors at Toledo excited him to commence this task; they spoke of it as disgraceful to Spain that it should be without a history. But this was soon suspended. Florian Ocampo the chronicler, who had published the whole fabulous history, told him he had actually proceeded down to the gothic period, and written the antiquities also. Morales therefore laid aside all thoughts of labouring upon a subject which had already been executed by a man of learning and celebrity. It was not long after that Ocampo died, and just enough was found among his papers to shew that he had written nothing more than the published volume, except the beginning of the next book.

He was now made chronicler himself; but his first appearance as an author was as the defender of Zurita against the envious enemies of that excellent historian. His next work was in some degree official. Philip II. had translated the reliques of the young saints Justus and

Pastor to Alcala, and Morales was as much called upon by his office as his inclination to record this important event; so he published a history of their martyrdom and translation, and of the rejoicings on the occasion. On the death of the chronicler Juan Paez de Castro, Philip sent him to inspect his papers, which were, in such cases, the king's property. This, his first literary mission, took place 1570. In the ensuing year he was appointed to examine the collection of councils called the *Codex Albelensis*, which the conde de Buendia had presented to the king. Philip, detestable as he was, had yet many qualities to distinguish him from common bigots and common tyrants. He had a true love of literature, and was now endeavouring to make the library of the Escorial worthy the most powerful king in Europe and in the world. The bishop of Plasencia had been a collector of manuscripts; upon his death Morales was sent to select such as deserved a place among the king's. The *Codex Emilianensis*, another collection of councils, was one of these; and the last biographer of Morales has in his possession the index which he made of its contents.

Mean time he proceeded with his great work as well as such interruptions would permit. Ocampo had just left off where he would have chosen to begin. Ocampo loved fables, and the dark and fabulous period suited him; Morales was advised to begin in like manner from the beginning, but such tales were little adapted to satisfy a scrutinizing and sceptical antiquarian, as Morales was upon all subjects wherein religion was not concerned. Besides this motive, there is, says he, the respect which I bear, as there is reason, towards Florian. He was my friend, and it is just that I should preserve that friendship in the thing most especially his own, which remains of him. Besides, this, much is due to him for what he has done, and done so well; and every man well versed in literature is bound to defend and protect his work, and the fame which he has deserved thereby. Privilege was granted him to re-print the work of Ocampo with his own.

After he had brought down his history to the destruction of the Gothic kingdom, he was sent through Leon, Galicia, and Asturias, to examine the state of the reliques, archives, royal sepulchres and libraries, in those provinces. This mission employed him eight months. His journal, which contains much curious matter, was first published from the original manu-

script in the Escorial by the excellent antiquarian Florez, 1765, and has since been inserted in the complete collection of Ambrosio's works, Madrid, 1791-2. While he was thus occupied, his history was in the hands of the censors Zurita and Fr. Juan de la Vega; the historian being appointed to examine the civil, the friar the ecclesiastical part. But he discovered so much in the course of his mission, that it was necessary to revise the work. The first volume was published at Alcala in 1574. A few months before it appeared, he published the works of St. Eulogio, a saint, who persuaded a number of simple people to insult the religion of their Moorish governor in the hope of martyrdom, an honour which the Moors were obliged to confer upon them.—Bedlams not having been instituted.

Morales had not originally intended to bring down his history beyond the Moorish conquest; but he was induced to continue it by the pleasure of introducing these Cordovan martyrs, a subject doubly gratifying to him as a Cordovan and a devotee. Some interruptions delayed the work. A mine of the relics of these very martyrs was sprung in 1575, and Morales was deputed to investigate it. He became, as he says, their agent and advocate; and obtained a decree first from the bishop, and afterwards from the provincial council of Toledo, that these were the bones of saints, and therefore worthy to be venerated. Public rejoicings were made at Cordova; unfortunately the Campo Santo, which, as its name implies, had been hallowed by the blood of so many martyrs, was pitched upon as the place for the bull-fight. Morales remonstrated with Don Diego de los Rios, the manager of the festival; he was a young man, and would not be persuaded to change the ground; one of the bulls gored him, the rejoicings were put a stop to, and he died the next day, an accident as well or ill-timed as if the devil worked miracles for his Babylonian mistress.

The second volume of his History was published in 1577, and with it the Book of the Antiquities of Spain, which had been printed two years before. The remaining volume was long delayed. In 1578, he was appointed by the archbishop of Toledo to the office of vicar and administrator of the hospital de la Puente del Arzobispo, which he held four years, and then resigned, because it required too much application and activity for a man of his years and habits. During the whole of this time, the History was laid aside. He finished the third,

volume, and therewith his labours, in 1583, his seventieth year, bringing it down to the year 1637. "With this (says he in his prologue), I give up wholly this Chronicle, and the thought of continuing it, since my great age cannot undertake any thing new; and as death is now so near at hand, reason it is that I should apply all my thoughts and care in preparing for my departure upon that last journey; for which, as it is the greatest good to be well prepared, so to be careless and negligent is an eternal evil. And although the love of being publicly useful to my countrymen has always strengthened in me the desire and diminished the sense of my labour, and it may seem that a thing so dear to me, and so well conceived and brought forth as is this my Chronicle, cannot be left without grief at leaving it; yet it is not so: for I have brought it down to that period from whence it may by others be continued with sufficient ease. Till now, like a tender daughter, it has needed me to rear and to support it, on account of the much which I have seen and collected for its good support; but from hence there will be no need to explore all the recesses of Galicia, Asturias, the kingdom of Leon and Old Castile; for from the time when the kingdom was extended to Toledo and Estremadura and the frontiers of Andalusia, papers and antiquities may be found every where." In these words did he take leave of the main object of his life.

It was not, however, possible, that he could wholly abstract himself from literature; he now printed a volume of his uncle's works, that Fernan Perez de Oliva, who had educated him so well, and who had left him all his property. At the end he inserted fifteen Discourses or Essays of his own, which he had written while vicar of the hospital; his Juvenile Version of Cebes, and an Exposition of D. Juan de Austria's Device. The Inquisition suspended the publication of this book, till certain passages in the uncle's works should be corrected; but this correction they never thought proper to give, and it remains still unpublished. The late editor of Morales evidently had a copy before him; and the pieces of Morales himself are included in the last, which is the only complete edition of his writings.

It is melancholy to perceive the radical weakness of this learned man, and that grievous and incurable superstition which occasioned worse sacrifices of mind than he had made of body. There was a devotional work entitled *Arte para servir a Dios*, written in a coarse style by Fray

Alonso de Madrid, a Franciscan. This was his favourite manual, but in spite of its unction he could not help wishing it had been in better Spanish; and at the age of seventy-two, Ambrosio de Morales, who as an antiquarian and a scholar had no superior in his own age, which was an age of learning, employed himself in re-writing this book, adhering closely to the matter. His last labour was of the same spirit, though in some degree connected with his former works. Certain districts in Castile attempted to exempt themselves from the tax due to Santiago, by alleging that the vow was made by the second Ramiro, not the first. "This, (said he, in the tract which he wrote upon the occasion), is false, and by the help of God, I will prove it so. I shall do this principally to discharge my conscience, for being able to make a thing of such consequence clear and certain, I should hold it an offence and that no light one, towards God, did I neglect so to do. And this also my office as chronicler to our lord the king more particularly imposes upon me. Moreover, I perceive myself, being seventy-four years old, now near my death; and before I die, I wish to render this service to the glorious apostle Santiago, that he may be my advocate before God, defending his church from so great an injury at present, and preventing any person from attempting such wrong in future. And although these are my principal motives for writing this, and there are no others which can or ought to equal them, yet it is well that I should return to myself, and defend, establish and certify, the truth of what I have written in my Chronicle, which is now so unreasonably controverted: For all these reasons I leave this book written and printed; and thirty of the printed copies signed with my own hand."

He died in 1591 at the age of seventy-eight, and was buried at Cordoba, in the church of the martyrs, by the chapel of S. Acisclo and Victoria. He had contributed largely to the building of this chapel, and to a magnificent tomb for these saints, giving directions that his own body should be buried at the door, but without-side. Cardinal Sandoval, one of his pupils, erected a fine monument in gratitude to his memory, which was not however completed till after his own death. Two inscriptions are engraved upon it, the one stating by whom it was erected; the other, to the memory of Morales, is as follows:
M. Ambrosio. Morali Antonii F. Quem Nobilium Ingeniorum Cunctis Sæculis Altrix Cor. Præstantiss. Civium Ordini Honeste Natum Adcenset: Complutum & Discentem.

Et Docentem Cum Admiracione Suspexit : Nobilitas
Bonarum Artium Magistrum. Ac Parentem Habuit,
A Philipo II. Hisp. Rege Pro Meritis Lectum
Chronogra-

Phum : Et Ad Sanctorum, Literarumque Hispanos
Perlustran-

Dos Thesauros Legatum, Antiquitatum Instruatorem
Universus Reveretur Orbis. Virtutes Omnes Sacro
Cla-

Rum Sacerdotio Alumnum Suum. Ac Cœlitum,
Quorum Gesta

Propagavit, Dignum Prædicant Cœtibus : Natum
Hilari,

Denatum Mæsto Natale Solum Excepit Sinu
A. Cl. 15. XCI.

The works of Morales are of very great value. As an antiquarian he may be called the Camden of Spain; as an historian we have none with whom he can be paralleled.—
R. S.

MORAND, PETER DE, a poet and dramatic writer, was born at Arles in 1701, of a family among the noblesse. He displayed at an early age talents for poetry which gained him reputation in the province. He married, and unfortunately met with a fury of a mother-in-law, who caused him to quit his wife and property, and go to the capital. There he devoted himself to a life of dissipation and to the literary profession. In 1737 he brought upon the stage "Teglis," a tragedy, which proved tolerably successful. It was followed by "Childeric," which failed in the representation on account of the intricacy of the plot, joined to a risible incident that threw the audience into a fit of laughter. His mother-in-law having instituted a process against him and published a *factum* extremely injurious to his character, he revenged himself by bringing her upon the stage in a comedy entitled "L'Esprit de Divorce." This was one of his best pieces, but the part of the mother-in-law appeared to the audience outré. When this was mentioned to the author, he came forward to prove to the public that the character was drawn from the life. Several other instances of his extravagance are related, which, together with the mediocrity of many of his pieces, rendered him upon the whole an unsuccessful writer. In 1749 he was nominated literary correspondent of the king of Prussia, but he held this post only eight months. He was equally unlucky in marriage, in love, on the stage, and in play; and to complete his list of misfortunes, he died in the very year (1757) at the close of which all his debts would have been paid, and he would have enjoyed a decent income. His works were pub-

lished collectively in three volumes, 12mo. With several marks of talent and justness of thinking, they are defective in grace, warmth, and poetical elevation, and can only rank among second-rate productions. *Moreri.*—
A.

MORAND, SAUVEUR FRANÇOIS, a celebrated surgeon, born at Paris in 1699, was the son of a person of reputation of the same profession. He was educated at the college Mazarin, and at an early age was entered under his father at the Invalids, of which the latter was principal surgeon. He was admitted a master in his company in 1724, and in the following year was nominated demonstrator of chirurgical operations to that body. In 1728 he published a treatise on "lithotomy by the higher apparatus," which was the mode then chiefly practised by the Parisian surgeons; but hearing of the superior success of Cheselden's lateral method at London, he visited that capital in 1729 at the expence of the Academy of Sciences, and made himself master of that operation, which on his return he practised with success at the hospital of la Charité, of which he was made surgeon. His reputation soon brought a great concourse of pupils to his hospital, and professional honours were accumulated upon him. He became director and secretary of his company, which he had the satisfaction to see formed into a royal academy. To the Academy of Sciences he was associated as pensioner and professor of anatomy; and he was admitted a member of the Royal Society of London, and the Academies of Petersburg, Stockholm, Bologna, Florence, and Rouen. In 1731 he was made surgeon-major to the regiment of French guards; and other posts relative to military surgery were afterwards conferred upon him. In 1751 he was decorated by the king with the order of St. Michael. The new Academy of Surgery engaged him to take the office of their secretary, which he long filled with distinction. The high rank he acquired by his professional talents was supported by the polish and address of a gentleman, and by a cultivated understanding, which made him acceptable in the best companies. In particular, he was well versed in antiquarian and medallic science. He died in 1773, at the age of seventy-six. His principal writings, besides that already mentioned, are "Eloge Historique de M. Marechal, premier chirurgien du Roi," 1737; this eminent surgeon was his father-in-law: "Discours dans lequel on prouve qu'il est

nécessaire au chirurgien d'être lettré," pronounced at the opening of the chyrurgical schools in 1743: "Memoire sur les eaux minerales de St. Amand," 1743: "Recueil d'experiences et observations sur la Pierre," two volumes, 12mo, 1743: "L'Art de faire des rapports en Chirurgie," 1743: "Opuscules de Chirurgie," part I. 1768, part II. 1772, quarto. He wrote several memoirs in the collections of the Academies of Sciences and of Surgery, and composed the history of the latter for the second and third volumes, in which he introduced the eulogies of several members. *Halleri Bibl. Chirurg. Eloy. Dict. Méd. Hist.*—A.

MORAND, JOHN FRANCIS CLEMENT, son of the preceding, was born at Paris in 1726. He was created doctor of the medical faculty of Paris in 1750, and became anatomical professor in their schools. Stanislaus king of Poland and duke of Lorraine appointed him to be his physician in ordinary. The Academy of Sciences in Paris, the Royal Society of London, and several other learned bodies, enrolled him among their members; and his character stood high, as well for social virtue as for science. He died in 1784. This physician, in 1752, gave to the public the curious narrative of a case of general softening of the bones, occurring in a woman named Supiot, with her dissection. His other writings were principally on subjects of natural history and chemistry; viz. "Nouvelle description des grottes d'Arcy," "Lettre sur la qualité des eaux de Luxeuil," "Memoire sur les eaux thermales de Bains en Lorraine," "Du Charbon de terre et ses mines," folio; this forms the fortieth number of the arts described by the Academy of Sciences: for the purpose of examining coal and its mines, then little known in France, he took a journey to Liege; and he afterwards published a memoir on the nature and use of coal, and the most economical manner of employing it. *Nouv. Dict. Hist. Eloy. Dict. Halleri Bibl. Chirurg.*—A.

MORANT, PHILIP, an industrious writer and antiquary, was born in 1700 at St. Saviour's, in the isle of Jersey. He received his education at Abingdon school, and at Pembroke college, Oxford, and took the degree of M. A. in 1724. He was successively presented to several benefices in the county of Essex, one of which was in Colchester. Of that town he published a history in 1748. His antiquarian knowledge, and his acquaintance, as a native of Jersey, with Norman French, caused him

to be appointed in 1768 to succeed Mr. Blyke in preparing for the press a copy of the rolls of parliament. In this service he diligently employed himself till his death at South Lambeth, in 1770. Mr. Morant's literary labours were chiefly in the way of translation and compilation. Several of them related to English history; among which was the comparing of Rapin's History with all Rymer's Fœdera, and all the ancient and modern historians; the result of which furnished most of the notes to the folio edition of 1728, 1734. He wrote a "History of Essex," in two volumes, folio, 1760, 1768; and he composed all the lives marked with the letter C. in the *Biographia Britannica*. Mr. Morant was a fellow of the Society of Antiquaries. *Nicholl's Anecd. of Bouvyer.*—A.

MORATA, OLYMPIA FULVIA, one of the learned females of Italy, born in 1526, was the daughter of Pellegrino Morato, a native of Mantua, who settled at Ferrara as a teacher of the learned languages. At an early age she was invited to the court of Ferrara, and placed as a companion to the princess Anne of Este, whom her mother the duchess Renata determined to educate on a plan of liberaa study. Olympia soon rendered herself celebrated for her extraordinary talents, and the success with which she pursued the studies of literature and philosophy. Two letters written to her at this time by Calcagnini are full of praises of her rare attainments, and mention an apology for Cicero which she had composed. Gasparo Sardi dedicated to her his treatise "De triplici philosophia," and alludes in his dedication to a Greek epistle which she had written to him, describing the ardour with which she had devoted herself to philosophic studies. She retired from court on account of the artifices of her enemies, who had injured her in the opinion of the duchess; but she had already imbibed from her residence there that attachment to the principles of protestantism which she ever after retained. Her faith was confirmed by her union with Andrew Grunther, a young German physician, who had come to study medicine at Ferrara, and graduated there. She accompanied her husband in 1548 to Schweinfurt, his native place; but they were scarcely settled before the entrance of hostile troops drove them thence, stript of almost all their property. She was for a long time obliged to wander about in Germany while labouring under a burning fever,

destitute of almost every comfort, and continually exposed to the danger of losing her life. Her health was by this means totally ruined, so that the relief offered by the elector-palatine came too late. He invited Grunther to the professorship of physic, and Olympia to that of Greek, in the university of Heidelberg; but she did not survive above a year longer, dying in the twenty-ninth year of her age, and was soon followed to the grave by her husband and brother. Her writings, consisting of dialogues, letters, short Latin orations, and Greek poems, were collected by Celio Secondo Curione, and published at Basil in 1558, and the book was several times re-edited. *Tiraboschi.*—A.

MORDAUNT, CHARLES, earl of Peterborough and Monmouth, a distinguished and singular character in English history, was the eldest son of John viscount Avalon, and Elizabeth Carey. He was born in 1662, and was brought up to the sea-service under the admirals Torrington and Narborough in the Mediterranean. In 1680 he signalized his courage at Tangier, then besieged by the Moors. Having succeeded his father in his title, he spoke in the House of Peers against the repeal of the test act, which James II. endeavoured to promote; and disapproving the measures pursued by that infatuated prince, he obtained leave to go to Holland, under the pretext of taking the command of a Dutch squadron in the West Indies. At the Hague he was one of the first of the English nobility that engaged in the designs of the prince of Orange, who paid great deference to his advice, and whom he accompanied in his expedition to England. This attachment was rewarded, on the accession of William III., by a seat in the privy-council, and the place of one of the lords of the bed-chamber. In 1689, he was appointed to the post of first lord of the treasury, and was raised to the dignity of earl of Monmouth, which had been the title of his maternal grandfather. He served a campaign in Flanders in 1692 under king William, and resigned his post at the treasury in 1694; after which we hear no more of him in public life during that reign. He succeeded in 1697 to the earldom of Peterborough, on the death of his uncle Henry, the second earl.

In 1705 the earl of Peterborough was constituted, by queen Anne, commander in chief of the forces sent into Spain in support of the archduke Charles, competitor for the crown, and also joint admiral of the fleet with sir

Cloudesley Shovel. Taking the archduke on board at Lisbon, the fleet proceeded to Barcelona, which city it was determined to besiege, though the allied forces seemed inadequate to such an enterprize. The blowing up of a powder magazine having caused the principal fort to surrender, the town capitulated soon after, and Charles, recognised as king, entered it in triumph. Voltaire relates a circumstance relative to this siege greatly to the honour of the earl of Peterborough. During the time of capitulation, some German and Catalan troops got into the town over the ramparts, and began to commit great outrages. The governor warmly complained to the earl of the unfair advantage his soldiers had taken of a temporary suspension of hostilities, to pillage and murder the inhabitants. "They must then be the prince of Hesse's Germans, (replied the earl); and if you will permit me to enter with my English soldiers, I will undertake to drive them out, and then resume my present position." The governor trusted to his honour, and admitted the earl with his troops. He soon drove away the Germans and Catalans, obliged them to quit their plunder, and rescued from the hands of two brutal ruffians the duchess of Popoli, and restored her to her husband. He then returned to his former post, leaving the inhabitants of Barcelona penetrated with admiration and gratitude at the conduct of an enemy whom they had been taught to regard as barbarians.

The reduction of the whole province of Catalonia followed that of the capital, and the cause of king Charles gained continual accessions. His party had obtained possession of several strong places in Valencia, when the council of king Philip sent a body of troops into that country for the purpose of recovering them. This measure called the earl of Peterborough into Valencia, who obliged the Spanish commander to abandon the siege of San Matheo, took Morviedro, and by artfully exciting suspicions between the enemy's generals, prevented their opposing him in his march to the capital, where he was joyfully received. All his successes were gained with an inconsiderable army in point of numbers, by extraordinary rapidity in his motions, and a daring spirit of enterprize. He also appears to have possessed a ready invention for stratagems, some of which went to the utmost limit of what is deemed allowable in war. In 1706 king Philip with a powerful army attempted the recovery of Barcelona, but was foiled by the spirited

resistance of the inhabitants, and the activity of the earl of Peterborough, who, though unable with his small force to enter the city, posted himself on the neighbouring hills, and kept the enemy in continual alarm. When the siege was abandoned, the marshal de Tessé, Philip's general, recommended his sick and wounded to the earl's humanity, which had been already experienced. The employment he had found for the enemy's arms in this quarter had given the earl of Galway, with the Portuguese troops, an opportunity of marching to Madrid and proclaiming Charles in that capital. A junction was afterwards made between the different corps in Charles's interest, and lord Peterborough expected to have the chief command. But being disappointed in that respect, and, it is said, hating the prince of Lichtenstein, Charles's favourite, he quitted the army in disgust, and embarking on board an English ship, sailed for Genoa. The loss of the battle of Almanza, and the other disasters in Spain which followed the earl's dereliction, exposed him to censure, and the queen refused to admit him into her presence till he should have justified himself from some charges transmitted by king Charles. The consideration of his conduct, civil and military, was, in consequence, taken up by both houses in parliament, when he cleared himself so effectually, that the enquiry was dropped, and the house of lords voted that he had performed many and eminent services during his command in Spain.

In 1710 and 1711 he was employed in negotiations at Turin and other Italian courts. He was created a knight of the garter in 1713, and soon afterwards was again sent into Italy as ambassador-extraordinary to the king of the Sicilies, whence he did not return till after the queen's death. In the reigns of George I. and George II. he bore the commission of general of all the marine forces in Great Britain; but it does not appear that he was again engaged in active services. It is the private character of this nobleman which we are now to consider, and which, indeed, more entitles him to biographical commemoration than his public actions. Born with an exalted imagination, a romantic cast of mind, and a restless activity, he stood distinguished from ordinary mortals in every thing he did. Such was his excess of mobility, that the ministers used to say they were obliged to write *at* him, and not *to* him. It was his own observation, that he had seen more kings and more postilions than any other man in Europe. This part of his character is

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humorously touched in a poem of Swift's on the earl of Peterborough, written in 1706. It concludes with these stanzas :

A skeleton in outward figure,
His meagre corpse, tho' full of vigour,
Would halt behind him, were it bigger.

So wonderful his expedition,
When you have not the least suspicion,
He's with you like an apparition.

Shines in all climates like a star;
In senates bold, and fierce in war;
A land-commander, and a tar.

Heroic actions early bred in,
Ne'er to be match'd in modern reading,
But by his namesake, Charles of Sweden.

Lord Peterborough might well claim the notice of the wits, as he was himself a man of wit, and very ready at repartee. Among various recorded instances of his vivacity, we shall copy one, which characterises another celebrated person as well as himself. Being once surrounded by a mob who took him for the duke of Marlborough, at that time in disgrace with them, he extricated himself by the following address: "Gentlemen, I can convince you by two reasons that I am not the duke of Marlborough: in the first place, I have only five guineas in my pocket; and secondly, here they are at your service." So saying, he threw his purse among them, and got off with loud acclamations. Of the freedom of his conversation an idea may be formed from what he said of himself and the French general opposed to him in the war for the Spanish succession: "Que nous sommes de grands anes pour combattre pour ces deux gros benêts!" What asses we are to fight for these two great simpletons! When he cultivated the friendship of Pope he was probably in the sober evening of life, and the poet's lines which commemorate him give a pleasing view of his rural occupations.

And he whose lightning pierc'd th' Iberian lines,
Now forms my quincunx, and new ranks my vines,
Or tames the genius of the stubborn plain,
Almost as quickly as he conquer'd Spain.

The hyperbole in the last line needs no remark.

Lord Peterborough possessed as much passive resolution as active courage. He was cut for the stone by a surgeon at Bristol, who desired that he might be bound in the usual manner during the operation. "It shall never be

D D

said (cried the earl) that a Mordaunt was seen bound;" and being put in a proper position he remained in it without flinching till the operation was finished. His fortitude was rewarded by a speedy cure. He married for his first wife the daughter of sir Alexander Frazer of Scotland, by whom he had two sons and a daughter. Becoming a widower, he formed an attachment to Mrs. Anastasia Robinson, a celebrated singer, who maintained a respectable and irreproachable character. It was a considerable time before his pride would suffer him to make those honourable proposals to her which alone she would receive, and when they married, he engaged her promise to keep the alliance secret. They lived apart till a dangerous illness induced him to require her attendance at his house near Southampton, when he allowed her to wear her wedding-ring. He afterwards made a full and solemn declaration of their union in presence of his nearest relations, introducing it with an eloquent and pathetic testimony to her virtues, and the obligations she had conferred upon him. He then went with her to Lisbon on account of his health, where he died in 1735, at the age of 73. He left among his papers memoirs of his life, written by himself, in which he made such free confessions of misconduct, that his widow, through regard to his memory, committed them to the flames. *Collins's Peerage. Smollet's Hist. Eng. Anecd. of Distinguished Persons. Burney's Hist. of Music.*—A.

MORE, SIR THOMAS, lord high chancellor of England, a person of great eminence for integrity and abilities, only son of sir John More, a judge of the King's Bench, was born in London in 1480. He received the rudiments of learning under a schoolmaster of great reputation in Threadneedle-street, and at a proper age was placed in the family of cardinal Morton, archbishop of Canterbury and chancellor. He there so much distinguished himself by the quickness of his parts and propriety of his behaviour, that the cardinal was used to say to the nobility who dined with him, "This child here waiting at table, whosoever shall live to see it, will prove an extraordinary man." This anecdote inform us of the menial condition of the sons of gentlemen at that time, when received into the houses of the great; and however degrading it may seem to us, it was perhaps not more so than the custom of *fagging* in our public schools, to which boys in the same rank of life are obliged to submit. Young

More, however, was soon removed to Canterbury college, now Christchurch, in Oxford, where he pursued the academical studies of rhetoric, logic, and philosophy. When his course was completed, he entered at the New Inn to be initiated into chancery practice; and afterwards studied law at Lincoln's Inn, where he remained till he became a barrister.

Although he was of a remarkably cheerful temper, and inclined to facetiousness in conversation, he began about his twentieth year to practise those personal austerities which are considered as so meritorious in the Roman Catholic religion, a system to which he was ever most zealously attached. He wore a hair-shirt, observed rigorously all the fasts of the church, disciplined himself with the scourge, lay frequently on the bare ground with a log for his pillow, and abridged his hours of sleep. As no man was further from hypocrisy and artifice, these practices must be imputed to that devotional spirit, which, where it exists, always operates with a force proportioned to the vigour of the character, though the particular turn that it takes is directed more by habit and education than by reason. In his twenty-second year he was elected a burgess in the parliament called by Henry VII. for the purpose of demanding an aid for the marriage of his eldest daughter to the king of Scotland. The commons in general thought the demand exorbitant, but no one had the courage to oppose it, till Mr. More rose, and argued against it with so much force, that the motion for granting it was rejected. Nothing could do him greater honour than this early display of his firmness and public spirit; for at that time, to oppose the wishes of the court, though in a free parliament, was a service of considerable hazard. When it was reported to the avaricious king "that a beardless boy had disappointed his purpose," he was much enraged; and not finding a profitable object of his vengeance in a youth who had nothing to lose, he contrived a quarrel against his father, and imprisoned him in the Tower till he had paid an arbitrary fine. More himself was so awed by the king's displeasure, that he passed several years chiefly in retirement, making himself master of the French language, of history, and most of the liberal sciences. It was probably during this period that he filled the office of law-reader at Furnival's Inn for three years, after which he took lodgings near the Charterhouse, and

practised all the devotional exercises and austerities of the rigid order which then inhabited it, but without taking any vow. He had, indeed, a great inclination to enter into the ecclesiastical state; but the earnest desire of his father to see him advanced in the law, and, as is supposed, some misgivings of his own, respecting the rule of continence, caused him to renounce his intention. By the advice of his friend dean Colet, he formed a matrimonial connexion with the eldest daughter of Mr. Colt of New-hall, in Essex. It is said that on visiting this gentleman, he was most struck with the second of his three daughters, but that, unwilling to mortify the eldest, he fixed his choice upon her. After marriage he took a house in London, and applied assiduously to the practice of the law. He had an office under the city, which was either that of under-sheriff, or judge in the sheriff's court; and his legal emoluments rose to above 400*l.* a year, which, at that time, was a great income to be derived from a profession. His high reputation caused him to be twice employed by the English merchants as their agent in some important matters of dispute between them and the merchants of the Steel-yard, on which occasion he went to Flanders. He also in 1516 accompanied to that country the commissioners sent to renew the alliance between Henry VIII. and Charles, then archduke of Austria; and the dexterity he showed in the management of these foreign concerns rendered the king very desirous of engaging him in his particular service. It is worth mentioning, as an instance of that humour by which he was so much distinguished, that when he was at Bruges a presumptuous scholastic having publicly declared himself ready to dispute upon any question that could be propounded, More silenced and exposed him to ridicule, by putting up a question in English law-latin, on which he was willing to enter the lists against him.

In the midst of his other avocations he found time to write in Latin his political romance of "Utopia," which he dedicated to a gentleman of Antwerp, and which appears to have been written about 1516. It shows a mind which had exercised itself freely and vigorously upon several of the most important topics; and contains some liberal sentiments respecting religion, which could scarcely have been expected from one who had in his youth displayed such a tendency to superstition, and who in his maturity was to relapse into bigotry.

This production made him known to the learned abroad, and he engaged in correspondence with several eminent men of letters, among whom the most illustrious was Erasmus. With this great scholar he had contracted a friendship as early as 1510, when he visited England, and the most affectionate intimacy appears always to have subsisted between them.

No man in public life was ever more free from avarice or ambition than More; and he steadily refused a pension from the king which was pressed upon him by cardinal Wolsey, chiefly on the ground that such an obligation from the court would shackle him in the performance of his duty as a law-officer of the city, should any matter of dispute occur between them. At length, the great credit he acquired in pleading before the star-chamber for the release of a ship of the pope's which had been claimed as a forfeiture to the crown, determined the king to insist upon his accepting the place of master of the requests. Shortly after, he was knighted, taken into the privy-council, and received into a familiarity with his master which seemed to place him on the most prominent point of favouritism. Henry frequently took him into his closet, and conferred with him upon literary and philosophical topics; and would sometimes carry him to the leads of the palace on a fine evening, and ask him questions concerning the names and revolutions of the heavenly bodies. He also amused himself with the wit and pleasantry of More's relaxed conversation, and often required his attendance at his private suppers with the queen, for the purpose of "making them merry." How much soever More might be flattered with this fondness for his company, he found that it entrenched so much upon his leisure and domestic comforts, that he put on a graver demeanour, and rendered himself less entertaining that he might be more at liberty.

In 1520, the king conferred upon him the office of treasurer of the exchequer. He soon after bought a spacious house at Chelsea, whither he removed his family. His first wife was now dead, after having borne him three daughters and a son, and he had taken a second, who was a widow in advanced years, chiefly recommended to him by her housewifely qualities. When the king in 1523 had summoned a parliament for the purpose of raising supplies for the war with France, he procured the nomination of his favourite More to be speaker of the house

of commons. This was an office from which he would gladly have been excused, as he well knew that it would be impossible to fulfil his duty to the people and at the same time to satisfy the expectations of the court. His speech to the king on being presented to him for approbation, was in a strain of servility which can be excused only by the spirit of the time. He also seconded the motion for a subsidy when made in the house; but his conduct when Wolsey came down, with all his state, to overawe that assembly by his presence while the matter should be debated, has been highly applauded. After that haughty minister had made a solemn speech setting forth the king's necessity, and had in vain waited for an answer from some of the members, who, it seems, had concerted among themselves to give him no reply, he applied to the speaker himself for satisfaction. Sir Thomas, "having first, with great reverence, *on his knees* excused their silence, as being abashed at the presence of so noble and extraordinary a personage, proceeded to shew him by many arguments that it was not agreeable to the ancient liberty of the house to make an answer to his majesty's message by any other person than some of their own members." The cardinal thereupon left the house in high displeasure, and only half the subsidy demanded was voted. If in this transaction any dignity was displayed, it seems to have been that of the house rather than of the speaker; nor does there appear any ground for the supposition that More intended to ridicule the cardinal by a mockery of overacted respect. If he gave any personal offence to the court it was not of long duration, for in 1526 he was appointed to the chancellorship of the duchy of Lancaster, and in the following year was joined with Wolsey and other officers of state in an embassy to the French king. It was about this period that the king coming one day to call upon him at Chelsea, walked with him above an hour in his garden, with his arm round More's neck. After he was gone, Mr. Roper, son-in-law to sir Thomas, felicitated him upon such a distinguishing mark of the royal favour. The prudent statesman, well aware of his master's capricious and tyrannical temper, while he acknowledged, that for the present he probably possessed as much of the king's regard as any subject in the kingdom, added, "But yet, son, I may tell thee, I have no cause to be proud of it: for if my

head would win him a castle in France, it would not fail to go off."

The king more than once sounded him concerning the divorce from queen Catharine, which was the great object of his wishes, but received no favourable answers. His opinion of sir Thomas, however, was such, that upon the disgrace of Wolsey he raised him to the high office of chancellor of England in 1530, being the first lay-man who ever occupied it. His conduct in this important post was most exemplary, and never was it filled by any one who surpassed him in diligence, honour, and integrity. For the benefit of poor suitors, he sat every afternoon in his own hall ready to attend to their causes; and such was his dispatch of business, that when he resigned the seals, there was not one cause remaining for decision. He rejected all bribes that were offered him, and that without any show of austerity, but in his own good-humoured manner. Thus, the wife of a man who had a suit in chancery, having brought him a gold cup as a present, he ordered it to be filled with wine, and drinking her health, delivered it to her again for a new-year's gift. When another lady had presented him with a pair of gloves and forty pounds-worth of angels in them, he said, "Mistress, since it were unmannerly to refuse your gift, I accept the gloves, but utterly refuse the lining." His impartiality when the interests of any connected with him were concerned may be judged of from the following circumstance: one of his sons-in-law, Mr. Heron, having a cause depending, was advised by the chancellor to submit it to arbitration; and when, presuming upon the favour of his great relation, he declined the proposal, he had the mortification to find a decree given directly against him. The discouragement of vexatious and litigious suits was an object he had much at heart, as well as the mitigation of the rigours of the common law, and the protection of the people from injuries. There was one point, indeed, on which he made his natural disposition to kindness and lenity give way to what he, doubtless, thought a higher duty, but which is the only thing that exhibits him in an unamiable view; this was the prosecution of heresy. It has already been seen, that a zealous attachment to the religion in which he was bred marked his character from youth; and during his highest advancement, he never neglected the minutest of its devotional injunctions. The contempt thrown upon it by the reformers excited, therefore, his

warmest abhorrence; and the unhappy civil disturbances with which the progress of the reformation was attended caused him to regard it as subversive of all regular government and subordination. He is supposed to have been consulted by Henry when that prince composed his work against Luther; and to that reformer's contemptuous answer to it he wrote a reply, in which he heaped together all the terms of virulent abuse that he could find in the Latin language. He afterwards wrote against Tindal, and he never spoke of heretics without exasperation. In a letter to Erasmus he declares, that such was his hatred to them, that unless they should repent, he would give them all the molestation in his power. When chancellor, he was as good as his word, and employed all the authority of his office in assisting the popish clergy in their attempts to extirpate the reformers. Although he himself denies or extenuates the charge of cruelty urged against him in his examinations of the Protestants, yet it is affirmed on good authority, that he caused one Bainham, a gentleman of the Temple, accused of favouring the new opinions, to be whipped at his own house in his presence, and afterwards saw him put to the torture in the Tower. This unhappy person was induced by these severities to recant, but afterwards repented and avowed his opinions, for which he was burnt at Smithfield; probably, however, not till after More had ceased to be chancellor, since Erasmus asserts that no one was put to death for his opinions whilst he held that office. While we lament this intolerance, which was common to almost all religionists at that time, we must absolve More from any of those interested views which other persecutors have joined with their bigotry; for when the bishops, as an acknowledgment of his services to their cause, had made a purse to be presented to him, he both refused it for himself, and would not permit any of his family to accept it. His conscientiousness was soon put to the severest test, and the manner in which he went through his trial has conferred immortal honour on his memory. The state of his mind as to public affairs, and the earnestness of his wishes for the public good, may be deduced from what he said to Mr. Roper as he was walking with him one day by the side of the Thames. "On condition that three things were well established in Christendom, I would to our Lord, son Roper, that I were put here into a sack and presently thrown into the Thames." These three things

he explained to be, universal peace among christian princes; a perfect uniformity of religion, and a good conclusion to the disquiets respecting the king's marriage. As to this last point, nothing could induce him to concur in the king's favourite project of a divorce; and being sensible that he could not finally be diverted from it, and that his station would oblige him to take some decided part, he solicited and at length obtained permission to resign the seals, after holding them two years and a half. The cheerfulness and serenity with which he took his loss of dignity was displayed in the manner in which he apprised his wife of the event. Going with his family the next day, which was a holiday, to Chelsea church, after mass was over, he went to her pew door, as one of his gentlemen was accustomed at other times to do, and opening it with a low bow, said "Madam, my lord is gone out." She did not at first apprehend the jest, and when he seriously informed her of the fact, she by no means approved the sacrifice he had made. Indeed he was but slenderly furnished for an honourable retirement, for he had little more than 100*l.* of yearly revenue left; but his mind was fully prepared to submit to every necessary retrenchment. He provided situations for his gentlemen and servants among his friends of the nobility and prelacy, lessened his household by parting with his married children and their families, who hitherto had resided with him, and quitting all political concerns, devoted himself entirely to letters and religion.

Although the king had expressed himself very graciously to sir Thomas on his resignation of the seals, yet it appears that the chancellor's resistance to his will deeply offended him; and in that arbitrary reign, ruin was never far from the man who dared to thwart his sovereign's pleasure. The first circumstance that brought him into trouble and danger was the imposture of Elizabeth Barton, called the nun of Kent. When she opened her commission to admonish the king of his crimes against the church, she called upon More, and made a declaration to him of her pretended revelations. Her affected simplicity and holiness seem to have made some impression upon him, and he held some conversations with her, and wrote her a letter. Upon these grounds the king directed him to be named as an accomplice with her in the bill of attainder that was brought in against her. While this was hanging over him, a committee of council was appointed to

hear his justification of himself; but the real purpose was to induce him through apprehension to give that assent to the king's divorce and second marriage which he had hitherto refused. Relying, however, on his innocence in this business, and resolved to undergo any extremity rather than violate his conscience, he resisted both threats and persuasions; and he perfectly cleared himself also of another singular charge that was brought against him, which was, having induced the king to publish that book against Luther, in which the pope's authority was held forth in terms that were now found very inconsistent with the meditated attacks upon the Romish see. Henry, still more exasperated with his defence, was with the utmost difficulty prevailed upon to strike his name out of the bill, and not till it had been suggested to him that More's manifest innocence might possibly produce his acquittal even in his majesty's own presence.

The known disfavour of the king encouraged several accusations of the late chancellor for misconduct in his office, all of which he triumphantly refuted; but another danger impended, which his principles rendered it impossible for him to avoid. Henry had now resolved to throw off all spiritual allegiance to the pope, and to declare himself the head of the church of England; and by an act of parliament to secure the succession to the issue of his new queen Anne Boleyn, an oath was imposed upon all subjects, containing an acknowledgment of the king's claim of ecclesiastical supremacy, and a renunciation of all obedience to the bishop of Rome, and the penalties of treason were denounced against all who should refuse to take it. By a committee of the cabinet-council at Lambeth, sir Thomas More was cited to appear and take this oath. He declared himself ready to swear to the succession after a form of his own drawing, but affirmed that as the oath was worded he could not in conscience take it. At the same time he did not presume to censure those who had not the same scruples with himself. As his known abilities and integrity rendered his acquiescence highly desirable, many arguments were employed to change his opinion. Among others, archbishop Cranmer reasoned with him in the following manner: "Since you blame no other person for taking this oath, it appears that you are not convinced that taking it is sinful, but only entertain doubts of the matter; you cannot doubt, however, that you are bound to obey the king and the law;

there being, therefore, a certainty on the one side, and only a doubt on the other, it is your duty to act according to the first, notwithstanding the second." The sophistical nature of this argument is manifest; since, in point of fact, More had no doubts that with his principle it would be sinful in *him* to take the oath, though he did not condemn others for doing it: the argument, however, made some impression upon him, but not enough to satisfy him upon reflection. Still less could the more direct method of the abbot of Westminster prevail upon such a mind as his, which was, to prove to him, "that since his conscience determined differently from that of the great council of the realm, he ought to infer that it was erroneous, and to change his conscience." More continuing steadfast in his refusal, the council debated what should be done with him. Cranmer advised complying with his offer of accepting his oath to the succession according to his own terms; but the king, personally irritated against him, and inflexible in his determinations, would admit of no compromise; and sir Thomas was accordingly committed to the Tower, and indicted for treason on the statute. A new act was passed in the ensuing session of parliament, more strongly declaratory of the king's ecclesiastical supremacy; and a new form of oath respecting the succession was enjoined, under the penalties contained in the former act. This new oath was offered to More in the Tower, who only observed, that they were not able to justify his imprisonment by the former statute, and that it was a pity any christian prince should be abused by a council so flexible to all his inclinations. As no ground could be gained upon him, he was expressly excepted out of a general pardon, and a particular act was passed to attain him of misprision of treason. While he remained in prison, his wife visited him, and in vain used her worldly arguments to persuade him to comply with the king's pleasure. He was also visited by a committee of the privy-council for the same purpose; and attempts were made to entangle him by ensnaring questions, but with little success, since his caution was equal to his steadfastness. At length, after he had lain in prison near fifteen months, a resolution was taken of bringing him to trial at the King's Bench. To this indictment he pleaded not guilty, and such was the clearness and strength of the arguments he produced in his defence, that the attorney-general had not a word to reply. Rich, the solicitor-ge-

neral, however, swore, that sir Thomas, in a conversation with him, directly affirmed that the parliament could not make the king supreme head of the church; and although this was most solemnly asserted by the prisoner to be a falsehood, and there was no other evidence to confirm it, the obsequious jury brought him in guilty. In that disgraceful age of servitude, juries, indeed, seemed to have no other rule than the king's pleasure, and a criminal in the eyes of the court was almost sure of being condemned by his country. The illustrious culprit received his sentence with all the serenity of conscious innocence, and was re-conveyed to the Tower. At the Tower-wharf, his favourite daughter, Mrs. Roper, was waiting to take her last farewell of him. At his approach, she burst through the throng, fell on her knees before her father, and closely embracing him, could only utter, "My father, oh, my father!" He tenderly returned her embrace, and exhorting her to patience, parted from her. She soon, in a passion of grief, again burst through the crowd, and clung round his neck in speechless anguish. His firmness was now overcome; tears flowed plentifully down his cheeks, till with a final kiss she left him. All his subsequent behaviour was marked not only with the calmness of resignation, but with the humorous and even mirthful cast which was radical in his temper. The king spontaneously remitted the sentence of hanging and quartering, and changed it into beheading; upon which sir Thomas said in his jesting manner, "God forbid his majesty should use any more such lenity to any of my friends, and God bless my posterity from such pardons." He expressed great thankfulness for the permission given to his wife and family to attend his funeral; and he acquiesced in the tyrannical mandate, "that he should not use many words at his execution." Being denied the use of pen and ink, he wrote a letter with a coal to his daughter Roper, to whom he also sent his whip and hair-shirt, of which circumstances of his devout discipline she was the sole confidant. On the fatal day, July 5, 1535, he dressed himself in his best apparel, and walked cheerfully to the place of execution. Observing that the scaffold was weakly built, he turned to the lieutenant of the Tower and said, "I pray you, Mr. lieutenant, see me safe up, and for my coming down let me shift for myself." He desired the spectators to pray for him, and to bear witness that he died in and for the holy catholic church, and a faithful servant both of

God and the king. He then said his prayers; and when he had finished, he addressed himself with a lively and pleasant countenance to the executioner, and exhorted him to perform his office boldly, and take care that he did not strike awry. Then calmly laying his head on the block, and having desired the executioner to stay till he had removed his beard, "for that had committed no treason," he received a single stroke, which severed his head from his body. This was the end of sir Thomas More, at the age of 55. His manner of leaving the world has, by some, been censured as too light and indifferent; but it is a just privilege of innocence to indulge all the gaiety that may be natural to it even in the most serious occasions. A more immaculate character has rarely left the world, and he doubtless really felt that ease at heart from the exchange of existence he was about to make, which his behaviour denoted.

Of his manner of life during his prosperity Erasmus has drawn the following interesting picture. "More has built near London upon the Thames, a commodious house, neither mean, nor an object of envy. There he converses affably with his family, his wife, his son and daughter-in-law, his three daughters and their husbands, with eleven grand-children. There is no man living so affectionate to his children; and he loves his old wife as well as if she were a young maid. Such is the excellence of his temper, that whatever happens which could not be prevented, he is as well pleased, as if it could not have been better. His house may be resembled to Plato's academy, or rather may be called a school or university of christian religion, for there is no one in it who does not read or study the liberal sciences: piety and virtue are the care of all: no quarrels or intemperate words are heard; none are seen idle. His household discipline is not maintained by harsh and lofty language, but by all kindness and courtesy: every one performs his duty with alacrity, nor is sober mirth wanting." We further learn that he was fond of music, in which several of his family were proficient. His attachment to the fine arts is attested by his patronage of Holbein, whom he entertained in his house nearly three years. His piety almost exceeded the measure of a pious age. Of his filial duty a pleasing anecdote is given during his chancellorship; when, as he passed through Westminster-hall to his seat, he never failed to go into the court of King's Bench while his father was sitting as judge, and ask

his blessing on his knees. His learning was various and extensive; his elocution ready and agreeable. For wit few men of his time were comparable to him; but it was of the good-humoured kind, except when exasperated by religious controversy, which seems to have been the only topic capable of altering the natural sweetness of his disposition. In fine, the qualities of his mind were so happily blended and tempered, that he wanted little of being a perfect character. His writings, except the *Utopia*, were chiefly polemic, and have long fallen into oblivion. His English works were published collectively, by order of queen Mary, in 1557; of his Latin works, editions were given at Basil in 1567, and at Louvain in 1566. His "*Utopia*" was translated by bishop Burnet, and an improved edition of this version was published by Dr. Warner in 1758.

Of his children, his favourite *Margaret*, the wife of William Roper, esq. most resembled him in talents and disposition. She was educated on the most liberal plan, and became a mistress of the Greek and Latin languages, of arithmetic, and the sciences then usually taught, and of various musical instruments. She wrote with elegance both in English and Latin. In the latter her style was so pure, that cardinal Pole could scarcely be brought to believe that her compositions were the work of a female. Erasmus addressed an epistle to her, in which he mentions her as celebrated for solid learning as well as for manners and virtue. Her reverence and affection for her father were unbounded. After his head had been exposed during fourteen days upon London bridge, she found means to procure it, and preserving it carefully in a leaden box, gave directions that it should be placed in her arms when she was buried, which was accordingly done. *Biogr. Britan. Life of More by Dr. Warner. Hume.—A.*

MORE, ANTONIO, an eminent portrait painter, born at Utrecht in 1519, learnt his art under John Schoreel. His manner resembled that of Holbein, but with less delicacy of finishing; and he occasionally adopted a bold masculine style, and displayed a good knowledge of the *chiaro-scuro*. Cardinal Granvelle recommended him to the emperor Charles V., who sent him into Portugal, where he painted the king and queen, and the infanta, the intended bride of the archduke Philip. He was afterwards sent into England to take the portrait of queen Mary, in which he gave so

much satisfaction, that he was appointed painter to their majesties, with a liberal pension. He remained in England during Mary's reign, much employed by persons of rank. After her death he followed Philip into Spain, and was admitted by him to a familiarity that seems out of character in so grave and haughty a monarch. A sportive retaliation of a jocular freedom of the king's was, however, considered as so serious an offence, that he thought proper to retire into Flanders to avoid the consequences; and though Philip dispatched a messenger to recal him, he made his excuses, and entered into the service of the duke of Alva at Utrecht. He ingratiated himself so well with that commander, that after employing his pencil, he made him receiver of the revenues of West Flanders. Upon this elevation, sir Antonio (for he had been knighted) burned his easel, and gave away his painting tools. He lived magnificently, and by his stately and handsome presence well became the dignity of his station. He died at Antwerp in 1575, at the age of fifty-six. This master did not confine himself wholly to portrait, but painted some historical works with applause. Mr. Fuseli says of him that he had something of the Italian style in his design, and his colour was Titianesque." Several of his works are in England. *Walpole's Anecd. of Painting. Pilkington's Dict.—A.*

MORE, ALEXANDER, a celebrated preacher among the French Protestants in the seventeenth century, was the son of a Scotch divine who was principal of a protestant college at Castres in Languedoc, where he was born in 1616. As he possessed great quickness of apprehension, he made a rapid progress in learning, most probably in the college just mentioned; and when he was scarcely twenty years of age, he was sent to Geneva, to continue his theological studies. Finding on his arrival that the chair of Greek professor was then vacant, and that strangers as well as citizens were invited by the curators of the academy to become candidates for it, he entered the lists with several other competitors, of different faculties, all of them nearly as old again as himself; and so much learning, ingenuity, and eloquence did he display in the trial, that he obtained the prize. After retaining this post about three years, he succeeded Spanheim, who had removed to Leyden, in the professorship of divinity, and the office of minister in the church of Geneva. As a preacher Mr. More possessed very popular talents, which, united

as they were with great learning, gave him a superiority over many of his brethren that excited their jealousy against him. He also provoked their hatred by his pride, readiness to take offence, satirical temper, and vindictive spirit; while he furnished them with an advantage against him, by the imprudence of his conduct, especially in respect to his intercourse with the female sex, which gave ground for suspecting him of laxity of morals. Hence he became involved in numerous quarrels, which rendered his situation uncomfortable at Geneva, where the people were divided into contending parties, for and against him. While he was thus circumstanced, Salmasius, whose good opinion he had obtained, endeavoured to procure him a professorship at Hardewyc in Gelderland; and though he did not succeed in this object, he afterwards got him invited to become professor of divinity, and pastor of the church at Middleburg in Zeeland. With this invitation Mr. More complied, and left Geneva in 1649, with a strong testimony from the church there of his orthodoxy, for the purpose of counteracting the report propagated by his enemies that he entertained heretical notions. Scarcely had he entered upon his new charge, when the magistrates of Amsterdam made him an offer of the professorship of history in their university, which was become vacant by the death of Vossius; but they were not able to detach him from the engagements which he was under to the city of Middleburg. When, however, upon hearing that he was invited to a professorship of divinity in France, they renewed their offer three years afterwards, he thought proper to accept of it, and removed accordingly to Amsterdam. Here he discharged the duties of his appointment with great ability and reputation, till the latter end of the year 1654, when he obtained leave of absence for three or four months on a journey to France. This journey he took the liberty of extending to Italy, where he is said to have been graciously noticed by the great duke of Tuscany, who honoured him with his esteem, and made him rich presents. During his stay in this country, he wrote a fine poem on the defeat of the Turkish fleet by the Venetians; for which the republic of Venice presented him with a chain of gold. In the spring of 1656 he returned to his professorship in Holland, and retained it till the year 1659, when he removed into France, to become a minister of the church of Paris. Before he left Amsterdam,

charges of immorality had been preferred, which he was summoned to answer before the synod of Tergou. The jurisdiction of that synod he disowned, and acquainted them that he was no longer connected with any church but that of France; which did not prevent them from passing sentence of condemnation upon him, declaring him incapable of exercising the ministry in that country, to the edification of the people, or receiving the communion in it. Information of this sentence was carried into France, and laid before the national synod of Loudon, by many who opposed his admission to the church of Paris; but the synod, conceiving that it was not accompanied with sufficient evidence of his guilt, declined being influenced by it, and confirmed his call. Mr. Daillé exerted all his influence on M. More's behalf, from a firm conviction of his innocence; though he had afterwards reason to repent of the part which he took, owing to a violent quarrel between them, and the partialities in favour of Mr. More discovered by several of the flock. In the pulpit Mr. More attracted an extraordinary crowd of auditors, and was regarded by the multitude as an incomparable preacher. "It is a dispute among persons of good judgment," says the historian of the edict of Nantes, "whether his excellency lay in any thing solid, or only in show, whether it deserved to be called a flash of lightning, or a steady light. But even those who gave sentence against him, could not but hear him with great pleasure, and feel in themselves the same passions which he raised in others. Some have thought that he had much less learning than is commonly imagined, but none doubt his capacity of displaying to the best advantage that which he was master of, and of giving a lustre to any thing he exposed to the judgment of the public." In the midst of the applause with which he was followed, however, he had the mortification to see his reputation attacked by persons of merit, who accused him anew to the synods. For the particulars of the proceedings against him, we refer to Bayle, who says, that "his death, which was very edifying, and the marks of piety which he discovered in his last sickness, blotted out the remembrance of what might have been irregular in his behaviour." He died at Paris in 1670, about the age of fifty-four. He was the author of a treatise, "*de gratia et libero Arbitrio*;" another "*de Scriptura sacra, sive de causa Dei*;" some learned rather than elo-

gant Latin "Orations;" "Latin Poems," some of which were much esteemed; and "Alexanderi Mori Fides Publica," &c. intended as a defence against the very severe castigation which he received from Milton, for sending into the world Du Moulin's "Regii Sanguinis Clamor ad Cœlum." Bayle.

MORE, HENRY, a learned and eminent divine of the church of England and platonic philosopher in the seventeenth century, was born at Grantham in Lincolnshire, in the year 1614. His father was a gentleman of good estate and of distinguished probity as well as piety, who in principle was a zealous Calvinist, and took especial care to educate his children in his own sentiments. When, therefore, his son Henry was of a proper age to be sent to school, he chose for him a master who was a Calvinist, but well qualified to initiate him in the rudiments of grammar learning, under whose direction he continued till he was nearly fourteen years old. At this period, an uncle of his perceiving from his progress that he possessed excellent talents for acquiring learning, prevailed upon his father to send him to Eton school. Accordingly, he went to that seminary, having received before his departure a strict and affectionate charge, not to desert those religious principles in which he had been carefully instructed: But, young as he was, he had already conceived a secret dislike to the Calvinistic doctrine of predestination; and being now removed from the immediate inspection of his early religious instructors, he gave a free indulgence to his reflections upon the subject, and soon became firmly persuaded that such a tenet was inconsistent with proper ideas of the justice and goodness of God. He had not been long at Eton, when he disputed stoutly against this doctrine with his elder brother, who came thither to visit him, in company with his uncle; and though the latter, when he was informed of what had passed, not only chid him severely, but even menaced him with correction for his immature forwardness in philosophizing concerning such points, he continued steady and unshaken in his opinion. With his early thoughtfulness was united a predominant disposition to religious contemplations; insomuch, that from his first childhood an inward sense of the divine presence was so strong upon him, that he did then believe there could be no word or thought hidden from God. But while his mind was indulging to such thoughts and reflections, he was so far from neglecting the design for which he

was sent to Eton, that he made an extraordinary progress in the Greek and Latin languages; and we are told, that his master would not unfrequently express his admiration of the exercises performed by him. Having spent three years at Eton, by his uncle's advice he was sent to the university of Cambridge, where he was entered of Christ's college in 1631, and, at his own earnest request, placed under a tutor who was not a Calvinist. "And now," says he, "a mighty and almost immoderate thirst after knowledge possessed me throughout, especially for that which was natural; and above all others, that which is said to dive into the deepest causes of things, and Aristotle calls the first and highest philosophy, or wisdom.—Thus then persuaded, and esteeming it what was highly fit, I immersed myself over head and ears in the study of philosophy; promising a most wonderful happiness to myself in it." In this temper he applied himself to the diligent perusal of Aristotle, Cardan, Julius Scaliger, and other philosophers of the greatest eminence, and made himself perfect master of their doctrines before he took his degree of B. A. in 1635. But he met with little satisfaction in their respective systems; and their manner of philosophizing did not coincide with the peculiar turn and temper of his mind. Leaving Aristotle and the Scholastics, therefore, he determined to search for better guides to the object which he sought for; and he was persuaded that he should find them among the Platonists. He now began to read Marsilius Ficinus, Plotinus, Mercurius Trismegistus, and the mystical divines. He was also exceedingly pleased with a little book of the same kind, intitled, "Theologia Germanica," written by one John Taulerus, a Dominican monk in the fourteenth century, who was styled the *illuminated divine*; in which Luther said he had found more solid and true divinity than is to be met with in the writings and opinions of all the doctors of all the universities. "That precept particularly," says Mr. More, "which this author so mightily inculcates, namely, that we should thoroughly put off, and extinguish our own proper will; that being thus dead to ourselves we may live alone unto God, and do all things whatsoever by his instinct, or plenary permission, was so connatural, as it were, and agreeable to my most intimate reason and conscience, that I could not of any thing whatsoever be more clearly or certainly convinced." The perusal of these writings confirmed him in the conviction that something greater and

more divine than the knowledge of things, constitutes the supreme felicity of man; and that it is attainable only by that purity of mind, and divine illumination, which will raise him to an union with God.

Mr. More pursued his studies with such intenseness of application, that in three or four years he reduced himself to a very thin habit of body; and he began to express himself with such extatic rapturous warmth, when speaking of his experiences and communications, as exposed him to the suspicion of being deeply tainted with enthusiasm. This was by some made the ground of objection against him, when he stood candidate for a fellowship of his college; till they were assured by others, who knew him well, that though studious and serious, yet he was a very pleasant companion, and, indeed, "in his way one of the merriest Greeks they were acquainted with." The seriousness of his disposition in particular, added to the progress which he made in learning, and the natural sweetness of his temper, seem at length to have reconciled his father to his religious principles. For, coming one day into his room at the college, where he found him surrounded with his books, the old gentleman, knowing the tendency of his studies, was greatly affected, and said to him in a rapture, "that he thought he spent his time in an angelical way." And Mr. More said, "that before his father died, he thought he had no great stomach to his strict Calvinism." In the year 1639 our author was admitted to the degree of M. A. In the following year he published his "*Psychozoia, or, the first Part of the Song of the Soul, containing a Christiano-Platonical Display of Life;*" which he reprinted in 1647 in octavo, with the other parts of that song, and some smaller pieces, under the title of "*Philosophical Poems,*" and dedicated to his father. In the dedication he mentions, that his father used to read to his children on winter evenings Spenser's "*Fairy Queen,*" with which our author was highly delighted, and which first gave him a taste for poetry. Having been elected a fellow of his college, he became tutor to several young persons of rank, and among others to sir John Finch. He may be said, likewise, to have been tutor, out of college, to sir John's sister, lady Conway, whose genius and temper were nearly allied to his own, and with whom he entered into a very intimate friendship. This lady afterwards embraced the tenets of the Quakers; from which he could never reclaim her,

though he laboured for that purpose during several years. Her change of sentiment, however, did not produce a rupture in their friendship; and it was at her especial request that he drew up some of his treatises, particularly his "*Conjectura Cabalistica,*" and "*Philosophiæ Teutonicæ Censura;*" in return for which she left him a legacy of 40*l*. Before the publication of the last-mentioned piece, he was admitted to the degree of doctor of divinity; but we are not informed in what year. Several others of his works were written by him at Ragley, lord Conway's seat in Warwickshire, where, at intervals, he spent a considerable part of his time. Here he met with the celebrated Van Helmont, and the famous Valentine Greatrakes, who were called in, at different times, to try their skill in curing lady Conway of violent pains in the head to which she was subject. At last the former lived in the family, and frequented the Quakers meetings with her ladyship. After the death of lady Conway a design was once entertained of printing some of her remains, and the preface to it was actually written by our author, under the borrowed name of Van Helmont. This preface contains a very excellent character of the lady, drawn up with great address, and may be seen in his life by J. Ward.

Dr. More appears to have devoted himself very early to the retirement of a college life; since we find that in 1642 he resigned the rectory of Ingoldsby in Lincolnshire, soon after he had been presented to it by his father, who had purchased the advowson for him. The enjoyment of undisturbed study and contemplation was to him, as he expresses it, a paradise; and he was so fearful of forfeiting it by any change in his situation, that he even declined the mastership of his own college, when he might have been elected to it in 1654, in preference to Dr. Cudworth. Here he had the good fortune to remain unmolested during the civil commotions of the age, although he rendered himself obnoxious by constantly refusing to subscribe the *Covenant*. He saw and lamented the miseries of his country; but, in general, like Archimedes, was so busily occupied in his chamber, as to be inattentive to things without. In this retirement he maintained a correspondence with Des Cartes, upon several points of philosophy, particularly the subject of dioptrics, and he embraced the system of that philosopher, as on the whole consonant to his ideas of nature; but not without discovering defects in it, which he endeavoured to

supply. From this studious retreat no prospect of preferment could ever tempt him. In 1675 indeed, he accepted of a prebend in the church of Gloucester, to which he was collated by lady Conway's brother, lord Finch, then lord high chancellor of England; but he was soon permitted to resign it in favour of Dr. Edward Fowler, afterwards bishop of that diocese; and it was thought that his sole design in accepting it was, that he might have the opportunity of serving his friend. It was in vain that his friends urged on him the acceptance of several considerable promotions in Ireland, as the deanery of Christ-church in Dublin, and the provostship of the college there, as well as the deanery of St. Patrick's; nor could they move him with assurances that these were only intended to be steps to something higher, and that he would speedily have the choice of two Irish bishoprics, one of which was valued at fifteen hundred pounds *per annum*. They failed equally in an attempt to decoy him into a good bishopric in England, of which they had got the promise; for when they had persuaded him to accompany them as far as Whitehall, and there acquainted him for the first time with their intention of presenting him to the king, that he might kiss his majesty's hand on his preferment, they could not prevail upon him to stir a step further, nor prevent his return to his beloved studious retirement. Here he almost wholly occupied himself in composing and publishing books, intended to establish the principles, and to promote the practice of religion and virtue. These productions, though not without a deep tincture of mysticism, are eminently distinguished by profound erudition, an inventive genius, and a liberal spirit. So favourably were they received by the public, that Mr. Chishull, an eminent bookseller, declared, "that for twenty years together, after the return of king Charles II. 'the Mystery of Godliness,' and Dr. More's other works, ruled all the booksellers in London." The great character which he obtained by them occasioned his being selected to be one of the Royal Society, with the view of giving reputation to it, before its establishment by the royal charter; and he was accordingly proposed as a candidate by Dr. Wilkins and Dr. Cudworth in June 1661, and elected soon afterwards. With the same view, when the design of a philosophical meeting of a similar kind at Cambridge was projected in 1684, Dr. More was engaged to be a member. A remarkable testimony of regard for

his merit was given by an individual, John Cockshuit, esq. of the Inner Temple, who by his last will left three hundred pounds, to have three of his principal pieces translated into Latin. These were, his "Mystery of Godliness," his "Mystery of Iniquity," and his "Philosophical Collections." By this handsome legacy our author was induced to translate, likewise, into that language, the rest of his English works which he thought deserving of publication; and the whole collection was published in 1679, in three large folio volumes, the first containing the author's theological, and the two last his philosophical pieces. He undertook the translation himself, with the design of appropriating Mr. Cockshuit's legacy to the founding of three scholarships in Christ's college; but the expense of printing and publishing those volumes swallowed up the greatest part of it. Dr. More, however, compensated the college for the loss of the intended benefaction, by other donations in his life-time, and by the perpetual advowson of the rectory of Ingoldsby, which he bequeathed to it in his last will. After the appearance of this collection, our author never finished any other considerable piece. Dr. More, notwithstanding the intenseness of his studious application, enjoyed through life, in general, an excellent state of health; but in the year 1686 he was seized with a slow fever, which was followed by a depression of spirits and gradual decay of strength, till he calmly breathed his last in 1687, when in the seventy-third year of his age.

Dr. More was in person tall, and thin, but well proportioned; his countenance serene and lively, and his eye bright and penetrating. His great learning and genius we have already noticed; but they would have appeared to more advantage in his works, had they been more unmixed with the effusions of a too warm and extravagant imagination. He was strongly under the bias of the opinion so common among his contemporaries, that the wisdom of the Hebrews had been transmitted to Pythagoras, and from him to Plato: and consequently, that the true principles of divine philosophy were to be found in the writings of the Platonists. At the same time he was persuaded that the ancient cabalistic philosophy sprang from the same fountain; and therefore endeavoured to lay open the mystery of this philosophy, by showing its agreement with the doctrines of Pythagoras and Plato, and pointing out the corruptions which had

been introduced by the modern cabalists. He not only thought himself extraordinarily gifted for explaining the prophecies, but believed that he was under the direction of a particular providence as to the time of his writing upon that subject. He was also persuaded, that supernatural communications were made to him according to God's appointment by his particular genius, like Socrates's demon; and he was credulous on the subject of apparitions and witches. With all his imperfections, however, he was a truly great and excellent man, who was distinguished by the most ardent piety, and an irreproachable life. He was meek and humble, charitable to the poor, and of a most kind and benevolent spirit. He once said to a friend, "that he was thought by some to have a soft head, but he thanked God he had a soft heart;" and he gave at the same time a donation of fifty pounds to a clergyman's widow. He was well spoken of by persons of all principles and parties. Bishop Burnet calls him, "an open-hearted and sincere christian philosopher, who studied to establish men in the great principles of religion against atheism, which was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts." And Mr. Hobbes was heard to say, that "if his own philosophy were not true, he knew of none that he should sooner like than Dr. More's." Both Mr. Addison and the noble author of the "Characteristics" concur in pronouncing his "Enchiridion Ethicum" to be an admirable system of ethics; and his "Divine Dialogues," concerning the attributes and providence of God, in particular, have been very generally read and admired. *Ward's Life of Dr. More. Biog. Britan. Brit. Biog. Enfield's Hist. Phil. vol. ii. book viii. ch. iii. sect. 3.*—M.

MOREL. There have been several eminent French printers of this name.

FREDERICK MOREL, the Elder, a native of Champagne, was king's printer at Paris, and his interpreter for the Greek and Latin languages, in which he was greatly skilled. He married the daughter of the celebrated printer Vascosan, and was his heir. He composed several works, and died at Paris in 1583, at the age of about sixty.

FREDERIC MOREL, the Younger, the most celebrated of the name, was son of the preceding, and succeeded his father in 1581 as king's printer in Hebrew, Greek, Latin, and French. He translated from the Greek, and published from the manuscripts in the king's library, a

great number of authors, among which were several treatises of St. Basil, Theodoret, Syncsius, St. Cyril, Galen, Philo-Judæus, and the works of Libanius, with annotations of his own. He was so devoted to study, that being informed that his wife was expiring, he would not quit his pen till he had finished a sentence; and when, before it was concluded, he was told that she was dead, he coolly replied, "I am very sorry for it—she was a good woman." He died in 1638, at the age of seventy-eight. One of his sons, *Nicholas*, was the king's interpreter for the learned languages, and wrote several poems.

CLAUD MOREL, brother to the preceding, was nominated king's printer in 1602. He gave valuable editions of several Greek fathers and other authors, to which he added prefaces of his own composition. He died in 1626, whilst he was engaged in an edition of St. Athanasius and Libanius, which were completed by his son *Claud*, his successor in office.

CHARLES, another son of Frederic, exercised the same office with credit, which he resigned in 1639 to his brother *Giles*. The latter printed an edition of "Aristotle," Gr. Lat. in four volumes, folio; and the great "Bibliotheca Patrum," in seventeen volumes, folio, 1643. *Moreri.*—A.

MOREL ANDREW, an eminent antiquary, was a native of Berne, of the reformed religion. He came at an early age to Paris, where he distinguished himself by his erudition, especially in the assemblies of learned men held at the house of the duke d'Aumont, who were engaged upon a plan of elucidating the Roman history by medals. Morel had from his youth been addicted to the study of medals, of which he had collected and drawn a great number. His learned friends exhorted him to form a description of all the medals collectively which had been already made public, or were contained in his own cabinet. He complied with their solicitations, and in 1683 gave a prospectus of his intended labour, in a publication intitled "Specimen universæ rei nummariæ antiquæ quod literatorum reipublicæ proponit Andreas Morellius, Helvetus." Soon after this work had appeared, M. Rainsant, who was employed in arranging the royal cabinet of antiques, obtained the assistance of Morel in designing all the ancient medals which it contained. The king, Lewis XIV., who witnessed his application to this task and was informed by him of his intended work, ordered him to insert in it all the medals of the royal cabinet. This he performed; and finding that they

were in no haste to reward him for his pains, he applied to the minister Louvois, who gave him an unsatisfactory answer. Of this treatment he complained with a liberty that caused him to be committed to the Bastille in July, 1688. He was well entertained there, and suffered to receive the visits of his friends, and continue his medallic researches. On the death of Rainsant in June 1689, M. de Villacerf went to Morel in the Bastille, and offered him the vacant place on condition of his conforming to the Roman catholic religion. As he rejected the proposal, his imprisonment (according to the tyrannical maxims of conversion then prevalent at the French court) was rendered more rigorous. Villacerf, however, by repeated solicitations obtained his liberty in the August following; but for some new offence he was again sent to the Bastille in April 1690, and was not liberated till November 1691, at the intercession of the grand council of Berne. Although the king gave him a gracious reception, and made him several presents, he wisely quitted this land of slavery in 1692, and returned to Berne. He was afterwards invited by the count of Schwartzemberg, who had a fine cabinet of medals at his seat of Arnstadt. With him he resided till he was introduced by the baron of Spanheim to M. Danckelman, prime minister of the elector of Brandenburg, who obtained for him a promise of the elector's patronage in publishing his great work. In 1695 he reprinted at Leipzig his "Specimen," revised and augmented. The disgrace of Danckelman, and a paralytic attack which he himself underwent, retarded the printing of his work, which was not completed when he died at Arnstadt in 1703. It was not till 1734 that it was given to the public by Sigebert Havercamp at Amsterdam in two volumes, folio, under the title of "Thesaurus Morellianus sive Familiarum Romanarum Numismata omnia." Though not so complete as the author intended to have made it, it contains the fullest account yet published of the Roman families, and is much esteemed by the learned. The engraved medals, executed with great beauty by Morel himself, are 3539 in number. Morel was a modest man, and did not place too high a value on the science in which he was so great a proficient. Medals, he said, were monuments of the vanity of the ancients, which, though useful for the elucidation of history, did not contain history. He left one son, who was a minister in the church of Berne. *Moreri. Nouv. Dict. Hist.—A.*

MOREL, ROBERT, a French monk and author of much esteemed devotional and ascetic treatises in the eighteenth century, was descended from an honourable family, and born at La Chaise-Dieu in Auvergne, in the year 1653. His inclination leading him to embrace the religious life, at the age of eighteen he took the monastic habit among the Benedictines of the congregation of St. Maur, in the abbey of St. Faron at Meaux. Afterwards he was removed to the abbey of St. Germain-des-Prés, where he distinguished himself by his proficiency in his studies, and in 1680 was made librarian of that house. His merits raised him to different honourable posts in his order, and he was chosen successively prior of Meulan, prior of St. Crispin's at Soissons, and secretary to the visitor of France. In 1699, he obtained permission to decline all engagements of business, and to retire to St. Dennis, where he spent the rest of his life, employed on the composition of various pious and practical treatises. He died in 1731, in the seventy-ninth year of his age, with a high character for piety, integrity, charity, simplicity, modesty, and sanctity of manners. The greater part of his works are written in a highly devotional strain, and abound in scripture language, and expressions borrowed from the ascetic writings of the fathers. Hence they became exceedingly popular, and excited against the author a number of envious enemies, who insinuated that he was a Jansenist; and he is described as such, in the "Dictionary of the Books of Jansenists." They consist of "Effusions of the Heart, on each Verse of the Psalms, and the Hymns of the Church," 1716, in four volumes, 12mo.; "Spiritual Conversations, in the Form of Prayers, on the Gospels for Sundays, and throughout the whole Year," 1720, in four volumes, 12mo.; "Spiritual Conversations, in the Form of Prayers, intended as a Preparation for Death," 1721, 12mo.; "Christian Meditations on the Gospels for the whole Year," 1726, in two volumes, 12mo.; "Of Christian Hope and Confidence in the Mercy of God," 1728, 12mo.; "Effusions of the Heart on the Song of Songs," 1730, 12mo.; and other pieces which are enumerated by *Moreri. Nouv. Dict. Hist.—M.*

MOREL, WILLIAM, a native of Normandy, professor royal of Greek, succeeded Turnebe in 1555 as director of the royal press, and gave good editions of several Greek authors. He wrote a "Commentary on Cicero de Finibus," 1545, quarto; a "Table of the Sects of Philosophers;" and a "Dictionary in Greek, Latin,

and French." He died in 1564, and is mentioned by several authors with applause. *Moreri*.—A.

MORERI, Louis, known as the first author of the historical dictionary which goes under his name, was born in 1643 at Barge-mont, a little town of Provence. He was brought up to literature, and studied rhetoric and philosophy at the Jesuits' college at Aix, and theology at Lyons. At the age of eighteen he published a collection of French poetry; and he afterwards employed himself in translation and compilation. He took holy orders, preached on controversial topics at Lyons during five years, and was created a doctor of theology. He then formed the plan of a new historical dictionary, for which his principal qualifications were a knowledge of modern books, and an acquaintance with the Italian and Spanish languages. His "*Dictionaire Historique*" first appeared at Lyons in 1674, in one volume, folio. It was dedicated to M. de Longjumeau bishop of Apt, with whom he passed a year in quality of chaplain. He accompanied that prelate to Paris in 1675, and in that capital became known to the assembly of clergy, and to the principal men of letters. The revision and augmentation of his dictionary was the great object of his studies, to which he applied with an assiduity that radically injured his constitution. After having passed some time with the secretary of state, M. de Pom-ponne, who patronised him, he retired to private apartments, where he died in 1680, at the early age of thirty-seven. He had prepared a second edition of his dictionary, which appeared in 1681, in two volumes, folio.

Although this was but a slender fund for a work which proposed to give a general account of every thing necessary for the illustration of history, as chronology, geography, genealogy, biography, mythology, &c. its favourable reception by the public caused it to be regarded as a standard work, and to be continued under the same name and form, through numerous successive editions, each of which added to the former mass of matter. One of the most important improvements it received was from the celebrated John le Clerc, who published an edition of it at Amsterdam in 1691, in four volumes, folio. Such was its credit, that the foundation of Bayle's dictionary was professedly the correction of that of Moreri. New editions and supplements were published from time to time, till at length, in 1759, the twentieth edition appeared at Paris in ten volumes,

folio, comprehending all former corrections and additions. It is this edition which is consulted for the present work.

Moreri's dictionary, as it now appears, is a vast compilation of historical and literary matter, which, for the most part, may be relied upon as fact, but which displays little judgment in proportion and selection, and not a particle of philosophical spirit or moral animation.—A.

MORGAGNI, GIAMBATISTA, a very eminent physician and anatomist, was born in 1682 at Forli in Romagna. He lost his father at an early age; but his education was conducted with great care by his mother, and he made a rapid progress in all preliminary studies. At the age of fifteen he was sufficiently advanced to commence his medical course at the university of Bologna. He distinguished himself at that seminary as well by his extraordinary capacity, as by his indefatigable application. His master in anatomy was the celebrated Valsalva, whom he assisted in his researches into the organ of hearing, and whose place he supplied as lecturer during his absence at Parma. His ready eloquence, and the number of preparations by which he illustrated his anatomical demonstrations, engaged the attention of his auditors, while his amiable disposition and pleasing manners conciliated the friendship of all within his sphere. Ardent in pursuit of improvement, he visited Venice, where he cultivated several branches of physics with the assistance of Poleni, Zannichelli, and other men of science. Thence he went to Padua, to attend upon the lectures of the professors of that university; and it was not till he had completed his extensive plan of instruction that he settled in his native place. That was, however, too narrow a field for his talents, and he followed the advice of Guglielmini in returning to Padua. The death of that friend in 1710, who was succeeded by Valisnieri, left vacant the second chair of the theory of physic in the university, to which he was elected in 1711. He had already distinguished himself as an anatomist of great promise by the publication of his "*Adversaria Anatomica, Part I.*" in 1706, *Bonn.* quarto; of which work Haller says, that it contained scarcely any thing which was not either entirely new, or given in an improved form. His continually increasing reputation caused him in 1715 to be raised to the first anatomical chair at Padua; and from that time to the close of a very long life he ranked as one of the first anatomists in Europe. Nor was his knowledge confined to medicine and its

branches: he was well acquainted with literature in general, and a proficient in history and antiquities. He had the happiness of possessing an excellent memory, which gave him the power of bringing his extensive reading to bear upon all occasions, and supplied him with innumerable citations without the trouble of consulting books. Few professional men have obtained more literary honours. He was aggregated to the learned bodies of the *Naturæ Curiosorum*, the Royal Society of London, the Academy of Sciences of Paris, and those of Petersburg and Berlin, and was one of the first associates of the Institute of Bologna. He was visited by all the learned and the great who passed through Padua in their tours, and received particular marks of esteem from three successive popes. The most eminent contemporary writers in the departments of medicine and anatomy mentioned him with distinction. In fine, his native city of Forlì placed his bust in their public hall during his life-time with an honorary inscription. He married a lady of family at Forlì, who brought him fifteen children, eight of whom survived him. Blest with a firm constitution and good spirits, he retained his faculties nearly to the close of a life which terminated at the age of eighty-nine years nine months, in December 1771. He left a large property acquired by his medical practice and professional emoluments, which accumulated during a long course of Italian frugality and sobriety of living. An excess of economy was one of the foibles of this eminent man, who was, however, kind in the domestic relations of life, as well as in the common intercourse of society. He is also said to have laboured under the weakness of a belief in judicial astrology.

The principal works of Morgagni are "*Adversaria Anatomica*, Part. VI." quarto successively published from 1706 to 1719, and collectively in 1719, *Patav.* and afterwards at *Leyden*. These contain a great number of his own observations, and discoveries in different parts of the human body, described with much accuracy: "*Institutionum Medicarum Idea*," 1712, quarto, written upon his first appointment to a medical professorship in Padua, and inculcating the best method of acquiring medical science: "*Epistolæ Anatomicæ duæ, novæ Observationes et Animadversiones complectentes*, 1728, quarto, edited by Boerhaave at *Leyden*, and chiefly relating to a dispute with Bianchi on the structure of the liver: "*Epistolæ Anatomicæ XVIII. ad Scripta pertinentes celeb. Ant. Mar. Valsalvæ*," two volumes quarto, *Venet.* 1740. These

epistles, which are preceded by a life of Valsalva, relate to the subjects of Valsalva's works, which are subjoined, and also contain many anatomical and pathological observations of the author's own: "*De Sedibus et Causis Morborum per Anatomiam indagatis*, Lib. V." *Venet.* 1760, folio. *Patav.* 1763, two volumes, folio. This great work, published when the author had nearly reached his eightieth year, is founded upon the "*Sepulchretum*" of Bonetus: it contains a great number of dissections of morbid bodies, made by Valsalva and himself, and digested according to the regions of the body, from the head to the feet. It is a most valuable compilation both in an anatomical and a pathological view: "*Opuscula miscellanea, quorum non pauca nunc primum prodierunt*," *Venet.* 1763, folio. In these are contained his critical epistles concerning Celsus and Serenus Sammonicus, first published in 1704, with various other pieces on literary and medical topics. An edition of all his works was given at Bassano in five volumes, quarto, 1765. *Eloy Dict. Hist. Med. Haller's Bibl. Anat. & Med.—A.*

MORHOF, DANIEL-GEORGE, a learned and miscellaneous writer, was born in 1639, at Wismar in the duchy of Mecklenburg. He studied at Stettin and Rostock, and in consequence of a copy of Latin verses which he composed while at the latter university, was made professor of poetry there in 1660. When the duke of Holstein founded the university of Kiel, the reputation of Morhof caused him in 1665 to be engaged in it as professor of poetry and eloquence. He twice visited Holland and England, married in 1671, and in 1673 was made professor of history at Kiel, to which office was afterwards added that of public librarian. The ardour with which he applied to his studies threw him into a languishing state, under which he sunk at Lubeck in 1691, in his fifty-third year. The writings of Morhof are numerous, consisting of poems, orations, and dissertations on a variety of subjects, some of them curious and uncommon, all in the Latin language. He appears to have had much more learning than judgment; and he has recorded his credulity by an essay intitled "*Princeps Medicus*," concerning the pretended power of the kings of France and England to cure the scrofula by their touch, which he regards as miraculous; and by an epistle on the transmutation of metals, to which he gives full credit. His best known and most valuable work is a general account of books and authors, intitled "*Polyhistor sive de Notitia Auctorum et Re-*

rum commentarii," *Lubeck*, 1688, quarto. An additional part was printed in 1692, after the author's death; and new editions, with augmentations, were given, of which the best is that of John Albert Fabricius, in three volumes, quarto, 1732. This is a very useful work to the students of literary history, though somewhat defective in method. *Morel.*—A.

MORIN, JOHN, a learned French ecclesiastic and oriental scholar in the seventeenth century, was the son of protestant parents, and born at Blois in the year 1591. After having been instructed in classical learning and the belles lettres at Rochelle, he was sent into Holland, and entered a student at the university of Leyden. Here he went through courses of philosophy, mathematics, and law, and afterwards particularly applied himself to the study of divinity and the oriental languages, in which he arrived at distinguished eminence. He also made himself intimately acquainted with the councils and the fathers. Upon his return to his native country he went to Paris, where he became known to the learned cardinal du Perron, who made a convert of him to the catholic religion. For some time he resided in the cardinal's house, from which he removed to that of the bishop of Langres; and afterwards he became a member of the Congregation of the Oratory, which had been founded in France by cardinal de Berulle. In this retreat he applied with the greatest assiduity to the study of ecclesiastical and biblical literature, and from time to time presented the world with various fruits of his labours, which entitle him to rank amongst the most learned men of his age. In 1726, he published, "Exercitationes de Patriarcharum et Primatum Origine, et Antiqua Censurarum in Clero praxi," in quarto, which he dedicated to pope Urban VIII. The next work on which he employed his labours was a new edition of the Septuagint, after the Vatican edition, published at Rome by order of pope Sixtus V. in 1587, accompanied with the Latin version of Nobiilius, and a preface, in which he treats of the authority of the Septuagint, maintaining its superiority, in point of genuineness, to the present Hebrew text, which, he says, has been corrupted by the Jews. This edition was published in 1628, under the title of "Biblia sacra LXX. Interpret. Græcè et Latine; cum Novo Testamento Græco-Lat." &c. in three volumes folio, and is now become scarce and expensive, especially the copies on large paper. In 1630, father Morin published his "History of the Deliverance of the Church by Constantine, and of the Grandeur of temporal Sovereignty conferred on the Church

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of Rome by the Kings of France," in folio. This work excited displeasure against the author at Rome, which he could not appease till he had engaged to expunge or correct the offensive passages; though there were not wanting illustrious men at that court, who bestowed on it their unqualified approbation. Scarcely was this work published, when our author determined to call the attention of biblical scholars to the importance and value of the Samaritan Pentateuch, by printing "Exercitationes" on that ancient version, which had been greatly overlooked since the time of St. Jerome. This design had employed his thoughts for two years; during which he maintained a correspondence with a learned Roman, Jerome Alexander, who furnished him with many curious materials, which he incorporated in his work. He had access to a manuscript in the library of the Oratory, which was written in the Hebrew language, but in the Samaritan character, and corresponded with a similar manuscript in the library of the Vatican. By the assistance of his friend Alexander he was also furnished with the loan of another valuable manuscript belonging to Perer de Valle, a noble Roman, who had spent twelve years in the East, which was not only written in the Samaritan character, but in the Samaritan language, and was a literal translation of the Hebrew Pentateuch. Thus aided he proceeded with his design, and in 1631, published his] "Exercitationes in utrumque Pentateuchum Samaritanorum," in quarto, the principal object of which is to prove the superior integrity of the Samaritan to that of the Hebrew text. This was followed by his edition of the Samaritan Pentateuch, with a Latin version in the Polyglott of Le Jay, which was rendered the less valuable and accurate, owing to the great expedition used by the editor in carrying it through the press. For, scarcely had it been printed, when he received from the learned Peiresc, Hebræo-Samaritan, Samaritan, and Arabic manuscripts of the Pentateuch. He was also informed by Dr. Thomas Comber, of Trinity-College, Cambridge, that there existed a Hebræo-Samaritan Pentateuch in the Cotton library, and was afterwards furnished by him with a number of the readings in which it differed from the Hebrew text. He, therefore, carefully revised his printed text, comparing it with the manuscripts lent to him, and the various readings which he had procured, and drew up observations on the whole, which he intended for insertion in a volume of critical remarks on all the editions of the Bible, that was proposed to be given as an appendix

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to the Parisian Polyglott. The quarrels, however, between the parties engaged in conducting that work having prevented the execution of the proposed volume, after a considerable interval father Morin gave to the public his critical observations in 1657, under the title of "Opuscula Hebræo-Samaritana," 12mo. In the year 1635, our author published the first part of another work in support of the superior integrity of the Samaritan to that of the Hebrew text, intitled, "Exercitationes Biblicæ," &c. quarto. The second part of this work did not make its appearance till after the author's death, when it was published, together with the first part, and another piece, intitled, "Exercitationes Ecclesiasticæ," under the general title of "Exercitationes Ecclesiasticæ, et Biblicæ," folio.

The work last mentioned, together with the two preceding, exposed father Morin to the critical animadversions of De Muis, Taylor, Hottinger, Buxtorf, and others, of which some account may be seen in father Simon's life of our author, mentioned below. That writer, though he appreciates the value of the Hebrew text very differently from Morin, candidly acknowledges that the erudition of the latter, and his skill in biblical criticism, appear to eminent advantage both in his works themselves, and in his replies to the strictures of his opponents. Father Morin's reputation now stood so high with the clergy of France, that the prelates in their assemblies were frequently determined by his advice, on subjects of the greatest difficulty and importance. His fame also spread to Rome, where pope Urban VIII. who was intent on promoting an union between the Latin and Greek, as well as other oriental churches, was desirous of availing himself of his learning and talents in that work. Accordingly, his holiness directed cardinal Barberini to invite him to that city; where he arrived in the year 1639, after having obtained the consent of his society to his journey. Here he met with a very friendly reception from cardinal Barberini, who introduced him to the learned men at Rome, and particularly to Lucas Holstenius and Leo Alatius, the former keeper of the Vatican, and the latter of the Barberini library. In these repositories he met with ample stores for the gratification of his literary curiosity, particularly in the oriental manuscripts with which they abounded; and he was admitted a member of the congregation appointed for the purpose of assimilating the creeds and rituals of the Greek and eastern churches to those of Rome. He had not, however, been occupied

more than nine months in these employments before cardinal Richelieu directed his superiors to recall him to France, for reasons of which we have no satisfactory account. He returned to Paris in 1640, and spent the remainder of his life among his brethren of the Oratory, occupied in most laborious study, the publication of various learned works, and a literary correspondence with many of the most eminent scholars of his time. Among his other productions, were his "Exercitationes Ecclesiasticæ," mentioned above; "Commentarius Historicus de Disciplina in Administratione Sacramenti Pœnitentiæ, XIII. primis Sæculis Observata," 1651, folio; "De sacris Ecclesiæ Ordinationibus, Commentarius," 1655, folio; and "The Defects in the Government of the Oratory, published with a View to the general Reformation of that Congregation," 1653, octavo. The piece last mentioned is a severe satirical treatise, resembling that of Mariana against the Jesuits, and gave such offence, that it was suppressed, and all the copies that could be found were committed to the flames. Father Morin died of a stroke of apoplexy in 1659, when about sixty-eight years of age, highly respected for the qualities of his heart, as well as his great literary endowments, and the subject of warm panegyric in the writings of his most distinguished contemporaries. In the year 1682, father Simon caused to be printed at London, in octavo, a volume intitled, "Antiquitates Ecclesiæ Orientalis," consisting of letters to and from Morin, which were found among the papers of father Amelot, and contain many curious particulars relating to history, criticism, and oriental literature. Prefixed to it is a life of Morin, generally supposed to be the production of father Simon, in which is inserted a list of his "Opuscula," amounting to eighteen articles. A collection of his "posthumous Works," in Latin, was published in 1703, in quarto. *Simon's Life of Morin. Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. et Crit.*—M.

MORIN, JOHN, a French priest and philosopher in the eighteenth century, was born at Meung near Orleans, in the year 1705. In 1732, he obtained the chair of philosophy at Chartres, and discharged its duties with uncommon assiduity for eighteen years. By way of recompense for his services, the bishop of Chartres nominated him to a canonry in his cathedral church, in the year 1750. Before this Morin had published, in 1743, his "Universal Mechanism," 12mo. which contains much useful scientific information. This was followed in 1748, by "A Treatise on Electricity," twelves,

which drew him into a controversy on that subject with the celebrated abbé Nollet, who published strictures upon it. Morin's reply to these was the last of his labours which he committed to the press. His name and reputation were well known in the Academies of Sciences at Paris and Rouen, of both which institutions he was a correspondent. He continued his attachment to mathematical and philosophical pursuits till his death, which took place at Chartres in 1764, when he was about the age of 59, after having maintained an uniformly respectable character, both as a priest and a philosopher. *Nouv. Dict. Hist.*—M.

MORIN, JOHN-BAPTIST, a famous French physician, mathematical professor, and astrologer in the seventeenth century, was born at Ville-Franche in Beaujolois, in the year 1583. He went through his course of philosophy at Aix in Provence, and taught it in that city before he was twenty years of age. From Aix he removed to Avignon, where he studied physic, and took the degree of doctor in that faculty in 1613. Afterwards he went to Paris, where he was received into the family of Claude Dormi, bishop of Boulogne, who sent him to examine the nature of metals in the mines of Germany and Hungary. During this expedition he descended into the deepest pits; and, imagining that he had discovered the interior of the earth to be divided into three regions, wrote a treatise on that subject, which made several converts to his opinion. Upon his return to his patron, he found in his house a Scotch astrologer, of the name of Davison, by whom he was instructed in his pretended art, to which he became warmly attached. It is not a little curious to observe, that Morin conceiving a dislike to physic on account of the uncertainty which he found in it, preferred the study of judicial astrology, while Davison, disgusted with the uncertainty of the astrological art, applied himself to the study of physic; and that both pursued the new objects of their choice with such success, as to have their names enrolled with those of the most famous men of their time. Morin, having applied the rules of his art to calculate the events of the year 1617, acquainted the bishop of Boulogne that he was threatened with the loss of liberty or of life. At this intelligence, the prelate, though infatuated with the pretended science, only laughed; but, luckily for the credit of our astrologer, engaging soon afterwards in some state intrigues, and embarking with the party that proved unsuccessful, he was treated as a rebel, and ac-

tually imprisoned in that year. After the fall of this prelate, he lived for four years with M. de la Bretonniere, abbot of St. Evroul in Normandy, in the capacity of his physician in ordinary; and in 1621 he was called to court, on the recommendation of a privy-councillor who was his good friend, that he might be physician in ordinary to the duke of Luxemburg, in whose family he lived eight years. In the year 1629, upon the death of Sainclair, professor-royal of mathematics, he succeeded in an application for that post, and was urged by his friends to pay his addresses to the professor's widow. Upon this, consulting the stars, he could not find that they encouraged him to marry, and therefore declared his determination to remain a bachelor. Being however repeatedly importuned upon the subject, and considering that the lady was reputed rich, he was induced to alter his mind, but he was so deliberate in preparing for his first visit, and so little inquisitive about her, that he knew nothing of her sickness and death, till upon approaching her house he found that she was just going to be buried. This circumstance gave him such a shock, that he entered into a firm resolution never to marry, to which he adhered all his life; and it also contributed not a little to strengthen his confidence in astrology.

At this period, the courts of the greatest princes, and some of the most distinguished characters of the age, were infatuated by the delusion of judicial astrology. He had access to cardinal Richelieu, who had the weakness to place confidence in his pretended science, and is said frequently to have consulted him on affairs of importance; till Morin, who persuaded himself that he had found out the method of determining the longitude, and that the cardinal was the chief obstacle to his receiving the recompense which such a discovery deserved, would no longer wait on his eminence, and entertained the most lively resentment against him as long as he lived. Cardinal Mazarine was also imposed upon by his pretensions, and granted him a pension of two thousand livres, which was always regularly paid him. Queen Christina of Sweden, when she was at Paris, sent for him, and declared that she regarded him as the greatest astrologer in the world. The count de Savigny, secretary of state, depended much on his astrological oracles, as may be seen by some anecdotes which are detailed at length by Bayle; to whom we refer those of our readers who may have any curio-

sity to peruse an account of such of his predictions as were pretended to be fulfilled, the instances in which his calculations failed, and the artful evasions to which, in such events, he had recourse, in order to preserve his reputation with his credulous adherents. There were not wanting among his contemporaries, however, men of true science, who laughed at his follies, and fully exposed the falsehood of his pretended art. In this number were Gassendi, and others of his friends, who also defended Copernicus against his attacks, with solid reasoning, and pointed ridicule. But with all Morin's follies and eccentricities his knowledge of science was not contemptible, and recommended him to the esteem and correspondence of M. Des Cartes; who, upon receiving some objections from him to his "Theory of Light," thought them deserving of an answer; and when that was followed by additional objections from our author, considered them to be of sufficient importance to merit his serious notice, and desired father Mersenne to convey his thanks to Morin for them, "as being very proper to make him search for truth with greater application," adding, "that he would not fail to answer them in the most punctual and civil manner, and as soon as possible." Morin died at Paris in 1656, about the age of seventy-three. He was the author of a great many books, among which were "Mundi Sub-lunaris Anatomia," 1619, the result of his meteorological journey already mentioned; "Astronomicarum Domorum Cabala detecta," 1623; "Trigonometrizæ canonicæ Lib. III." 1633; a book intitled, "Quod Deus sit," written to reclaim one of his friends who had become a convert to atheism, and published in an enlarged form in 1655, under the title of "De vera Cognitione Dei ex solo Naturæ Lumine;" "Famosi problematis de Telluris Motu vel Quiete Hactenus optata Solutio," 1631, followed by some other pieces against the Copernican system; "Ad Australes et Borealis Astrologos pro Astrologia restituenda Epistolæ," 1628; a singular and curious treatise, intitled, "Refutatio compendiosa Erronei ac detestandi Libri in Præadamitis," 1656, &c. After his death, his favourite work, intended to illustrate the pretended science of judicial astrology, which had employed his labours for thirty years, was published at the Hague in 1661, intitled, "Astrologia Gallica," in folio, with two epistles dedicatory; one by the author, to Jesus-Christ, and the other by an anonymous hand, to Louisa Mary de Gonzague, queen of

Poland. It seems that when a marriage had been talked of between that princess and some prince, Morin had declared that it would never take effect, and that she was destined to marry a monarch. As she had great faith in astrology, and Morin's lucky conjecture flattered her with a crown, which she actually obtained, she was confirmed in her belief in the truth of that pretended science, and encouraged him to proceed with the composition of this work. Upon the author's death, the queen, on the recommendation of one of her secretaries, who was also a dupe to astrology, expended two thousand crowns on its publication. "Thus you see," says Guy Patin, "how princes are imposed upon! Had it been a good book, and useful to the public, no person would have been found either to print it, or to defray the expence of its being sent into the world!" In Moreri the reader may meet with an account of some astronomical "Opuscula" of Morin, which are yet in manuscript, and further particulars concerning him. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

MORIN, Louis, a physician and botanist remarkable for the singularity of his character and mode of life, was born at Mans in 1635. His father had a place in the salt-office, and being burdened with a family of sixteen children, of whom Louis was the eldest, was able to do little more for his son than give him common instruction, and instil into his mind that piety for which he himself and his wife were distinguished. Louis at an early age showed a fondness for plants, some knowledge of which he obtained from a peasant who collected simples for the apothecaries. He soon exhausted the science of his master, and herborised for himself in the environs of Mans. After he had acquired the rudiments of learning, he went to Paris for the study of philosophy, botanising by the way on foot. His attachment to botany determined him to the study of medicine; and, either from religious motives, or the necessity of rigid economy, he reduced his diet to bread and water alone, sometimes with the addition of a little fruit. This habit of living upon a little he never lost, and it was the source of that extraordinary disinterestedness and beneficence which so much distinguished him among his brethren. He was admitted a doctor of the faculty in 1662, and he was frequently consulted in the formation of that catalogue of plants in the royal garden which appeared in 1666, under the name of M. Vallot. After some years of practice, he was received as an

expectant at the Hotel Dieu; and it was a considerable time longer before his humble merit, unsupported by, intrigue or solicitation, was recompensed by the place of pensionary-physician to that hospital. But of this pension he returned the whole amount to the charity, putting it secretly into the money box. His reputation caused him to be chosen by Mademoiselle de Guise for her physician. It was with difficulty that he was prevailed upon to accept this appointment, the dignity of which obliged him to keep a coach; but in no other respect did he relax from the austerity of life which he had prescribed to himself. That princess died within two years and a half, and thought herself so much obliged to her physician for his frank declaration to her of her danger, that she gave him a valuable ring from her finger, and settled upon him an annuity of two thousand livres. On her death he laid down his carriage, and retired without a servant to St Victor.

On the renovation of the Academy of Sciences in 1699, the post of associate-botanist was procured for him by Dodart, the pensionary-botanist of the academy; and no one could be more assiduous in attendance on its meetings. When Tournefort, in 1700, departed for his travels in the Levant, Morin, at his request, supplied his place as botanical demonstrator in the royal garden. The name of *Morina Orientalis* given to a new plant brought from the east by that great botanist, was his reward. At the death of Dodart, in 1707, he was appointed his successor; but a failure of strength, apparently hastened by his extreme abstinence, soon incapacitated him from its duties. As he advanced in age he found it necessary to take a domestic, and to add a little wine to his diet. At length he gave up all practice in the city, and attended solely to the poor, and the patients of the Hotel Dieu. He died of a gradual and gentle decay in 1715, in his eightieth year. The ordinary mode of life of this medical anchorite, which was conducted with the regularity of clock-work, is thus described. In all seasons he went to rest at seven in the evening, and rose at two in the morning, when he spent three hours in prayer. Between five and six in summer, and an hour later in winter, he went to the Hotel-Dieu, and usually heard mass at Notre-Dame. At his return he read the Scriptures, and dined at eleven. At two, in fine weather, he went to the royal garden, and indulged his ruling passion in the examination of new plants. Afterwards, if he had no poor patients to visit, he

shut himself up in his apartment, and passed the rest of the day in study. This was also his time for receiving visits, but he gave little encouragement to this social office; for he was accustomed to say "They who come to see me do me an honour, and they who stay away do me a pleasure." Morin left a library behind him worth near twenty thousand crowns, an herbal, and a collection of medals, and no other property. Among his papers were a very minute index of Hippocrates, Greek and Latin, and a meteorological diary of more than forty years. *Fontenelle Eloges des Academ.*—A.

MORIN, PETER, a French man of letters, biblical scholar and critic, who flourished towards the close of the sixteenth and at the commencement of the seventeenth century, was born at Paris, in the year 1531. His father belonged to the parliament; and as he designed his son for the same employment, he directed his attention, at an early age, to the study of the civil law. At the same time he was carefully instructed in classical learning. When his judgment and taste began to ripen, he became passionately attached to the study of the belles lettres; and afterwards applied himself diligently to that of the sacred Scriptures, the fathers, and ecclesiastical antiquities. As Italy was at that time the grand resort of men of learning, he went to that country, where he was employed by Paul Manutius, the learned printer at Venice. From Venice he removed to Vicenza, in 1555, where he taught the Greek language and cosmography; and from that place he went to Ferrara, where a friend introduced him to the cardinal, brother of Hercules duke of Ferrara, with whom he lived for some time. In 1559, he was desirous of paying a visit to Rome; when his father recalled him to France, where he wished him to marry, and obtain a seat in the parliament. He appears, however, to have been too fond of a single life and literary pursuits, to comply with his father's inclination on either of those points; and after his death he returned to Italy, and arrived at Rome in 1565. Having gratified his curiosity by surveying the remains of ancient art and grandeur in that city, he visited Loretto, Venice, Vicenza, and Verona, and was received into the family of cardinal Navager, bishop of the last-mentioned city. Here some notes upon St. Chrysostom's "Commentary on the Epistles of St. Paul," were communicated to him; which induced him to read that work of the Greek father, and to give a new version of it. His

profound knowledge of ecclesiastical antiquities, his disinterestedness, zeal, and piety, recommended him to the esteem of St. Charles Borromeo. By the command of pope Gregory XIII. he translated into Latin the speeches made in the assembly of the states of France, and wrote "A Treatise on Elocution, and rhetorical Figures." The latter piece afforded such pleasure to St. Charles Borromeo, that he sent for Morin to Rome, and placed him in the academy of the Vatican. After this our author employed himself in writing a treatise "On the good Use or Abuse of the Sciences, in three Books," of which an analysis is given in the first of our subjoined authorities. He was intrusted by popes Gregory XIII. and Sixtus V. with the revision of the text of the "Septuagint," which was printed at Rome in 1578; and also with that of the "Vulgate Version," which appeared soon afterwards. On this occasion he wrote "A Letter to Pope Sixtus V. concerning the Septuagint," from which we may form some judgment of the leading rules observed by him in producing this edition. He informs us in it, that he has not only revised the text of the Seventy, and marked the different readings, but has also examined the great variety of other Greek translations, and observed that, almost in every place where the Greek of the Septuagint is different from the Latin version, it proceeds from the confounding of some other version with it. He adds, that the common Greek version is corrupted in several places; and that to restore it, we ought not only to consult the Greek manuscripts, and concordances, but also the Hebrew text, and particularly the old Latin version. We learn likewise from this letter, that besides our author, Turrian, Ciaconius, and Maldonat, were concerned in preparing this edition. Morin had also the superintendence of the editions of "The Decretals," and of "The Oecumenical Councils," printed at Rome in his time; and he was the author of several other translations, or original pieces, and particularly some interesting "Letters," which are noticed by Dupin. He died at Rome in 1608, about the age of seventy-seven. The critic just mentioned speaks in high terms of his piety, integrity, frankness, agreeable manners, disinterestedness, zealous attachment to the interests of literature, and unwearied industry. He possessed great critical skill, a sound judgment, and a wonderful memory. He knew perfectly the Latin, Greek, and Hebrew languages, and was not ignorant of Arabic, Syriac, or Chaldee. In ecclesiastical

antiquities he was profoundly conversant, was well versed in the belles lettres, intimately acquainted with the Greek and Latin orators and poets, and applied their sentiments in his works with great felicity and propriety. In short, there was not among his contemporaries any man of letters who excelled him in erudition, genius, and taste. He sent his manuscripts to his nephew M. Proust, with a view to their being printed by him; but he neglected to do so, and after his death they fell into the hands of father Quetif, a Dominican, who published the treatise "On the good Use or Abuse of the Sciences," the author's "Letters," and some of his other pieces, in 1675. *Dupin. Moreri. Nouv. Dict. Hist.—M.*

MORIN, SIMON, a French fanatic, who excited much attention at Paris in the seventeenth century, was born about the year 1623, at Richemont, near Aumale in Normandy, of obscure parents, who found means to procure him instruction in reading and writing, but were not able to obtain a situation for him in which he might earn his maintenance. He, therefore, went to try his fortune at Paris, where his good penmanship recommended him to the place of clerk in the office of M. Charron, extraordinary treasurer at war. Here he soon betrayed symptoms of a deranged imagination, and indulged so much in his visionary contemplations, that his business was neglected, and he was dismissed from his employment. He had now nothing to depend upon for a livelihood but his talent as a copyist; and having much leisure time, he spent it in a manner that increased the disorder of his mind, by listening to the reveries of the *Illuminés*, who were then numerous at Paris. In company with persons of this description he was one day arrested, and committed to the prison belonging to the bishop's court; where his behaviour was in general so decent and inoffensive, that he was soon set at liberty. Having taken an apartment at the house of a woman who sold fruit and other refreshments to the frequenters of an adjoining tennis court, his carnal appetite acquired the mastery over him, and he seduced the daughter of his hostess, whom he was obliged to marry. This adventure, however, did not produce any diminution of his religious enthusiasm, and he formed an acquaintance with several of the fives-players, who were weak enough to attend to his rambling harangues, and to be persuaded that he saw visions, and had supernatural divine communications. His apartment was soon found to be

too small for the numbers who came to hear him; upon which he hired a much larger room in a neighbouring house. The police, however, being informed of these meetings, thought proper to arrest him a second time in the year 1664, and to immure him within the walls of the Bastille, where he was confined twenty-one months. At the expiration of that term he was again liberated, when his fanaticism appeared to have acquired fresh vigour during his hours of solitude, and he immediately set about composing his book of "Thoughts," designed to explain and to propagate more widely his opinions. Manuscript copies of this piece were received with eagerness by his deluded followers; but the demand for it became so great, that in 1647 he caused it to be privately printed with this title: "In the Name of the Father, and of the Son, and of the Holy Spirit. The Thoughts of Morin, dedicated to the King," &c. octavo. This work is a tissue of arrogance, wild fanaticism, and ignorance, and maintains some of the notions afterward condemned in the Quietists, only that Morin carries them to a greater length of absurdity mixed with mad presumption. For he affirms, "That there would quickly be a general reformation of the church, and that all nations should be converted to the true faith." He pretends that this renovation was to be accomplished by the second coming of Jesus Christ, in his state of glory, incorporated in Morin himself; and that for the execution of the events to which he was destined, he was to be attended with a great number of perfect souls, and such as participated in the glorious state of Jesus Christ, whom he therefore called the champions of glory.

For this publication Morin was denounced to the lieutenant of the police, and thought proper to withdraw into concealment. Notwithstanding all his precautions, however, the place of his retreat was discovered, and he was a second time imprisoned in the Bastille, where he continued till the beginning of the year 1649. He then purchased his deliverance by a solemn abjuration of his errors, which he published in the same year; and followed it by a printed "Declaration," some months afterwards to the same purport, and professing his unreserved submission to the dogmas of the church. It was not long after this that he retracted his abjuration, and again attempted to make converts to his opinions by private persuasion, and the writings of one of his disciples, published in 1650 and 1651, which were attri-

buted to his own pen. Upon this the parliament of Paris gave directions for his arrest, and sentenced him by an arret to spend the remainder of his days in a house of confinement for lunatics. This sentence was revoked in 1656, upon his making a second abjuration; and he was again set at liberty. Still the frenzy of his mind was unsubdued, and he continued in secret to propagate his former opinions. He also composed, in 1661, with the design of its being circulated among his adherents, a piece intitled, "A Proof of the Second Advent of the Son of Man." At this juncture a scheme was laid for his ruin by another fanatic, the sieur John Des Marets de Saint Sorlin, who considered him as his rival, and conceived a violent aversion to him. The means that he made use of was, by pretending to be a zealous disciple of Morin, and by carrying his dissimulation so far as to acknowledge him to be "the Son of Man, and the Son of God in him." This acknowledgment was so satisfactory to our visionary, that he placed his entire confidence in Des Marets, and communicated to him all his secret opinions; conferring upon him at the same time, as a mark of special favour, the office of his forerunner, calling him "a true John the Baptist, risen again." Having thus obtained the evidence which he wanted, Des Marets basely impeached Morin of dangerous heresy; in consequence of which he was taken into custody, just as he had put the finishing hand to a discourse which he was desirous of presenting to the king, beginning with these words: "The Son of Man to the king of France." He was now again committed prisoner to the Bastille, whence he was afterwards brought to the Chatelet for trial, and there on the deposition of Des Marets, was pronounced guilty of the charge preferred against him, and condemned to be burnt alive. Against this cruel sentence he appealed to the parliament, but without success; and it was carried into execution in 1663, when he was about forty years of age. It would have reflected greater honour on the justice and humanity of the parliament, if they had sent him once more to Bedlam instead of the stake. At his execution his accomplices were condemned to be present, and then to be sent to the gallies for life, having been first whipped by the hangman, and branded with fleurs-de-lis on the right and left shoulders. In this number there were two priests, and others of education superior to that of the vulgar. Those who have any curiosity to meet with further particulars

concerning this fanatic, may be gratified by reading in Moreri an extract from a curious paper on the subject, inserted in the twenty-seventh volume of father Nicéron's "Memoires." *Bayle. Moreri. Nouv. Dict. Hist.—M.*

MORIN, STEPHEN, a learned French protestant minister in the seventeenth century, was the son of a merchant at Caen in Normandy, where he was born in the year 1625. He was instructed in the classics, the belles lettres, and philosophy at his native place, and afterwards went to Sedan, to study divinity under Peter du Moulin, who entertained a great esteem for him. From Sedan he went to Leyden, where he continued his theological studies under the celebrated Andrew Rivet; and joined to them that of the Oriental languages, in which he had for tutors, James Golius, Constantine l'Empereur, and Lewis de Dieu. Having returned to Caen, in 1649 he was appointed minister of two small towns in the vicinity of that city; and three years afterwards he entered into the marriage state. In 1664 he accepted of an invitation to become minister at Caen, notwithstanding that he had once refused that charge; as he had likewise a similar application from the church of Alençon. Morin's learning and merits soon led him into a connection with several persons distinguished in the republic of letters, who then resided at Caen, among whom were Huet, Segrais, Bochart, and others; and he was admitted a member of the Academy of Belles Lettres in that city, notwithstanding a positive law which excluded Protestants. On the revocation of the edict of Nantes, in 1685, he found himself under the necessity of renouncing his country, and retiring with his wife and three children into Holland. Here he settled first at Leyden; but not long afterwards he accepted of an invitation to remove to Amsterdam, to fill the chair of professor of the Oriental languages in the university of that city. In 1687, he was also appointed one of the ministers of the Walloon church. He died in 1700, when he was about seventy-five years of age. He was the author of "Dissertationes Octo, in quibus multa sacræ et profanæ Antiquitatis monumenta explicantur," printed at Geneva in 1683, octavo; of which a second and greatly augmented edition was published at Dort, in 1700, octavo; "Oratio inauguralis de Linguarum Orientalium ad Intelligentiam sacræ Scripturæ Utilitate," 1686; "Dissertatio de Horis Passionis Domini nostri Jesu-Christi," of the same date, octavo, intended to reconcile the

narrations of the evangelists Mark and John on that subject; "Exercitationes de Lingua primæva, &c." 1694, quarto; "Explanationes sacræ et Philologicæ in aliquot Veteris et Novi Testamenti Loca," 1698, octavo; "The Life of James le Paulmier," prefixed to the work of that learned man, intitled, "Græciæ Antiquæ Descriptio," edited by M. Morin after the author's death, 1678, quarto; "the Life of Samuel Bochart," prefixed to the third edition of his very learned labours, published by M. Morin in 1692, folio, in which is inserted "Dissertatio de Paradiso Terestri," by the editor; "Epistolæ duæ, seu responsiones ad Ant. Van Dale de Pentateucho Samaritano," printed with the work of Van Dale, "De Origine et Progressu Idololatriæ," 1696, quarto; and "A Letter on the Origin of the Hebrew Language," inserted, together with the Answer of M. Huet, in the first volume of "Dissertations on various Topics in Religion and Philology," collected by the abbé de Tilladet, and published at Paris in 1712, 12mo.. In this letter our author endeavours to prove that the Hebrew language is as old as the creation, and consequently was the language of Paradise inspired into Adam by God himself. *Moreri. Nouv. Dict. Hist.—M.*

MORING, GERARD, a learned catholic divine and theological professor in the sixteenth century, was a native of Bommel in Gelderland, concerning the time of whose birth we have no information. He became a member of the university of Louvain, where he was admitted to the degree of doctor of divinity, and officiated for some time as professor in that faculty, with a high reputation for learning and eloquence. Afterwards he was made canon and pastor of St. Trudon, vulgarly called St. Tron, in the diocese of Liege, where he died in 1556. He was the author of "Commentarius in Ecclesiasten," 1533, octavo; "Chronicon Trudonense, ab Anno 1410," continued afterwards by a monk of the rich abbey in that place; "Præcepta Vitæ honestæ;" "Vita S. Augustini, ex ipsis potissimum sanctissimi viri Monumentis," 1533, octavo; "Vita Hadriani VI. Pont. Max.," 1536, quarto; "Vitæ S. Trudonis. S. S. Liberii et Eucherii," 1540, quarto; "Orationes, &c." *Valerii Andree Bibl. Belg. Moreri. Nouv. Dict. Hist.—M.*

MORISON, ROBERT, an eminent botanist, was born at Aberdeen in 1620. He was educated in the university of that place, first with a view to the ecclesiastical profession; but his inclination to physic and botany prevented that

destination from taking effect. When the civil war broke out, his attachment to the royal cause led him to take arms on that side, and he received a dangerous wound at the battle of Brigg near Aberdeen. On his recovery he retired to France, and at Paris was engaged as preceptor to the son of a counsellor, which did not prevent him from applying assiduously to the study of anatomy, botany, and zoology. In 1648 he took the degree of M. D. at Angers. His botanical reputation caused him to be appointed superintendant of the duke of Orleans's garden at Blois in 1650, which post he held till the death of the duke in 1660. During that period he travelled by his patron's orders into several provinces of France, investigating the vegetable productions, and making collections for the garden of new and rare plants. Having become known in this situation to Charles II. he was invited by him to England on the duke's death, and on his arrival received the title of king's physician and royal professor of botany, with a salary of 200l. per annum, and a house. He was also elected a fellow of the College of Physicians. This situation he exchanged in 1669 for that of botanic professor at Oxford, where he commenced a course of lectures in 1670, which were well attended, and were continued by him till his death. The accident of being hurt by the pole of a coach as he was crossing a street in London was supposed to be the cause of a disorder which proved fatal to him in 1683, at the age of sixty-three.

The first publication of Morison was a second edition of Bruyner's catalogue of the plants in the garden of the duke of Orleans, under the title of "*Hortus Regius Blesensis auctus: accessit Index Plantarum in Horto contentarum nemini scriptarum, et Observationes Generaliores, seu Preludiorum pars prior.*" *Lond.* 1669, 12mo. This work contained the rudiments of that new method of classification which has placed Morison among the improvers of botanical science: it also exhibited several plants hitherto unknown, though several professed to be such, were not so. There were also annexed some remarks on mistakes made by the two Bauhins, drawn up with unbecoming severity. A Dialogue concerning Classification is added, in which the author contends, that the genera of plants should be established, on characters drawn from the fruit, and learnedly defends the doctrine that all vegetables arise from seed. Having received from Mr. Charles Hatton, son of lord Hatton, a

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treatise with engraved plates, by Paul Boccone, relative to plants discovered by him in the south of Europe, Morison caused the plates to be re-engraved, and published them at Oxford in 1674, with the title of "*Icones et Descriptiones rariorum Plantarum Melitæ, Galliæ et Italiæ, auctore Paulo Boccone,*" quarto. In a dedication to Mr. Hatton, he not only maintains that all plants spring from seed, but that the fern tribe is furnished with flowers and seed. He was at this time engaged in his great work of a general history of plants, of which he published as a specimen "*Plantarum Umbelliferarum Distributio nova,*" *Oxon.* 1672, folio; an ingenious attempt to classify the tribe of plants in question, which drew the attention of the lovers of botany, and augmented the patronage conferred on the author. At length appeared the first volume of his work, intitled "*Plantarum Historiæ Universalis Oxoniensis, Pars Secunda; seu Herbarum Distributio nova, per Tabulas Cognationis et Affinitatis, ex libro Naturæ Observata et detecta,*" 1680, folio. This was called a second part, because the history of trees and shrubs was intended for the first part, but never appeared. In Morison's system, all herbaceous plants are divided into fifteen classes, of which only about half are formed upon the fruit, and the others chiefly upon the disposition of the flower, and the general habit. His method, therefore, is far from an exact or perfect one, yet it contributed to the advancement of botanical science; and his numerous delineations of plants, several of which had not before been figured, made an useful addition to the means of becoming acquainted with the vegetable creation. In this volume only the five first classes were given. The author left four more finished, which, with the remaining classes, were published by Jacob Bobart, in 1699. *Halleri Bibl. Botan. Pulteney's Sketches of Botany.*—A.

MORLEY, GEORGE, a learned prelate of the church of England in the seventeenth century, was born at London, in the year 1597. He had the misfortune to lose his parents when very young, and the little patrimony to which he was heir, in consequence of his father's engagement to pay other persons debts. He met with friends, however, by whose interest he was elected one of the king's scholars in Westminster school, at the age of fourteen; and in the year 1615, he became a student of Christchurch college, in the university of Oxford. He was admitted to the degree of B. A. in

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1618, and to that of M. A. in 1621. Having led a college-life till the year 1628, he then accepted of an invitation to become domestic chaplain to Robert earl of Carnarvon; in which situation he continued till the year 1640, without possessing or endeavouring to obtain any ecclesiastical benefice. Afterwards he was made chaplain to king Charles I. who presented him to a canonry of Christ-church in 1641; one year's income of which Mr. Morley devoted towards defraying the king's expences in the civil war which had then commenced. He was also presented to the rectory of Hartfield in Sussex, which, being a sinecure, he exchanged for the rectory of Mildenhall near Marlborough, in Wiltshire. In the year 1642 he was admitted to the degree of doctor of divinity, and about that time preached a sermon before the House of Commons; but his discourse on that occasion seems not to have met with the approbation of the house, since he received no command to publish it, a compliment which was paid to all the other preachers. However, notwithstanding this mark of their displeasure, he was nominated one of the assembly of divines at Westminster; though he never appeared among them, but continued constantly with the king, endeavouring to serve his cause by every effort in his power. When his majesty was confined at Hampton-court, he made use of Dr. Morley's influence in persuading the university of Oxford not to submit to the parliamentary visitation; and he succeeded in procuring an act of the convocation to be passed, declaratory of their resolution to that purpose, though they were at that time under the power of the parliament forces. Afterwards he was appointed by the university, with other assistants of his own nomination, to negotiate the execution of the articles agreed upon at the surrender of the king's garrison in Oxford; in the management of which business he had the address, by well-contrived delays, to give the royalists opportunities of collecting their rents, and making provision for their personal safety. In 1647 he was deprived of his canonry by a vote of the committee for reforming the university, and, in pursuance of it, forcibly dispossessed. On this occasion, it is said, that he had an offer from one of the leading men in the House of Commons, of being permitted to retain his situation unmolested, without any obligation to say, or do, or subscribe, any thing contrary to his conscience, if he would then give his word only, that he would not actually appear in op-

position to them or their proceedings; but that, upon revolving the matter in his own mind, he chose rather to participate in the fortune of his suffering brethren. In 1647-8, he was threatened to be taken into custody for not obeying the orders of the reforming committee; and either on that, or some other account, was afterwards actually imprisoned. Some months before this, he had been permitted to attend the king at Newmarket, in his capacity of chaplain; and he was also one of the divines who assisted at the treaty of Newport in the Isle of Wight. We are not informed how long his imprisonment lasted; but after he had regained his liberty, finding himself deprived of all his possessions, as well as freedom of conscience, he determined to retire to the asylum of king Charles II. in Holland, and not to return home before a prospect should arrive of the restoration of monarchy and the ecclesiastical constitution.

Accordingly, Dr. Morley quitted England in 1649, and repaired to the king at the Hague, who received him very graciously, and kept him about his person when he went from thence into France, and afterwards to Breda. In the year 1650, when his majesty set out on his expedition into Scotland, without being permitted to take his own divines with him, Dr. Morley went to reside in the house of sir Charles Cotterel at Antwerp; and in the following year he removed into the family of lady Frances Hyde, wife of sir Edward Hyde, in the same city. Here he continued three or four years, and during that time read the service of the church of England twice every day, catechized once a week, and administered the communion once a month to all the English who would attend; as he did afterwards at Breda, for four years together in the same family. But between the time of his departure from Antwerp and settlement at Breda, an interval of more than two years took place, which he spent at the Hague, officiating as chaplain to the queen of Bohemia, without receiving or expecting any remuneration for his services. While Dr. Morley continued abroad, he formed an acquaintance and intimacy with several foreigners who held distinguished stations in the ranks of literature, particularly with the famous Bochart, Salmasius, Daniel Heinsius, Andrew Rivet, &c. When matters were secretly preparing for the restoration of king Charles II. Chancellor Hyde sent Dr. Morley over about two months before it took place, with letters from the king and

himself to the leading men in the nation, and as a proper person to assist in paving the way for that event. With this design, he talked much to the Presbyterians of moderation in general, without entering into particulars, and took care to court their good opinion by letting them know that he was a Calvinist. The royalists he found it necessary to check in their too-forward zeal, and in their unseasonable threatenings of revenge upon the republican party. But his principal commission was to contradict, in the most absolute and solemn manner, the report that the king was become a convert to popery. There is no reason to doubt but that Dr. Morley firmly believed it to be entirely unfounded, as he strenuously maintained; though the event showed that he was a complete dupe to the king's scandalous hypocrisy. Upon the restoration of Charles II. Dr. Morley was not only restored to his canonry, but promoted within a few weeks to the deanery of Christ-church; and no sooner had he reinstated the members of the college who had been ejected by the parliamentary visitors, and filled up the other vacant places, than he was nominated to the bishopric of Worcester, and consecrated in October 1660. In the following year he was one of the principal managers, and indeed the chief speaker, among the bishops, at the famous Savoy conference. Here he showed that he possessed little of that moderation which he had formerly talked about to the Presbyterians; for his manner was vehement, and he was obstinate against making the least concession to the puritan party. Soon after this he was made dean of the chapel-royal; and in 1662, upon the death of Dr. Duppa, he was translated to the see of Winchester, to which he proved a munificent benefactor. He was likewise a benefactor to the university of Oxford, in which he received his education; for he gave a hundred pounds a year to Christ-church-college, and he founded in Pembroke-college, three scholarships for the isle of Jersey, and two for Guernsey, of ten pounds *per annum* each. On these, and other objects of beneficence and charity, bishop Morley expended the greatest part of his ample income. His constitution was naturally excellent; and by temperance and regular exercise he protracted his life to a very advanced period: for he did not die before October 1684, when he was in the eighty-seventh year of his age. Bishop Burnet says of him, that "he was in many respects a very eminent man, pious and charitable, of a very exemplary life, considerably learned, but extremely passionate and very ob-

stinate. He was a Calvinist with relation to the Arminian points, and was thought a friend to the Puritans before the wars: but he took care after his promotion to free himself from all suspicions of that kind." Towards the latter part of his life, however, having had sufficient experience of the little success in reclaiming them produced by severity and rigour, he showed greater moderation towards the dissenters. He published only some single sermons, and controversial tracts, several of which were collected together, and reprinted in 1683, quarto. The titles of these and of some smaller pieces may be seen in the *Biog. Brit.* *Burnet's Hist. of his own Time*, Vol. I. p. 177, 590. *Calamy's Abridg. Life of Baxter*, Vol. II. p. 171.—M.

MORLIN, JOACHIM, a celebrated German Lutheran divine and bishop in the sixteenth century, was born in the year 1514; but in what place we are not informed. After having laid a good foundation of the requisite preparatory learning, he entered upon his academical studies at the university of Wittemberg, where he distinguished himself by his proficiency in philosophy and theology, and by his skill as a disputant in the schools. Having been admitted to the ministry, he discharged the duties of that profession, first at Wittemberg, and then at Eisleben, Wollin in Pomerania, and Arnstadt. In the year 1540, he was admitted to the degree of doctor of divinity at Wittemberg. About three years after this he was expelled from Arnstadt by the magistrates, on account of his intemperate zeal in defending the cause of rigid Lutheranism; upon which he removed to Gottingen, and afterwards to Schleusingen. About the year 1551 he accepted of an invitation from Albert, duke of Prussia, to become a professor at the newly-founded university of Konigsberg. Here, he was soon involved in controversy with Osiander, who propagated notions concerning repentance, and the means of justification with God, widely different from the doctrines of Luther on these points. These novel tenets Morlin opposed with extreme warmth, both in his sermons and writings; but Osiander's influence with the duke prevailed against him, and he was deprived of his professorship, and banished from the Prussian territories, in the year 1552, notwithstanding the intercession of the inhabitants of Konigsberg in his favour. Morlin did not continue long unemployed: for he received an invitation from the church of Brunswick, where he was chosen colleague to the celebrated Chemnitz. While he continued in this connection, the most vio-

lent disputes agitated the Lutheran party, on the subjects of the necessity of good works, the freedom of the human will, justification by faith alone, &c. Into these disputes Morlin entered among the foremost, and was present at almost all the conferences to which they gave rise. When adverting to the heat and virulence with which they were conducted, Bayle remarks, that "all the fiery spirits which Africa and Asia ever produced, were but phlegm in comparison with these German doctors." To such an outrageous length did Morlin permit his zeal to carry him against his antagonists, that, it is said, he opposed the burial of those who attended on the sermons of Osiander, and would never be persuaded to baptize their children. In the year 1556, the influence of Osiander being no longer predominant at the court of Prussia, Morlin was recalled to that country, where he was appointed bishop of the province of Sambia, by Sigismund Augustus, king of Poland, and Albert, duke of Prussia. This post he occupied during the remainder of his life, and died in 1571, at the age of fifty-seven, in consequence of his submitting to the operation of cutting for the stone, contrary to the advice of his physicians. He was the author of "*Psalmorum Davidis Ennarratio*," which is his most important work; "*Catechismus Germanicus*;" "*Postilla et Explicatio Summaria Evangeliorum Dominicalium*;" "*Refutatio Mendacii Theologorum Heildelbergensium, de Luthero*;" "*De Vocatione Ministrorum, et quatenus Magistratui fas sit eos ab officio remove*;" "*Defensio adversus Accusationem novorum Wittembergensium Theologorum*;" "*De peccato originis contra Manichæorum Deliria*;" "*Epistolæ ad Ossian-drum*," &c. *Melchior Adam. Vit. Germ. Theol. Bayle. Moreri.*—M.

MORNAY, PHILIP DE, lord of Plessis-Marly, an illustrious French Protestant and able advocate for the Christian religion, who flourished in the sixteenth and former part of the seventeenth century, was born at Buiy or Bishuy, in the French Vexin, in the year 1549. His father, James de Mornay, was a descendant from an ancient and noble family, and in time of war was always ready to serve his sovereign in the field; but in time of peace led a retired life on his estates. As he was zealously attached to the Romish religion, he intended to educate Philip, who was one of his younger children, to the ecclesiastical profession; to which he was particularly induced by the circumstance that his brother, Bertin de Mornay, dean of Beauvais and abbot of Saumur near Boulogne,

had promised to resign those benefices to his nephew. These prospects, however, were disappointed when Philip was in his eighth year, by the death of our dignitary. In the mean time his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, had secretly become a convert to the protestant religion, and had taken care to instil its principles into her son's mind. When he was eight years old, Philip was placed in the college de Lisieux at Paris, where he continued two years, and was then sent for home to be present at the funeral of his father, who died toward the close of the year 1560. In the following year his mother made an open profession of the protestant religion, and had its rites performed at the mansion of Buiy. Here Philip remained from the time of his father's death till the commencement of the year 1562, impatient at being kept so long from his studies, and imperfectly retaining, with the assistance of books, what he had already learned; when his mother gave her consent for his return to Paris. Scarcely had he resumed his studies three months, when they were again interrupted, owing to the scandalous breach of the edict by which the Protestants enjoyed the free exercise of their religion, and it was found prudent for him to retire to the family seat. When he was fourteen years of age, the Protestants having once more obtained peace, his mother formed an intention of procuring for him the place of page of the chamber to the king; but, yielding to his earnest entreaties, and the advice of some friends, she relinquished that design, and permitted him to return to the prosecution of his studies at Paris. Here he applied with the closest diligence during four years, anxious to redeem the time which he had lost; and so great was his proficiency in the learned languages, including the Hebrew, the belles lettres, philosophy, and the mathematics, that his tutors could not but express their astonishment, and the most learned men were lavish in their praises of his abilities and acquirements. Together with his other studies, he had paid particular attention to that of divinity, and become a well-informed and determined adherent to the principles of the protestant religion. Before he had completed his eighteenth year, his uncle the bishop of Nantes, afterwards archbishop of Rheims, came to Paris, and having examined the progress which he had made in the languages and the sciences, was pleased at finding that it greatly exceeded what could have been expected at his years. Afterwards he

conversed with him on the subject of religion, and endeavoured to tempt him to become a Catholic, by a promise of resigning his bishopric to him at some future period, and by immediately presenting him to the priory of Vertou, for holding which he was qualified by the clerical tonsure that he had received when originally destined by his father to the church. M. du Plessis thanked his uncle for the offers which he made him, but declined accepting them, as he could not do so without violating his conscience.

About the year 1567, upon the recommencement of the troubles in France, M. du Plessis found himself under the necessity of quitting Paris, and retiring to Buhy. Having heard on his arrival that two of his maternal uncles were upon the point of taking up arms, he applied to his mother for her consent to his serving under one of them, M. de Vardes, who was a colonel of light cavalry at the battle of St. Dennis. After repeated refusals, she at length yielded to his solicitations, and he was proceeding towards the army, when his horse fell with him; by which accident he broke both bones of his left leg. During the confinement necessary to his cure, he courted an acquaintance with the Muses, and composed a poem in French on the civil war, and some sonnets in praise of M. M. de Coligni, which he gave after the peace to cardinal Chastillon; and it is supposed that they were destroyed at the pillage of his library in the following war. During the insidious peace which was signed in 1568, M. du Plessis commenced a design which he had formed of travelling into foreign countries, not only out of curiosity and a desire of improvement, but that he might make use of some baths, which it was hoped would contribute to the more perfect recovery of his crippled limb. He arrived at Geneva in the month of August, having with great difficulty and danger crossed the kingdom, as the towns were all filled with soldiers, and the passages guarded by parties inimical to those of the reformed religion. His stay at Geneva was very short, because the plague was then in the city: he therefore passed on through Switzerland, and went to Heidelberg in Germany. Here he resided with Emmanuel Tremellius, a man of great learning, and a very able Hebraist; and he presented letters of recommendation from cardinal Chastillon to the elector Palatine Frederic, who gave him a most gracious reception. In this place he began the study of the civil law, and in six months made himself so

far acquainted with the German language, as to be able to read and understand all sorts of books written in it. In the year 1569, M. du Plessis went to Francfort, where he became acquainted with M. Languet, a very learned and pious man, and accomplished statesman, who had been employed on embassies to most of the princes of Europe. This gentleman conceived a strong affection for our young traveller, to whom he gave instructions for his future tours; and when he found that he was going to Italy, furnished him with recommendatory letters to M. de Foix, the French ambassador at Venice, and to many other public men. M. du Plessis made some stay at Padua, for the purpose of improving himself in the study of the civil law; and while he continued there, he usually spent his evening hours of relaxation at the botanical garden, making himself acquainted with the nature and names of plants and flowers. At the same time he read the greatest part of the Bible, in the original Hebrew, under a learned rabbi. From Padua he went to Venice, where he became acquainted with his learned countryman Francis Perrot de Mezieres, who had been employed on several embassies into the East; and from his conversations with him, he became very desirous of making a tour into those parts of the world; but, owing to the war which then existed between the Turks and Venetians for the island of Cyprus, it was not possible for him to pass the boundaries of Istria and Dalmatia with any degree of safety. He, therefore, relinquished the design of visiting the East.

In the year 1571, M. du Plessis went from Venice to Rome, where he was exposed to some danger on account of his religion, as he had also been at the former place; and from Rome he returned to Venice through Tuscany, the republic of Genoa, Piedmont, and Lombardy. From Venice he extended his tour to Vienna, and from thence by a circuit through Hungary, Bohemia, Misnia, Saxony, Thuringia, Hesse, Franconia, and the Palatinate to Cologne, where he spent the winter. In 1572, he visited Flanders, and passed over into England, where the fame of his knowledge and accomplishments had preceded him, and he met with a gracious reception from queen Elizabeth, whose courtiers vied with each other in the attention which they paid him. During the course of these travels M. du Plessis, though a very young man, never suffered himself to be seduced by an indulgence to his pleasures, from making such in-

quiries and observations as might contribute to enlarge his stock of useful knowledge, or furnish him with rational entertainment. Having returned to France in the summer of this year, after spending some days with his mother he went to visit admiral de Coligni at Paris. Here he drew up a memorial of the observations which he had made in Flanders, and a piece intended to demonstrate the justice and advantages of declaring war against Spain, both of which were presented to the king by the admiral; who urged his majesty to improve the opportunity that offered itself and to send M. du Plessis to the prince of Orange, for the purpose of concerting a combination of the efforts of France and the United Provinces against the common enemy. But the king evaded following the advice of the admiral, partly because he had no sincere intention of breaking with the Spaniards, and partly that no circumstances might arise which should interfere with the speedy execution of his infernal plan for the massacre of the Protestants at Paris. That some mischief was intended against them, M. du Plessis was fully convinced, and communicated his apprehensions to the admiral, who could not be induced to distrust the king's sincerity in the marks of favour and caresses by which he was ensnared to his ruin. M. du Plessis, however, thought proper to adopt the precaution of persuading his mother to leave Paris; as for himself, he would not desert the admiral and the rest of the protestant nobles and gentry in their perilous situation, but resolved to wait the issue of events. At length the fatal eve of St. Bartholomew arrived, and justified the fears which he had entertained. Being awakened in the dead of night, by the noise of the soldiery and infuriated populace who were busy in the work of murder, he hastily dressed himself and attempted to reach the apartments of the admiral; but, learning that he and others of the protestant chiefs had already fallen under the swords of the assassins, he took measures for his own preservation. During three days, under various disguises, and with the aid of compassionate Catholics, he continued undetected amidst surrounding scenes of slaughter; and then, with admirable address, made his escape into the country, which he traversed till he arrived at Buhy. Here he found his family dispersed, but had the satisfaction of being directed to his mother, who had met with an asylum in the house of a neighbouring gentleman. After spending some days with her, he departed privately for

Dieppe, where a vessel was procured which landed him safely in England.

In this country M. du Plessis met with a cordial reception from persons of all ranks, and received particular marks of friendship from Mr. Secretary Walsingham. He had also the happiness of meeting his friend M. Languet, who has been already noticed; and formed connections with the most eminent men of learning, which proved of considerable service to him in the employments which he afterwards filled. No sooner was it known at Paris that he was safe in England, than the ambassador of he Elector of Saxony, and other German princes at the court of Charles IX. wrote to his friends to supply him with whatever sums of money he might want; and queen Elizabeth's ambassador at Paris sent letters of recommendation in his favour to his sovereign and the principal persons at the English court, dwelling highly on his merits, and his peculiar talents for business, though he was not more than twenty-three years of age. To console himself under the miseries inflicted on his protestant countrymen, he had recourse to his studies, and wrote some "Remonstrances," both in Latin and French, in which he exhorted the queen of England to undertake the protection of the suffering church; and also some "Apologies," in which he refuted the calumnies propagated against the members of the reformed communion. While he continued in England, the duke d'Alençon, brother of king Charles IX. employed him as his negotiator with the ministry, to secure him an asylum in case of the failure of the schemes which he had formed for placing himself at the head of affairs in France, with the assistance of the Protestants, whose injuries he promised to redress. Encouraged by his party, the Protestants entered into a confederacy; and, in consequence of their urgent solicitations, M. du Plessis returned to France in the year 1574. Soon after his arrival he attended a council of several of the protestant chiefs, in which it was proposed that the party should immediately take up arms, to provide for the security of their own rights by promoting the views of the duke d'Alençon. This measure M. du Plessis strenuously opposed, urging various weighty considerations to prove its impolicy, as well as ruinous precipitancy. The advice, however, of more sanguine spirits prevailing, events soon showed the wisdom and prudence of his counsels. To the historians of the time we must refer for an account of the transactions which terminated in the ruin

of the confederacy. In this state of things M. du Plessis retired to Jametz, near Sedan, within the territories of the duke de Bouillon, who was a quiet spectator of what had taken place. Soon after this he was commissioned by the duke d'Alençon to treat with count Lewis de Nassau, about marching with the army which he had assembled near Maestricht towards France; but he did not succeed in that object. This business he undertook at no little personal risk, as he was obliged to pass and repass in disguise through the enemy's territories and garrisons. Upon the death of Charles IX. he retired to Sedan, where his time was chiefly occupied in study till the decease of the duke de Bouillon, who fell a sacrifice to poison. After that event, at the earnest solicitation of the duchess, who placed entire confidence in his capacity for business, he took a journey to the court of the duke of Cleves, for the purpose of prevailing on him to undertake the guardianship of her children, conjointly with the elector Palatine, in conformity to the will of her deceased husband; which commission he executed to the entire satisfaction of that princess, and the great advantage of the young family.

While M. du Plessis continued at Sedan, he paid his addresses to a widow lady of great merit, to whom he was contracted in the year 1575. At her request he composed his "Treatise on Life and Death," which was soon afterwards printed at Geneva, and translated into a variety of languages. Before his marriage could take place, intelligence having arrived at Sedan, that an army of Germans under M. de Thoré was advancing toward France, to join the duke d'Alençon, he determined to delay that ceremony, and to carry a reinforcement to M. de Thoré. Accordingly, he and his cousin M. de Mouy raised a body of more than six hundred well-armed horse and foot soldiers, and by forced marches formed a junction with the Germans on the borders of the kingdom. This enterprize proved unsuccessful, owing both to the incapacity of the commander, and the want of discipline in his troops, which had been hastily raised and were nearly in a state of mutiny for want of pay. After entering France, M. de Thoré became so slow and indecisive in his movements, that he gave opportunity for the duke of Guise to come up with him, near Dormans on the Marne, who attacked and completely routed his tumultuary forces. In this action M. du Plessis was slightly wounded and taken prisoner; but,

assuming a borrowed name, and fortunately passing undiscovered, after a confinement of eleven days he was permitted to ransom himself on easy terms. Having returned to Sedan, he married in the beginning of the year 1576; and soon afterwards was again induced to take up arms, in consequence of the entrance of the prince of Condé into France, assisted with a powerful army by the palatine duke Casimir, for the support of the protestant cause and the interests of the duke d'Alençon. This army was so decidedly superior to the king's, that it was deemed expedient to propose a negotiation; the result of which was a treaty of peace, confirming to the Protestants liberty of conscience, and the public exercise of their religion, &c. On the side of the court, however, it was an insidious treaty, entered into for the purpose of getting rid of the foreign troops, and of making such proposals to the duke d'Alençon, as should create a breach between him and the Protestants. It also furnished the Guises with an opportunity of establishing the famous catholic LEAGUE, which had been long before concerted. The effect of the proposals made to the duke becoming every day more apparent to M. du Plessis, he at length took his leave of him; but instead of withdrawing into retirement, upon receiving repeated letters of invitation from the king of Navarre, afterwards Henry IV. of France, he determined to enter into the service of that prince.

M. du Plessis arrived at the court of the king of Navarre in Guienne towards the close of the year 1576; from which time he was admitted into his intimate councils, and served him diligently and faithfully, with his advice and with his pen, in offices of trust at home, and important commissions in foreign countries, till the king's desertion of the protestant religion made him withdraw himself gradually from the court. Without attempting to follow him through all his services, we must content ourselves with mentioning some of the principal occasions on which he rendered essential benefit to the interests of his sovereign, or of the protestant religion. When in the year 1577, the renewal of the war against the Protestants by the league obliged the king of Navarre and the heads of that party again to take up arms in self-defence, the king determined to send M. du Plessis to England, that he might explain to the queen the justice of their cause, and solicit pecuniary assistance. Having arrived at the English

court, he met with a favourable reception from the queen and her ministers, and succeeded in obtaining a grant of eighty thousand crowns. The queen even promised to send an ambassador, for the purpose of giving weight to his intended application to the protestant princes of Germany, for similar assistance. During his continuance in England, he had the honour of being requested by the prince of Orange to assist his commissioners, who were negotiating a treaty between the United Provinces and the queen; and on the other hand, the queen directed her ministers freely to communicate with him on that subject. He had also an opportunity of rendering an acceptable piece of service to the Low Countries, by transmitting to the prince of Orange, on the part of the king of Navarre, intercepted letters to the king of Spain from Don John of Austria, and Escovedo secretary of state, urging him, in defiance of his solemn engagements, to make war upon the States, and pointing out the means by which it might be carried on with success. The disclosure of these letters had the effect of uniting all parties in adopting preventions against the intended perfidy. In the mean time, peace having been concluded between Henry III. king of France, and the king of Navarre, M. du Plessis's mission to the German princes was prevented; but his master did not send him orders to return home, well knowing what little dependence was to be placed on treaties which had been so frequently violated. M. du Plessis now devoted his hours of leisure to the diligent perusal of the Greek and Latin fathers; and he composed his treatise "Concerning the Church," which, meeting with the approbation of all the French refugee ministers in London, was committed to the press during the year 1577, and afterwards translated into several languages. In the following year, when the prince of Orange was called to Antwerp by the States-General of the country, the friends of M. du Plessis suggesting that he might be of service to the cause of religion there, as well as to the interests of his master, and the prince of Orange himself inviting him over by letters, after taking leave of queen Elizabeth, who bestowed on him an honourable present, he crossed the sea and went to that city. Here his pen was employed by the prince and the States, in endeavours to check the intemperate zeal of some reformers, who disgraced their cause, and excited prejudices against it which occasioned the subsequent rupture between

the provinces, by their outrages against the ecclesiastics, the churches, and other religious houses. Afterwards, when a treaty of alliance was signed between queen Elizabeth, the duke of Alençon, now become duke of Anjou, and the States, by M. du Plessis's management the king of Navarre was admitted a party to it. At this place an attempt was made, on the instigation of some bigotted Catholics, to take our author off by poison, which the strength of his constitution alone enabled him to survive.

About the middle of the year 1579, M. du Plessis began at Antwerp to compose his treatise "on the Truth of the Christian Religion," with a view to which his studies had been for a long time directed; but his progress was interrupted by the attack of a severe disorder attended by extraordinary symptoms, which was probably occasioned by the poison that had lately been administered to him. Scarcely had he recovered from this attack, when he received intelligence that the king of Navarre had again been obliged to take up arms; and in the spring of 1580, he was instructed by that prince to apply to his allies for assistance, and for that purpose to repair to England without delay. After having partly succeeded in his application to queen Elizabeth, he returned to Flanders, where he was met with the agreeable information that peace had been concluded between the kings of France and Navarre, through the mediation of the duke of Anjou. This mediation the duke had been induced to tender, and the king his brother to accept, from the hope that such a peace would contribute to facilitate the duke's projected marriage with the queen of England, and his establishment in the government of the Low Countries, which the deputies of the States had offered to him. In this state of things M. du Plessis arrived at Antwerp, where he finished and printed in the French language his very excellent treatise, "On the Truth of the Christian Religion," in quarto; in which his learning and argumentative powers are ably and successfully employed in combating Atheists, Epicureans, Heathens, Jews, Mahometans, and other unbelievers. In the year 1581, at the request of his friend M. Languet, the author translated this work into the Latin language. While he was employed on this version, finding it necessary to have a personal interview with the king of Navarre, he was commissioned by the prince of Orange and the States, to treat on their behalf with the duke of Anjou during his jour-

ney to Guienne; and on his return to Antwerp he had business of moment to negotiate with the same prince in the name of the king his master. Towards the latter end of the year, M. du Plessis, being no longer under the necessity of continuing in the Low Countries, made preparations for returning home, took a formal leave of the States, the prince of Orange, and his friends, and was upon the point of departure, when he was unexpectedly detained by the burgomaster of Antwerp, and notwithstanding all his remonstrances conducted back to his apartments. The excuse for this extraordinary treatment was, that since the duke of Anjou was daily expected, with whom there was no person who so well understood, and was so much attached to their interests as himself, the people of the Low Countries could not part with him at that critical time; and the prince of Orange as well as the States united in requesting him to yield to their wishes. They also sent an officer to the king of Navarre, for the purpose of obtaining his sanction to their proceeding, who gave him permission to stay six months longer with them. These evidences of his popularity, however, added to a jealousy of the king of Navarre his master, excited against him, as M. du Plessis foresaw, no little envy in the duke of Anjou and his secret advisers; and it was not long after the arrival of that prince at Antwerp, in the year 1582, before he experienced unequivocal proofs of it. When presented to the duke, indeed, he was received in the most gracious manner, and with warm acknowledgments of the services which he had rendered him. Perfect satisfaction was also expressed at his being nominated by the States one of the French counsellors of the duke, by whose advice he affected to be wholly guided. He even carried his dissimulation so far, that, when a deputation from the States of Flanders requested that M. du Plessis might be appointed their governor, he declined giving him that post, under the pretence that were he to be deprived of the assistance of so well-informed an adviser, it might prove highly prejudicial to the true interests of their country. But, notwithstanding these public appearances, M. du Plessis soon perceived that in private he had not the confidence of the duke, who concealed from him his designs, and treated him with studied reserve. He had, likewise, reasons for suspecting that these designs were of a dishonourable nature, and, therefore, determined to embrace the first opportunity of retiring into France.

M. du Plessis was not more desirous of quitting the Low Countries, than the duke was of getting rid of a counsellor who might prove an obstacle to the execution of his projects. The scheme which the duke adopted for this purpose, was the investing him with the character of one of his ambassadors to the emperor Rodolph, who held an Imperial diet at Augsburg, to pay his homage, and act as his representative in the capacity of the duke of Brabant. Though M. du Plessis was convinced that this appointment was only an artifice for removing him, he readily availed himself of it, and proceeded to Paris, where he was instructed to acquaint the queen-mother with the design of his mission, and to receive from the duke's treasurer the money requisite for defraying the expence of the embassy. Here his connection with that prince was dissolved: for, being informed by the treasurer that the order for issuing the money had been countermanded, M. du Plessis sent back his credentials to the duke, and, after withdrawing his family from Antwerp, repaired to the king of Navarre in Guienne. From this time till the year 1593, when the king renounced the protestant religion, M. du Plessis was consulted by him on a variety of important occasions, to particularize which would be to enumerate most of the diplomatic and military transactions of his reign during that period. To his judgment the king always paid great deference, and he made use of his pen in his edicts, manifestos, and other state papers. In the year 1582, the king was desirous of nominating him his chancellor; but he declined that office, considering its duties to be incompatible with the profession of the sword, which he had then assumed. In 1589, he was appointed governor of Saumur; and in the same year, upon the king's being called to the crown of France after the assassination of Henry III. he was made counsellor of state. In the year 1592, he was empowered on the king's part to treat with M. de Villeroy, who appeared on behalf of the duke de Mayenne, about terminating the civil war; but the demands of the latter were so exorbitant, that their conference was broken off without effect. When in the following year the king gave intimations of his intended conformity to the catholic church, M. du Plessis made use of all his powers of reasoning to dissuade his majesty from that measure, and was not sparing in representations of the disgrace which the sacrifice of principle to motives of interest or policy would attach to his memory.

After the king had actually reconciled himself to the church of Rome, M. du Plessis withdrew by degrees from the court, and occupied himself in his studies, in the duties of his government, and in exertions for the service of the protestant cause. In the different negotiations between the king and his subjects of the reformed communion he took a very active part, till the famous edict of Nantes was obtained in the year 1598; and in the subsequent provincial assemblies, as well as the national synods of that body, his knowledge, judgment, and prudence, were highly respected, and had a considerable influence on their decisions. He also distinguished himself by his writings as an able apologist for the Protestants and their principles. In the year 1596, he published a work, intitled, "The just Procedures of the Professors of the Reformed Religion;" in which he vindicates the Protestants from the charge of being the causes of the troubles of the times, and retorts it upon those who unjustly denied them that liberty which their services and sufferings demanded. In 1598, he published his work "On the Institution, Practice, and Doctrine of the Eucharist in the Ancient Church," folio, of which an enlarged edition appeared in 1604. This work gave occasion to a conference in the year 1600, before the king and all the court at Fontainebleau, between Du Perron, then bishop of Evreux, and afterwards cardinal, and M. du Plessis; which catholic writers represent to have terminated in favour of the bishop, while the Protestants, on the contrary, claim the laurels for our author. In 1607, he published his treatise intitled, "The Mystery of Iniquity, or, the History of the Papacy," folio; in which he points out the progressive steps by which the popes rose to the height of their tyranny, according to the predictions of the apostles, as well as the opposition which, from time to time, they have met with from good men of all nations. This work, as well as most of his other performances, was first printed in French, and afterwards in a Latin version. About the same time he published, "An Exhortation to the Jews concerning the Messiah," in which his Hebrew literature is advantageously displayed; and "Meditations," on different passages of Scripture. He was also the author of some other pieces; and from his papers have been published curious, instructive, and interesting "Memoirs, &c. consisting of Discourses, Instructions, Letters, Dispatches," &c. in four volumes quarto, and sometimes edited in two

large volumes quarto. In the year 1621, Lewis XIII. having determined to make war upon the Protestants, M. du Plessis remonstrated strongly by letters against the injustice and impolicy of such conduct. For his honest freedom on this occasion he was deprived of his government of Saumur; upon which he retired to his barony of La Forest-sur-Sevre in Poitou, where he died in 1623, about the age of seventy-four, justly regretted by the Protestants, and esteemed by the Catholics, not only on account of his extraordinary abilities and qualifications, but for the useful and amiable private virtues that adorned his character. *Histoire de la Vie de M. P. de Mornay, &c. par les Elzeviers. Moreri. Nouv. Dict. Hist.—M.*

MORONE, JOHN, cardinal, a celebrated negotiator, born at Milan in 1509, was the son of Jerome Morone, grand-chancellor of the state of Milan, an eminent political character. John was educated partly at Modena, and afterwards probably studied in the university of Padua. At the age of twenty he was nominated by pope Clement VII. to the bishopric of Modena, but did not enter upon his charge till 1533, when he made a compromise with Ippolito of Este, who had pretensions to the same see. Before that time, such was the confidence placed in his early talents and discretion, he was sent by the pope into France to induce the king to consent to a peace. During his residence at Modena he employed himself with zeal in the foundation of seminaries for the education of youth, and in matters relative to the regulation of his clergy, but he was not suffered to remain there without frequent interruptions. In 1536 pope Paul III. appointed him nuncio in ordinary to Ferdinand king of the Romans, and he was present at the diets held at Hagenau and Spire. It was principally owing to him, that after much discussion concerning the approaching general council, the proposal for holding it at Trent was agreed upon. His success was rewarded in 1542 with the cardinalate; and he was fixed upon to be president of the council; a remarkable proof of the idea entertained of his capacity, as he was then only thirty-three years old! In 1544, he was appointed to the legation of Bologna, which he lost in 1548 from the suspicions of the French, who thought him too much devoted to the cause of the emperor. It was perhaps a similar reason that, on the assembling of the council of Trent, excluded him from that presidency to which he had been destined. He continued, however, in great favour with the

Roman court, and by Julius III. was sent in 1553 as legate to the diet of Augsburg, where he vigilantly defended the interests of the holy sec. He had in the mean time exchanged his bishopric of Modena for that of Novara, for the reform of which church he published some decrees.

This cardinal, though firmly orthodox in all his disputations with the Protestants, yet disapproved of the rigorous methods which some zealots employed to bring them back to the pale of the church. His sentiments on this head were similar to those of cardinal Pole, with whom he was in habits of great intimacy. His lenity had caused him to fall under the suspicion of that fiery bigot cardinal Caraffa, who, after his elevation to the pontifical chair, under the name of Paul IV. caused Morone in 1557 to be arrested, and confined in the castle of St. Angelo. Some other eminent prelates underwent the same treatment, and it is thought that Pole would not have escaped, had he not taken refuge in England. Articles of accusation against Morone were printed in 1558, in which he was charged with having taught and caused to be taught many of the opinions proper to the Protestants, and with having entertained and favoured heretics. In the course of his trial his innocence became apparent, and the pope offered to liberate him from prison; but the cardinal refused to accept of his release without a solemn declaration of his innocence. The pope hesitated, and died without coming to a resolution; and Morone was admitted to the conclave which elected Pius IV. The examination of his cause was then resumed, and he obtained a complete absolution not only from crime, but from any suspicion in matter of faith. He was recompensed for this injury by being appointed to succeed cardinal Gonzaga as president of the council of Trent, and by the dexterity of his management he brought its great affairs to a conclusion in 1563. He had resigned the bishopric of Novara in 1560, and in 1564 he returned to that of Modena. This he ceded in 1571, and was afterward successively appointed to the sees appropriated to the cardinals, as those of Palestrina, Frascati, Porto and Ostia.

At the vacancy occasioned by the death of Pius IV. he was near being raised to the pontifical throne. Upon his failure, he remained at Rome to assist the church with his counsels; and to him was principally due the foundation of the German college. During the troubles

of Genoa in 1575, he was sent thither as legate by Gregory XIII. and contributed much to the re-establishment of tranquillity. In the following year he was delegated to the emperor Maximilian for the purpose of reconciling him with the Polish palatines. His labours were finally terminated by his death at Rome in 1580, where he was interred in the church of Minerva, leaving behind him a name illustrious for his virtues and services. His continual public occupations did not permit him to exercise himself much in literature; and some Latin and Italian letters, an oration before the council of Trent, and another before the emperor Ferdinand, synodical constitutions for Modena, and a code of laws for the government of Genoa, are his only remains of that kind. *Tiraboschi.*—A.

MOROSINI, ANDREW, a senator of Venice, and writer of Venetian history, descended from the illustrious family of that name, and son of the senator James Morosini, was born at Venice, 1558. He was liberally educated at his native city and Padua, and rose through the different degrees of nobility to the rank of savio grande, and a place in the Council of Ten. He was also three times one of the reformers of the university of Padua. He is called by Foscarini a man of long experience in public affairs, and accomplished in every branch of polite literature. It was, therefore, a judicious choice which appointed him in 1598 to succeed Paruta in the office of historian of the republic. He was employed in this task till his death, which happened in 1618, and he had not then put the last hand to it. The history composed by this author is written in Latin, and is a continuation of that of Peter Bembo: it takes in the period from 1531 to 1615. His brother Paul first published it in 1623, in folio; and it was re-printed in 1719 at Venice, in quarto, in the collection of Venetian historians. This work has obtained great applause from the elegance of its style, and the eloquence and veracity of its narration; and it ranks among the best performances of that age.

Andrew also published a volume of "Opuscula and Epistles," in Latin, in 1625, octavo, and a narrative in Italian of "Expeditions to the Holy Land, and the Acquisition of Constantinople by the Venetian Republic," 1627, quarto.

PAUL MOROSINI, brother of the preceding, and also a Venetian senator, was appointed to the same post of public historian after Nicholas Contarini. He chose to give an entire history of

the republic from its origin to the year 1487, in the Italian language. It was published at Venice in 1637, in quarto. Of this work, Foscarini says, that it is valuable for several notices omitted by the older writers, but that it contains a great number of singular facts, without any reference to the sources whence they were taken. *Moreri. Tiraboschi.—A.*

MOROSINI, FRANCIS, doge of Venice, and one of the greatest commanders that the republic has possessed, was born in 1618. His father, Peter, was of the noble family of his name, and a procurator of St. Mark. Francis from the age of twenty bore arms in the Venetian galleys, and distinguished himself so much against the Turks that he obtained the command of a galley in 1645. His valour and success raised him in 1650 to the post of general of the galleys, and the guard of the Adriatic was committed to him. He was present at the sea-fight between Paros and Naxos, in which the Venetians, who lost their general Mocenigo, would probably have been defeated, had not Morosini fallen upon the rear of the Turks, and entirely turned the fortune of the day. In consequence of this victory he was appointed to the command of a fleet in 1651, with which he performed several important services. The government of Candia, which had for some time been besieged by the Turks, was intrusted to him in 1656, where he soon brought the affairs of the island into a better state. In 1658 he was advanced to the rank of generalissimo of the Venetian forces, and being joined by the papal, Tuscan, and Maltese galleys, took several places from the Turks in the Archipelago and Morea. In 1660, returning to Candia with a reinforcement of 4000 French, he carried a fortress sword in hand, and took New Candia, which the Turks had built to block up the Old. His office expiring in 1661, he returned to Venice, where he had the chagrin of undergoing a charge of malversation; but upon an inquiry he was honourably acquitted.

When Mahomet Cuprogli, the grand-vizier, went in person to push the siege of Candia, Morosini was again selected by the senate for its defence; and during twenty-eight months that the place still held out, he sustained fifty-six assaults, besides a number of subterranean attacks, and destroyed a great multitude of the enemy. Being at length obliged to capitulate, he obtained conditions worthy of the esteem his bravery inspired in the Turkish commander. His reception at Venice was at first very favour-

able; but in consequence of a violent oration made against him in the senate, he was put under an arrest. He was, however, so well defended, that his good services were recognised, and he was restored to the office of procurator of St. Mark, conferred upon him a short time before the surrender of Candia. When in consequence of a league between the republic, the emperor, and the king of Poland, war with the Turks was renewed, Morosini was again nominated generalissimo. In 1684 he sailed for Greece, where he took the island and town of Santa Maura. He afterwards made himself master of several places in the Morea, and gave the Turks a total defeat near the Dardanelles. The news of these successes was so pleasing to the senate, that this body conferred upon him the title of *The Peloponnesiac*, and erected a brass statue of him with this inscription "Francisco Mauroceno Peloponnesiaco adhuc viventi Senatus posuit, Anno 1687." He extended his conquests to Corinth, Sparta, and Athens; and from the latter sent to Venice some figures of lions of extraordinary beauty, taken from the temple of Minerva, which were placed in the arsenal. On the death of the doge Justiniani in 1688, Morosini was elected to succeed him, to the general joy of the people; he was obliged, however, in that year to raise the siege of Negropont, and he returned sick to Venice. The war still continuing in the Levant, he was a fourth time chosen generalissimo at the age of seventy-five, and in 1693 departed for the army, and made the Turkish fleet fly before him. Fatigue, however, exhausted his remaining vigour, and he died at Napoli de Romagna in January 1694. His body was brought to Venice and honourably interred under a monument raised by the senate to his memory. *Moreri.—A.*

MORTIMER, JOHN HAMILTON, a meritorious painter of the English school, was born in 1741 at Eastbourne in Sussex, of which port his father was a collector of the customs. The early passion he showed for the art of design seems to have been inspired by the constant view of some drawings made by an uncle, who was an itinerant painter of moderate talents. The wild and grand scenes on the coast in his neighbourhood, and the frequent survey of its fierce and lawless bands of smugglers, are also supposed to have impressed his imagination, and fixed the style of his works. After a confined education in his native place, his father, properly giving way to the bent of his genius, entered him as a pupil with

Hudson, at that time the most fashionable portrait-painter in London. In this situation Mortimer succeeded Reynolds, and was fellow-pupil with Wright of Derby. At this time the duke of Richmond, with true munificence and love for the arts, had opened his gallery of models and antiques to students of painting; and this was Mortimer's principal school, who acquired from copying the works of antiquity the correctness and facility of drawing which distinguished him. At the exhibition of artists in Spring-gardens, before the institution of the present Academy, he appeared as an historic painter, and gained great applause by his picture of the conversion of the Britons, since placed as an altar-piece in the church of Chipping-Wycombe. A dissipated course of life into which he fell proved lastingly injurious to his constitution, though his habits of life became more regular upon his forming a matrimonial union, which was attended with much domestic felicity. For the recovery of his health he was induced by his friend, Dr. Bates, to remove to a large house belonging to that gentleman at Aylesbury, where he practised in his art with much assiduity. At length a fever supervening overpowered his debilitated frame, and he died in February 1779, at the age of thirty-eight. Mortimer was a man of a mild and cheerful disposition, of a lively fancy and strong understanding. He aimed at the higher department of his art, and painted many considerable pieces, which were much admired at the time for strength and variety of conception and boldness of execution. His drawings and sketches were preferred to his finished pictures, for he did not excel in colouring. As he was one of the first of the English school who attained eminence in historic painting, he was perhaps over-praised at the time; and an hyperbolical eulogy of his talents was given in the supplement to Pilkington's Dictionary, which perhaps has provoked Mr. Fuseli, in his late edition of that work, to substitute what looks like a studied depreciation. "The style of Mortimer's designs (says he) was neither ideal, nor that of genial nature, though he was not deficient in anatomical knowledge, and had studied, or at least copied, the antique. On his colour no encomiast of his ever chose to dwell long. The versatility which he possessed is seldom a companion of genius, nor will it screen him from the imputation of manner. He grouped rather than composed; and from any claim to ex-

pression, the heads which he etched on a considerable scale of some of Shakspeare's most celebrated characters must exclude him while they last." *Life in Monthl. Mag. vol. I. Pilkington's Dict.*—A.

MORTON, RICHARD, M. D. an eminent physician, was a native of Suffolk. His father was both a divine, and a physician of great practice. Richard took the degree of B. A. at Oxford, and was afterwards a chaplain in the family of Foley in Worcestershire; but as he had adopted the principles of the non-conformists he was obliged, in the intolerant times of Charles II., to abandon the theological profession, and adopt that of physic. He took the degree of doctor in this faculty in 1670, at Oxford, whither he had accompanied the prince of Orange, whom he attended upon as his physician. Fixing in the metropolis, he became a fellow of the College of Physicians, and appears to have obtained a large share of city-practice. He died at his house in Surrey, in 1698. The first work by which Dr. Morton made himself known to the profession was his "*Phthisiologia seu Exercitationes de Phthisi*," published in 1689, octavo. This is valuable as a pathological work, describing all the forms of consumption, with their complications; but the distinctions are not marked with much precision, and the medical treatment is theoretical and complex. It was translated into English in 1694, and appears to have been popular. His "*Pyretologia, seu Exercitationes de Morbis universalibus acutis*," consists of two volumes, octavo, one published in 1691, the other in 1694. In the theory of fevers his fundamental principle is "that the febrile fomes is something deleterious lurking in the animal spirits, or nervous fluid, which primarily acting upon them like a ferment, and producing an agitation in them, secondarily imparts various changes and morbid qualities to the humours." The regulation of the supposed fermentative expansion of the animal spirits is therefore his great rule of practice; and this has in general led him to a more free employment of cordial and stimulant remedies than was usual at that period. This is particularly observable in his treatment of the small-pox, in which he is usually considered as the patron of the hot method, as Sydenham was of the cool. Morton, however, is not an advocate for any extreme in the application of external heat; but it is rather his object to support the struggle of the vital spirits oppressed by the virus of the disease, by internal cordials,

and the use of blisters. He contributed greatly to the liberal use of the Peruvian bark in febrile diseases, and he employed opium freely in a variety of disorders. He illustrates his doctrines by a number of cases, in which much sagacious discernment and vigorous practice is to be met with; and upon the whole, though occasionally warped by hypothetical theory, he may rank among the most eminent practitioners and improvers of the healing art. His works have been edited collectively at Amsterdam, Leyden, Geneva, Venice, and Lyons. *Eloy Dict. Hist. Morton's Works.*—A.

MORTON, THOMAS, an eminent prelate of the church of England in the seventeenth century, was born at York, in the year 1564. He was initiated in the rudiments of learning at his native city and at Halifax, and in 1582 was sent to St. John's college in the university of Cambridge. Two years afterwards he was elected into a scholarship in that house, confined to natives of Yorkshire. In 1586, he was admitted to the degree of B. A. and in 1590, to that of M. A., having performed the requisite exercises on those occasions with distinguished approbation and applause. In 1592, he stood candidate for a fellowship of his college, and proved successful against several competitors solely on the ground of his superior merit. About the same time he was chosen logical lecturer to the university, and discharged the duties of that office with great diligence and ability. In the same year he was admitted into holy orders, and led a college life for about five years afterwards, assiduously occupied in his private studies, as well as the department of tutor. Having taken his degree of bachelor of divinity in 1598, he was presented, about the same time, to the rectory of Long-Marston, near York. From this retirement he was soon drawn by the earl of Huntingdon, lord president of the council of the North, who made him his chaplain upon being informed of his great learning and worth, and his uncommon acuteness and dexterity in disputing with the Romish recusants. Upon the death of that nobleman he returned to his privacy at Marston; whence he was soon afterwards called to hold a public conference with two Romish recusants, before the succeeding lord president and council in the manor-house at York; upon which occasion he acquitted himself with great satisfaction to the numerous auditory. In 1602, when the plague raged violently at York, and the infected poor were removed out of the city into

booths erected on an adjacent moor, Mr. Morton exhibited such proofs of Christian courage and true benevolence as ought to be recorded to his honour. For he would often repair to these abodes of contagion, where he preached and administered spiritual comfort to the wretched people; and he also carried with him on his horse large quantities of provisions for their relief, not suffering any servant to attend him, but choosing alone to run the risk of such a dangerous intercourse. In the same or in the following year he readily embraced the opportunity which was offered him of visiting foreign countries, by accepting the appointment of chaplain to lord Eure, queen Elizabeth's ambassador to the emperor of Germany and the king of Denmark; by which means he was enabled to visit some of the principal German universities, to collect valuable books, and to improve himself in the conversation of several of the most learned men of the times. Upon his return to England, he became domestic chaplain to the earl of Rutland; and in 1606, proceeded doctor of divinity at Cambridge. About the same time he was appointed chaplain in ordinary to king James I., and soon afterwards received from his majesty a presentation to the deanery of Gloucester. On his journey to be installed in this preferment, he was incorporated doctor of divinity at Oxford; and he was afterwards nominated by lord Eure, now become lord president of Wales, one of the king's counsellors for the marches. In 1609, he was removed from Gloucester to the deanery of Winchester, and collated by the bishop of that see to the rectory of Aylesford in Hampshire. Dr. Sutcliffe, likewise, dean of Exeter, appointed him one of the fellows of the college which he was now founding at Chelsea, for a certain number of divines to be employed in answering the books which were dispersed by popish emissaries. In 1610, he was made a prebendary of York, and would have been chosen prolocutor of the lower house of convocation, had not his modesty led him to decline that honour in favour of one of his friends. About this time he formed an intimate acquaintance with the learned Isaac Casaubon, which continued uninterrupted till the death of the latter, to whose memory Dr. Morton erected a monument in Westminster abbey.

In the year 1616, the king raised Dr. Morton to the episcopal rank, by nominating him to the see of Chester, together with the rectory of Stopford in *commendam*. When he came to

his diocese, finding that it abounded in non-conformists, protestant as well as popish; after citing before him some of the leading men among the former, he endeavoured, in a public and solemn conference with them, to remove their scruples on various points, particularly, the use of the surplice, the cross in baptism, and the ring in marriage. His effort for this purpose, however, proved unsuccessful; but, conceiving that his arguments were of sufficient weight to preserve others within the pale of the church, he thought it his duty afterwards to publish a relation of this conference, with some additions, under the title of "A Defence of the Innocency of the three Ceremonies of the Church of England," &c. 1619, quarto. With respect to the papists, the bishop adopted another method, which led the way to a project that, upon its revival in the reign of Charles I. produced convulsions in every part of the kingdom. Being persuaded that it was the policy of the popish party to keep the people from church by dancing and other recreations, even in the time of divine service, especially on holy days, and the Lord's day in the afternoon, he devised an expedient for counteracting it, by authorizing the practice of certain recreations after the time of service, with restrictions, prohibiting papists from such indulgence, as well as those who were not present at the whole of divine service, or who did not attend in their own parish churches. On this subject he held consultations with the king, and by his majesty's command drew up that famous declaration which was published in 1618, and is generally known by the name of "The Book of Sports." This declaration was ordered to be read in all the churches of Lancashire, and it was intended that the example should be followed in every part of England: but at Croydon, the reading of it was expressly forbidden by archbishop Abbot; and it is probable that, if the king had insisted upon its being read throughout all the churches at this time, similar consequences would have followed with those which took place in the reign of his son. In the year 1618, our prelate was translated to the see of Lichfield and Coventry, with which he was permitted to hold the rectory of Clifton-Camvil in *commendam*. About this time, he became acquainted with Antonio de Dominis, formerly archbishop of Spalato, and made use of every means in his power to dissuade that inconstant prelate from returning to Rome, which step proved fatal to him, as we have seen in his life. But one of the most remarkable circumstances which

occurred during bishop Morton's continuance in this see, was his detecting the imposture of the boy of Bilson in Staffordshire, who pretended to be possessed with a devil, and was made the instrument of carrying on the abominable forgeries of the Jesuits and popish priests. The particulars of this imposture are detailed in the first of our authorities.

In 1632, our prelate was translated to the see of Durham, in which he conducted himself not only with great moderation and equity, but with the most extensive beneficence and charity, till he was involved in the ruin of the church of England during the civil wars. Of the privations and sufferings which the episcopal clergy sustained in those days of their calamity, bishop Morton had an ample share. Besides the personal dangers to which he was exposed from the mob, on account of his being a bishop, his rents were seized by order of parliament in 1640; and in 1641 he was accused of high treason, and committed to the custody of the usher of the black-rod, for joining with eleven of his brethren in a protestation against certain proceedings of parliament. Upon his release, after a confinement of about four months, he returned to his apartments in Durham-house, where he gave himself up to his studies and devotions, under the pressure of much inconvenience from the sequestration of his revenues. In 1645, he was committed prisoner to the serjeant at arms, or to the Tower, during a term of six months, for refusing to deliver up the seal of the county-palatine of Durham, and for having baptized a daughter of the earl of Rutland according to the form in the common-prayer-book. When his revenues were wholly taken away upon the dissolution of the bishoprics, in 1646, parliament voted him an annuity of eight hundred pounds for life; but without any mention by whom, or out of what funds that sum should be paid. Owing to this circumstance, the vote proved ineffectual; and it was not without great difficulty that his friends succeeded in procuring for him a thousand pounds from the treasury of the parliament, with which he paid his debts, and purchased an annuity of two hundred pounds during his life. Being turned out of Durham-house in 1648, by the soldiers who came to garrison it, he resided for a short time in the family of the earl of Rutland, at Exeter-house in the Strand. Having, however, too independent a spirit to live at the expence of others, while he possessed the means of a frugal subsistence, and thinking

that the country air would be more favourable to his health in his declining years than that of the city, he went to reside at first in Hertfordshire, afterwards in Bedfordshire, and finally settled with sir Christopher Yelverton, at Easton-Mauduit in Northamptonshire, in the capacity of tutor to his son, who was afterwards the very learned Sir Henry Yelverton. For his venerable preceptor the pupil entertained an affectionate regard, and, after the decease of sir Christopher, supported him till his death in 1659, when he was in the ninety-fifth year of his age. That bishop Morton possessed very respectable abilities and a considerable share of learning, is sufficiently testified by the works which he published; but we conceive that the part which he took on the subject of the "Book of Sports," will justify us in withholding our assent from the encomium passed by his biographers on the solidity of his judgment. With respect to his moral character, he was distinguished by exemplary piety, strict and rigid temperance, extensive benevolence, and generous hospitality. So disinterested was he, that, "he never purchased one foot of land, whatever he sold, nor other temporal possession in all his long life, notwithstanding his plentiful incomes; but as his revenues increased, so were they spent in hospitable, charitable, and other christian uses." When he was in his ninety-fourth year, the popish writers, in order to invalidate the English ordinations, revived the story of the Nag's-head club, and among other proofs of its truth, pretended that bishop Morton, in a solemn speech made in full parliament, had declared in express words, that the first English bishops made after the Reformation had been consecrated in a tavern. Being informed of this calumny, the bishop sent for a public notary from London, and in the presence of proper witnesses made a solemn protestation of the falshood of this story, and signed it in due form. He then sent his chaplain Dr. Barwick to all the lords spiritual and temporal then alive, who had sat in that parliament, requesting that, if they believed him undeservedly aspersed, they would attest it by subscribing their names; which was done by six bishops, and fourteen temporal lords, and by the several clerks and registers of the house. This protestation, with the proofs, was afterwards published by Dr. Bramhal, bishop of Derry, in a treatise, intitled, "The Consecration and Succession of protestant Bishops justified, &c." Bishop Morton was the author

of several controversial treatises in Latin and English, against the protestant nonconformists and the papists, single "Sermons," &c. the titles of which may be seen in the *Biog. Brit.* and Dr. Barwick's *Life of the bishop, annexed to the Sermon preached at his Funeral.* Neal's *Hist. Purit.* vol. II. chap. ii. and vol. IV. chap. iii. —M.

MOSCHION. Several ancient physicians of this name are recorded, whom it is not easy to separate and identify. The only one whose writings are come down to our times was a physician of the methodical sect, of an uncertain age. His work is extant both in Greek and Latin, and is supposed to have been originally written in the latter language. Its subject is the Diseases of Women, and it was first published in Greek and Latin by Spachius, in his collection intitled "Gyneciorum," Basil. 1538: an improved edition, with the scholia and emendations of Contr. Gesner, was given by Gasp. Wolff, Basil. 1566: and it has lately been edited by J. O. Dewes, at Vienna, 1793, with notes. The work itself is of little value, exhibiting an ignorant and inert mode of practice. The anatomy of the uterus is borrowed from Soranus. *Halleri Bibl. Med. and Anatom. Eloy Dict. Med.*—A.

MOSCHUS, a Greek pastoral poet, was a native of Syracuse. The time when he flourished is very differently stated; some making him a pupil of Bion, who is supposed to have lived under Ptolemy-Philadelphus, while Suidas speaks of him as the friend of the grammarian Aristarchus, who flourished under Ptolemy-Philometor about B. C. 160. The tenderness with which he speaks of Bion in his beautiful elegy on that poet seems, however, to render probable his personal acquaintance with him. Moschus is a poet of great elegance of style, and more delicacy and ingenuity in his conceptions than usual among the Bucolic poets. His "Runaway Love," in particular, deserves a high rank among the sentimental pieces. A few Idyls are the whole of his remains, and of some of these the real author is uncertain. They are generally printed in conjunction with those of Bion. (See his article.) *Vita Bionis, & Moschi ad edit. a Heskin. Tiraboschi.*—A.

MOSES, the great prophet and legislator of the Hebrew nation, was the son of Amram, the grandson of Levi, by Jochebed, the daughter of Levi, his own aunt, and was born in Egypt, in the year 1571 B. C. He was their third child, they having had before him a daughter, called Miriam, and a son, named

Aaron. Some time before the birth of Moses, a bloody edict had been promulgated by Pharaoh king of Egypt, intended to effectuate the gradual extirpation of the Israelites, which enacted, under the severest penalties, that every Hebrew male child which was born should be cast into the Nile, and that none but the females should be suffered to live. This edict even enjoined the parents to become the executioners of their own sons, or to discover them when born, that they might be drowned by the Egyptians. At the birth of Moses, the natural reluctance of his parents to obey such an inhuman law was increased by the loveliness of the child, and they ventured to keep him in concealment during the space of three months. At length, the extreme danger of a discovery which would have proved fatal to themselves as well as the infant, reduced them to the cruel necessity of exposing him. His mother, therefore, took a small ark made of the ligneous part of the papyrus, and having besmeared it with bitumen, to render it water-tight, placed the infant in it, and set it down among the sedges on the marshy brink of the river. Anxious, however, about his fate, she placed her daughter Miriam at a proper distance, to watch what should become of him. Soon after this, the daughter of Pharaoh coming to the river with her female attendants in order to bathe herself, discovered the ark, and sent one of them for it. Upon opening it, she was surprized at finding its contents to be a beautiful boy, whose crying irresistibly excited her pity and compassion. Concluding him to be the child of one of the oppressed Hebrew race, who was left to perish under her father's tyrannical proscription, she thought him deserving of a better fate, and determined to rescue him from destruction. At this moment Miriam approached the princess, and made an offer of bringing a Hebrew nurse to suckle the child; which she was ordered to do. Accordingly, she called her mother Jochebed, who with unspeakable joy received the infant from the princess, with orders to take the same care of him as if he were her own son, and a promise of being well rewarded for her service. Afterwards the princess gave him the name of MOSES, signifying *extracted*, "because," said she, "I have drawn him out of the water." In due time the child was brought to his patroness, who declared him her adopted son, and gave directions for his being educated in

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all the branches of learning for which Egypt was then celebrated. It is reasonable to suppose, that while he was under the care of his parents, they had instructed him in their religion, and informed him of the secret of his birth. How he was afterwards occupied till he was about forty years of age, the Scriptures do not inform us. Josephus, indeed, says, that he distinguished himself as a warrior, and obtained signal victories over the Æthiopians; but his account is intermixed with so much of what may without hesitation be pronounced apocryphal, that the whole is generally regarded as unworthy of credit. At the time of his life above mentioned, we are told, that "he went out unto his brethren, and looked on their burdens." Under the direction of that Providence which designed him to be the deliverer of his nation, he made himself personally acquainted with their condition and treatment, endeavouring to relieve them from their intolerable oppression, and, probably, preparing the minds of the leading people among them for the great enterprise in which he afterwards embarked. While he was thus employed, observing one day an Egyptian using a Hebrew with great cruelty, he was so exasperated at his conduct, that, seeing no person near, he ran to the defence of the latter, and having killed the Egyptian during the struggle, buried him in the sand. Soon afterwards, while endeavouring to put an end to a quarrel between two Hebrews, one of them, who had injured the other, provoked at his interference, upbraided him with the death of the Egyptian, and tauntingly asked him, whether he also meant to take away *his* life? Finding, therefore, that the fact was becoming publicly known, and being sensible that he had reason to fear the effects of Pharaoh's resentment, he consulted his safety by withdrawing immediately into the land of Midian, in Arabia Petræa. Had he not been thus expeditious, he would have been put to death by Pharaoh's orders, who had received intelligence of the Egyptian's death, aggravated, most probably, with the blackest circumstances by the jealous courtiers.

Upon his arrival in Midian, Moses met with a hospitable reception from Reuel, or Jethro, the priest or prince of the country, into whose service he entered. In this situation he spent forty years, during which his behaviour had been so satisfactory to Jethro, that he bestowed upon him his daughter Zipporah in

marriage, by whom he had two sons. His employment was that of keeping the flock of his father-in-law; and as he was following it upon Mount Horeb, he had an extraordinary vision which occasioned his return into the land of Egypt. In this vision he saw a bush in flames, not one leaf of which was consumed; and from the midst of the bush a voice issued, announcing the special presence of the Deity. While Moses listened with profound reverence and humility, the voice informed him that the time was now come when God would deliver the Hebrews from their bondage to the Egyptians, and that he was the instrument selected to conduct them out of the land of their oppression towards the rich inheritance promised to their forefathers. He was, therefore, commanded to proceed to Egypt, and after satisfying the Israelites concerning his commission, to request of the king that they might be permitted to go three days journey into the desert, for the purpose of celebrating a festival in honour of the God whom they worshipped. From a modest sense of diffidence in himself, as well as his fears respecting the difficulties in executing such a commission, Moses was very desirous of being excused from that service, and offered repeated prayers that God would be pleased to make choice of a fitter instrument. Encouraged at length by assurances of miraculous assistance, he obtained his dismission from Jethro, and with his wife and two sons set out on his journey to Egypt. He had not proceeded far, before he was attacked with a dangerous disease, which Zipporah conceived to be a punishment for having neglected the circumcision of his youngest son; she, therefore, immediately performed that operation herself, and her husband was soon afterwards able to pursue his journey, while she returned with the two children to her father's. When Moses arrived at Mount Horeb, he met his brother Aaron, who had been divinely directed to come thither, and was there acquainted by Moses with the important commission which was entrusted to him. This intelligence gave Aaron the highest satisfaction, and he accompanied his brother to the settlements of the Israelites in Egypt, where the elders or heads of the people were assembled, to receive the news of their speedy deliverance. Here Aaron, whom God had appointed to be spokesman to his brother who had an impediment in his speech, informed the assembly of the glorious errand on which Moses was sent to them; and the latter, in evidence of the truth of his

mission, wrought the miracles in their presence by which God had commanded him to establish his credit and authority among them. One was, by turning his rod into a serpent, and then into a rod again; and another, by covering one of his hands with leprosy, upon pulling it out of his bosom, and by healing it afterwards in the same way. These proofs of supernatural power were so convincing to the assembly, that they professed the utmost joy and gratitude towards the divine goodness, which had at length taken compassion on their wretched condition; but they soon afforded their deliverer a specimen of the difficulties which he would have to struggle with from their intractable and desponding temper.

Moses and Aaron now proceeded to open their commission before the king of Egypt, and having obtained an audience, in the name of the Lord God of the Hebrews requested permission for that people to go three days journey into the desert, for the purpose of celebrating a festival in his honour, without giving offence to the Egyptians by their peculiar rites and ceremonies; to which they added, that this God had commanded them so to do, and that, were they to refuse obedience to him, they would be in danger of severe punishment either by the pestilence or the sword. To this request the haughty monarch replied, that he acknowledged no such deity as the God in whose name they pretended to address him, and that he would not grant the Israelites such relaxation from their servitude as their bold request implied. He then severely reprimanded Moses and Aaron for seducing the people from their work by such idle projects, ordering them to return to their own labours. At the same time, under the pretence that the Hebrews had not work enough to employ their thoughts, and that their idleness would make them grow seditious, he directed their taskmasters to deprive them of the straw used in making bricks, and by so doing oblige them to spend their time in gathering stubble instead of it, but without being allowed the least diminution in the quantity of their daily labour. In the anguish of their hearts under this addition of misery, the Hebrews attributed it to the interference of Moses, and bitterly reproached him and his brother as the authors of their entire ruin. The ill success which had attended his first application to the king of Egypt would have deterred Moses from appearing again before that prince, had not God encouraged him by fresh assurances of his

determination to bring the Israelites out of their bondage with a triumphant arm, and invested him with a miraculous power over Pharaoh, to be exercised in such displays of divine judgment on that proud monarch and his people, as should force him to dismiss them. Thus encouraged, Moses, accompanied by his brother, presented himself again before Pharaoh, and confirmed his former message by a miracle; which was followed, at different periods, by nine others, inflicting the most dreadful calamities upon the Egyptians as punishments for their continued oppression of the Israelites. For a particular account of these extraordinary events, and of the effects produced by them upon Pharaoh, we must refer our readers to the sacred writings. When, after the tenth miracle had been wrought, the king still obstinately refused to obey the divine message, it is supposed that Moses announced to him the approaching finishing stroke of the divine justice upon all the first-born of men and cattle throughout Egypt, and retired to his people in the land of Goshen. From having been witnesses to the dreadful judgments which the Egyptians had felt, they were now disposed to receive his commands with the utmost respect; and as Moses knew that the effect of the predicted miracle would be an entreaty for their immediate departure, he directed them to borrow of the Egyptians jewels of gold and of silver, rich apparel, and other precious things, and to make ready for celebrating the passover. This festival was to be now observed for the first time, and was afterwards to be kept annually in commemoration of their great deliverance from the tyrannical yoke of the Egyptian monarch. On the appointed night, this rite was duly celebrated with the ceremonies which Moses had directed; and while the Israelites were afterwards waiting in silence, knowing what slaughter would take place among the Egyptians, at midnight the executioners of the divine justice smote all the first-born throughout Egypt with instantaneous death, from the first-born of Pharaoh, who sat on his throne, to the first-born of the imprisoned captive, and of all cattle. So great was the terror which this dreadful mortality created in the hitherto obstinate Pharaoh, that sending for Moses and Aaron, he not only gave his consent to the request which they had repeatedly preferred, but urged and pressed the immediate departure of the Israelites, with their children, cattle, and all that they had. The Egyptians, like-

wise, were impatient to hurry them out of their land, fearful that the further detention of that people would bring on them entire destruction; and to hasten them, they freely parted with the most valuable things which the Israelites wished to borrow of them.

No sooner had Moses returned to Goshen from the presence of Pharaoh, than, unwilling to give his changeable temper time to relax, he made the preconcerted signals for collecting the whole body of the Israelites at a place of rendezvous called Rameses, whence he began his march at their head before break of day. They consisted of about six hundred thousand men, besides women and children; together with a mixed multitude of strangers, who were probably proselytes of the gate, or persons who had renounced idolatry though they were not yet circumcised; and all their numerous flocks and herds. Their first encampment was at Succoth, where they were properly arranged according to their tribes and families, and the future order of their march so regulated, that there might be no confusion in the movements of such a vast assemblage. To direct them in their course, God was pleased to appoint a miraculous cloud, or volume of smoke, to precede them by day, and a pillar of fire by night, under the guidance of which, in two marches more, Moses brought them to Pi-hahiroth on the coast of the Red Sea. In the mean time Pharaoh and the infatuated Egyptians repented that they had lost the servitude of the Israelites, and suddenly raised a formidable army for the purpose of pursuing them, and compelling them to return to their former bondage. This force Pharaoh led with so much expedition, that he overtook them on the approach of night at Pi-hahiroth, and pitched his camp in such a position that they were hemmed in by the sea, impassable mountains, and his own forces. The appearance of this army raised the utmost consternation and despondency in the pusillanimous Israelites, who seemed already to have forgotten the wonderful interpositions of Providence in their favour, and ungratefully reproached Moses for leading them out of Egypt to perish under the swords of the Egyptians in the wilderness. After meekly listening to their upbraiding language, Moses comforted them with the assurance that this would be the last time of their seeing the Egyptians; and he had no sooner dismissed them, than God commanded him to direct their march towards the sea, promising that upon his

stretching out his rod over it, the waters would divide and make way for the Israelites to go through it as on dry land, while Pharaoh and his army, venturing to pursue them, should perish in the returning waves. The events having corresponded with this promise, Moses instituted a festival of seven days continuance, in commemoration of the signal deliverance which the Israelites had experienced, and the total overthrow of Pharaoh and his host. For this occasion he composed a hymn to be sung alternately by the men and women, celebrating the greatness of God's power displayed in these events, and his amazing mercy towards his people, which, for sublimity and beauty of composition, not only rivals but surpasses the best pieces of the kind that Greece or Rome ever produced. The deliverance of the Israelites from their bondage in Egypt took place in the year 1491 B. C. Moses now entered upon the arduous task of conducting his nation towards the land promised to their fathers. Had it been consistent with the wisdom of Providence that they should arrive at it by the most speedy course, a few day's march might have led them to the borders of that country. But they were to be trained by a series of hardships and difficulties to encounter the warlike people whom they were to supplant; their stubborn and ungrateful temper, and their fondness for idolatry and superstition, were to be corrected by trials and punishments; and a peculiar system of legislation was to be formed and established among them, intended to preserve them from the corruptions of the rest of the world, and to maintain the belief in the one living and true God, before they were to enter on the promised inheritance. Moses, therefore, was to follow the guidance of the miraculous cloud and pillar in his progress with them. For the particulars of their movements we must refer to the Scriptures, and content ourselves with mentioning the principal incidents which occurred under the administration of their great legislator.

From the coast of the Red Sea Moses led the Israelites into the wilderness of Shur, where their want of water after three day's travelling, and finding that which they discovered on their arrival at Marah too bitter to drink, excited the loudest complaints against their conductor. In this emergency Moses was directed to a tree, which, either by its intrinsic virtue, or by a new miracle, converted the water upon being cast into it;

and he was thus enabled to quell for the present the riotous disposition of his followers. It displayed itself, however, more violently than before upon their arrival at the wilderness of Sin, where provisions became exceeding scarce, and their murmurs seemed to be directed against God himself, for permitting them to be decoyed from the flesh pots of Egypt into a desert where they could expect nothing but to die with hunger. In these circumstances Moses was directed to appease them by assurances, that they should have plenty of flesh that very evening, and that on the morning of the following day bread should be rained down for them from heaven. Accordingly, at the time mentioned in the first promise, whole clouds of quails from Egypt came pouring into the camp, where they were caught in incredible quantities; and on the next morning before sun-rise, Moses went at their head out of the camp into the wilderness, where he shewed them the ground covered with a small shining substance, bearing a resemblance to coriander seed in respect to size, of which he told them they should find a supply at that time every morning, excepting that of the Sabbath, and instructed them how to prepare it as a substitute for bread. Of this substance, to which they gave the name of manna, he directed them to gather only a limited quantity for each person, and expressly prohibited them from leaving any of it till the next day; but even these orders some of the people ventured to disobey, out of a spirit of obstinacy, or blameable curiosity. The next extraordinary instance of the wayward behaviour of the Israelites towards Moses, was exhibited on their journey from the desert of Sin towards Mount Horeb, at a place called Rephidim, where they murmured against him for want of water; and when he remonstrated with them at the criminal impatience which they discovered under their temporary suffering, they appeared ready to stone him. On this occasion he had recourse to God, who ordered him to go, accompanied with the elders of Israel to Mount Horeb, which was at no great distance, and there strike a rock with his miraculous rod in their presence; and upon his doing so, water gushed out from it in sufficient streams to supply the demands of the Israelites and their flocks and herds. While the Israelites continued encamped at Rephidim, hostilities were commenced against them by the Amalekites; upon which Moses appointed Joshua commander

of a sufficient force to meet them in the field, informing him that during the time of action, he would take his station on a neighbouring hill, with the miraculous rod in his hand. Accordingly, when Joshua marched out against the enemy on the following day, Moses ascended the hill accompanied by Aaron and Hur, and as the engagement commenced, held up his hands in prayer, extending the rod as a signal for the encouragement of the Israelites. While he continued them in this position it was observed that Joshua was successful against the enemy; but when through fatigue he let them down, the advantage was on the side of Amalek. At length he was seated upon a stone, with Aaron and Hur on each side of him, who assisted in holding up his hands till towards sun-set, when the Amalekites were entirely defeated with very great slaughter. This victory over a powerful and warlike enemy, by a people unexperienced in martial deeds, was justly regarded as a most seasonable and important event, and determined Moses to erect an altar upon the spot in commemoration of it, which he called *Jehovah Nissi*, or, *the Lord is my signal*; "because," said he, "it will serve as a signal of the war, that is between the Lord and the Amalekites, from generation to generation."

Before the camp was removed from Rephidim, Jethro, the father-in-law of Moses, came to pay him a visit, and brought to him his wife Zipporah and his two sons, whom he received with the greatest joy and affection, and informed them of the wonderful events which had preceded and followed the deliverance of the Israelites from the yoke of Pharaoh. This account Jethro heard with sentiments of the deepest reverence for the God of Israel, to whom he offered sacrifice, Aaron and all the elders of the people joining in the solemnity, out of the respect due to so venerable a person. On the following day, Jethro observing that Moses was occupied from morning till night in hearing complaints and deciding differences between the people, and well knowing that he must sink under the frequent repetition of such fatigue, added to the weight of his other duties, advised him to select a competent number of men of integrity and ability to whom to commit the judging and well-ordering of the community, while he abstained from every business himself that was not of the highest moment. This advice Moses adopted, by appointing judges to sit over thousands, over hundreds, and over tens, reserving only the

most important causes for his own adjudication; by which means he eased himself of a load of care, and found more leisure to apply to the higher departments of government. Soon after this Jethro returned to his own country, and Moses gave directions for marching from Rephidim to the wilderness of Sinai. Here the Israelites remained longer than any other station, and the scene was rendered famous by the wonderful promulgation of their law, and the appointment of the principal ceremonies which they were afterwards to observe. While they were pitching their tents at a prescribed distance from Mount Sinai, Moses went up to the mountain alone, and was there commanded to remind the people of the wonders which had been wrought in their favour, and to assure them, that if they obeyed the divine precepts which should thence be issued, God would regard them as his peculiar people, and favourite nation. Upon this Moses returned to the camp, and assembled the elders, whom he directed to communicate the divine message to the tribes; and, having received their promises of obedience, he charged them to prepare themselves by purification in the oriental manner against the third day after that time, when they should be witnesses to extraordinary scenes, which should give them the fullest satisfaction with respect to the special presence of the Deity, and the divine authority of the laws that he was to be the instrument of conveying to them. In the mean time he strictly prohibited them from approaching the mountain, under the severest penalties, till they should be summoned to attend him towards it on the appointed day, by the sound of a miraculous trumpet. On the morning of the third day, when the minds of all the Israelites were wrought up to the highest pitch of expectation, Mount Sinai was discovered to be surrounded with a thick cloud, out of which proceeded the most terrifying thunders and lightnings. The expected sound of the trumpet being heard, Moses advanced at the head of the people towards the mountain, till they arrived at a barrier which he had ordered to be erected; and there they beheld the top of Sinai covered with fire and smoke, while its foundations seemed to shake under their feet. In the midst of this dreadful scene, Moses was summoned to ascend the mountain, accompanied by his brother Aaron, and they were both soon buried in the cloud. After being admitted to the place of the divine presence, Moses was commanded to take his

station lower down on the mount, "standing," as he describes it, "between God and the people." These solemn preparations being finished, and the thunders as well as the loud noise of the trumpet having ceased, an articulate voice was heard from the midst of the fire and smoke, pronouncing the ten commandments, which were to be the foundation of the moral code of the Israelitish government. In the mean time the people, astonished at what they saw and heard, removed farther off; and after the divine voice had ceased speaking, they were joined by Moses, whom they entreated that this awful scene might proceed no further, lest, if they should hear the voice of God again, they might die with horror and amazement; promising all possible obedience to the divine commands, and requesting that all future communications of the divine will might come through him alone. This awe and readiness of obedience which they professed Moses highly commended, and went up again to the mountain, where he received additional precepts and ordinances, both moral and ceremonial, which were, with the decalogue, to form the heads of a covenant between God and the Israelites.

After his return to the camp Moses erected an altar, and offered burnt-offerings and peace-offerings upon it; and having caused the contents of the new covenant to be read to all the people, he received a solemn promise from them that they would faithfully adhere to it, and ratified it by the ceremony of sprinkling the altar, the book, and the people, or the elders their representatives, with the blood of the victims. Immediately afterwards, Moses took with him Aaron, Nadab, Abihu, and so many as seventy of the elders of Israel, and brought them near to the mountain, where they beheld some symbol of the divine presence sufficient to convince them that they were transacting with the divine being himself; and having then committed the care of the people to them, took Joshua with him up to the mountain, and entered himself into the cloud. Here he remained forty days, during which he was instructed in the whole plan of the religion which was best adapted to the disposition and circumstances of the Israelites, and received two tables of stone, on which the ten commandments were written, or engraved, without human means, by the immediate direction of God. In the mean time the people, when more than a month had elapsed after Moses was seen to enter the

cloud, finding that he did not return, probably concluded that he was dead, and might think that God as well as his prophet had forsaken them. In this state of uncertainty they assembled in a tumultuous manner about Aaron's tent, and, having contracted a propensity to image worship during their abode in Egypt, demanded that he should make an idol to be carried before them, probably prescribing that it should be a likeness of the Egyptian Apis. This demand Aaron does not appear to have resisted with becoming fortitude, but, overcome by his fears, he consented to receive their earrings and other jewels of gold, and to cast them into the form of a calf, which he set upon a pedestal, and erected an altar before it. At this sight the infatuated populace exclaimed, "This, O Israelites! is your god, who brought you out of the land of Egypt;" and Aaron appointed the following day as a solemn festival in honour of the new deity, which was begun with burnt-offerings and peace-offerings, and concluded with feasting, dancing, and singing. Being informed of the behaviour of the Israelites, with such threatening expressions against them, as made him apprehend that some heavy punishment, if not entire destruction, was ready to fall upon them, Moses endeavoured, by humble but earnest intercession, to deprecate the effects of the divine displeasure: he then took the two tables, and hastened down the mountain with Joshua, that he might speedily correct the alarming evil. As soon as he came near the camp, and saw the people dancing round the object of their idolatry, he was so agitated at the scene, that he broke the two tables in pieces by throwing them on the ground, and coming up to his brother, he upbraided him in the strongest terms for countenancing the criminal behaviour of the people, which threatened their ruin by causing them to forfeit the divine protection. He then proceeded to destroy the idol, and afterwards reduced it to powder, which he threw into water of which all the people drank by his order. In the mean time, having called upon those to come forwards who were willing to vindicate the insulted honour of the true God, and being joined by the Levites, he commanded them to put on their swords, and to kill, without regard to age, quality, kindred, or acquaintance, all whom they should find obstinately persevering in their profane festal rites. This command they immediately obeyed, and put to death about three thousand men whom they disco-

wered to be delinquents. By such a dreadful example of punishment the Israelites seemed to be awakened to a sense of their crime, and were filled with apprehension concerning the judgments which might still be inflicted upon them. In these circumstances Moses interceded so powerfully on their behalf, that the divine being was pleased so far to pardon their offence, as to renew his promise of conducting them to the land of Canaan; but said, that their conduct should not be wholly forgotten, but would be considered in his future dispensations with respect to them. This promise, however, was to be so far conditional, that before they could claim it they were to observe a solemn and public act of humiliation, and produce the fruits of sincere contrition and repentance.

After the day of humiliation was passed, Moses was directed to ascend Mount Sinai again, with two tables of stone which he had been ordered to prepare for the purpose of having the decalogue written or engraved on them. Here he continued another forty days, during which he received further instructions relative to the system of policy and religion which he was to establish, and was favoured with a new and extraordinary manifestation of the divine presence, to support and console him under the labours of his arduous office. What the appearance was which he now saw, and which is called "the glory of God," we are not informed; but the effect of it was such a glorious lustre on the countenance of Moses himself, that when he descended from the mount with the two tables of commandments, Aaron and the elders of the people were deterred by the dazzling brightness from approaching him, till he covered his face with a veil. To the same expedient he was obliged to have recourse for some time afterwards, whenever they met to converse with him. The next act of Moses was to call an assembly of the people, in which he announced God's renewal of his covenant with them; enjoined the strict observance of the sabbath; declared the command which he had received to erect a tabernacle of the most costly materials, for the residence of the symbols of the divine presence; and invited them to liberality in their voluntary offerings for the construction of this undertaking. On this occasion there appears to have been a generous emulation in all the people to contribute their most valuable effects and ornaments towards this work; the most skillful artists in all branches of curious workmanship were em-

ployed; and they proceeded with such zeal and diligence, that the tabernacle, and all its rich furniture and costly apparatus, were completed and set up in less than six months. Moses now proceeded to consecrate the building with solemn ceremonies, and afterwards anointed Aaron high-priest, and his sons his assistants, who offered up all kinds of sacrifices upon the new altar, and thus commenced, in the year 1490 B. C., that pompous worship of the Deity which was adapted to the present state of the minds of the Israelites, who were incapable of being affected with a purer and more spiritual one. As an indication that God approved of what had been done, the cloud, which was the symbol of the divine presence, descended upon the tabernacle, where it appeared as a pillar of fire in the night, and by its movements directed the journeyings of the people through the wilderness. Not long after this, an awful instance of the punishment of disobedience was displayed in the case of persons who were nearly allied to Moses himself: for his two nephews, Nadab and Abihu, the sons of Aaron, were struck dead by fire from heaven, for presuming to burn incense in the tabernacle with other fire than that on the altar, contrary to the divine command. To shew his impartiality in the treatment of offenders of whatever rank, Moses commanded that their bodies should be immediately carried out of the camp, and buried without any funeral pomp, and he prohibited the family of Aaron from practising any of the rites of mourning on that melancholy occasion.

At length, after the camp had remained nearly twelve months in the neighbourhood of Mount Sinai, the Israelites recommenced their marches through the wilderness under the guidance of the miraculous cloud. However, they had not proceeded more than three days, before strong symptoms of discontent were discovered among them, the pretended cause of which is not mentioned in the sacred writings. But whatever it might be, it was highly offensive to the divine being, who caused many of them to be destroyed by an extraordinary fire, which broke out in different parts of the camp, and which ceased as miraculously as it had begun, at the intercession of Moses. From this early proof of their rebellious temper after the wonders which had been wrought among them, Moses became sensible that the weight of government was likely to prove so heavy, that he should require more assistance in sustaining it than he could derive from the aid of the magistrates whom he had appointed by

advice of Jethro. He, therefore, earnestly requested the divine direction in this matter; when God was pleased to command him to choose seventy of the elders of Israel, who were most considerable for wisdom and integrity, and to erect them into a supreme court, promising to bestow on them a portion of the same spirit which he had communicated to him, that they might bear their share of the burden with him. This court Moses established without delay; and he found the advantage at the very next encampment of the Israelites at a small distance from the Red Sea. A mixed multitude which had followed them from Egypt began now to murmur at being confined to live upon manna, and to regret the abundance and deliciousness of the fish, fruits, and vegetables which they enjoyed in that country. The dissatisfaction which they expressed soon spread through the whole camp; and the people assembled in crowds around the tent of Moses, demanding, in a tumultuous manner, that he should provide them flesh to eat, instead of the manna, which was now become loathsome to them. Upon this Moses summoned the seventy elders to the door of the tabernacle, where some striking manifestation of the special presence of God drew the attention of the whole camp, and he communicated to the elders such a share of his spirit, that they all began to prophesy, or to enter on the duties of their new office with a degree of authority, vigour, and influence, adapted to the crisis. At the same time Moses was directed to inform the people that, since they demanded flesh, they should be provided with such food, till they should nauseate it as much as they now did the manna. Accordingly, a strong wind brought such astonishing flocks of quails, that they covered the whole camp and surrounding country for several miles, and, being tired by their long flight, were caught by the people in quantities sufficient not only for an immediate supply, but to be cured for future use. The first care of the murmurers was to glut themselves with this tempting food; but in the midst of their feasting they were smitten with the pestilence or plague, which carried off great numbers of them as a punishment for their seditious and discontented conduct.

The next occasion on which the divine power was exerted in support of the authority of Moses, was owing to an unexpected dispute in his own family, Miriam, as well as Aaron appearing to have cast unworthy re-

flections upon his wife, and to have aimed at possessing an equal if not superior share of power than himself in affairs of government. As a token of the divine displeasure at their conduct, Miriam, who seems to have been the most faulty of the two, was stricken with a sudden leprosy; which had a proper effect upon them both, and led them submissively to apply to their brother for his intercession with God on her behalf, in consequence of which she was cured of that disorder. In the fourth month of the second year after their leaving Egypt, the Israelites encamped in the wilderness of Paran, where Moses was commanded to send twelve proper men, one out of each tribe, to view the whole land of Canaan, to examine the strength of its cities and inhabitants, the fertility of the soil and its productions. After an absence of forty days these messengers returned to the camp, and delivered their report to Moses and Aaron, in the presence of the elders and of all the people. They began by extolling the richness of the country, and shewed specimens of the fine fruits which it produced, particularly a bunch of grapes of extraordinary size, which had been suspended on one of their staves, and carried on the shoulders of two of them by turns, to prevent the fruit from being bruised. As soon, however, as they observed that their account had inspired the people with an eager desire of becoming the possessors of such a rich inheritance, by a speedy conquest, ten of the envoys altered their tone, and maintained that such an undertaking was impracticable, on account of the strength of the fortified cities, and the bravery and gigantic stature of the inhabitants. Joshua and Caleb, on the contrary, who were the remaining two of the deputation, adhered steadily to a favourable report; and the latter endeavoured to dissipate the apprehensions which he perceived that the representations of the cowardly ten had created in the minds of the people, by proving their ability for such a glorious enterprise. But his efforts were in vain, and the people wholly despaired of overcoming the obstacles which opposed the conquest of Canaan. Before the following morning their murmurings grew to such a height, that they talked of returning again into Egypt, as preferable to embarking in such a dangerous warfare, and even began to consult about choosing a leader to conduct them to the land of their former servitude. But when they were upon the point of breaking out into open insurrec-

tion, they were deterred by some threatening appearances in the cloud which then covered the tabernacle; and their fears of the Canaanites were converted into apprehensions of some terrible judgment which might be immediately inflicted on them, as a punishment of their pusillanimity and rebellious spirit. On this occasion Moses was commissioned to announce a divine decree, that, as a mark of God's displeasure on account of their infidelity and ingratitude, not one of their number, who were above the age of twenty years, excepting Joshua and Caleb, should ever enter into the promised land; but that they should wander from place to place during forty years, till they all perished in the wilderness. As an earnest of the fulfilment of this decree, ten messengers, by whose false report they were instigated to this rebellion, were all destroyed by a sudden death.

This severe sentence excited so much alarm and shame in the cowardly multitude, that they presented themselves ready armed on the following morning before Moses, and declared their determination to proceed immediately to the conquest of the country. It was in vain that he endeavoured to divert them from so rash an enterprize, by representing that they could not now expect success, since by their late behaviour they had forfeited the divine assistance and protection. Determined to try their fortune, they marched against the Amalekites and Canaanites, who surprised them in the passes of their mountains, and drove them back with great slaughter to the camp. During the remaining years which the Israelites spent in the wilderness, they were prepared for encountering these warlike nations by their expeditions against the Amorites and Midianites: and they were trained to order and obedience, by the severe punishment which speedily followed their acts of rebellion and wickedness. Of the numerous instances of their correction which occurred under the administration of Moses, we shall notice a few of the principal before we relate the concluding actions of his life. About the year 1471 B. C. the rebellion of Korah broke out. He was one of the chiefs of the tribe of Levi, and had drawn a considerable party into his interest, among whom were Dathan and Abiram, heads of the tribe of Reuben. They took offence at the great distinction of the family of Aaron above the rest of the Levites, and united in a plot for supplanting it. When it was ripe for being carried into execution, Korah appear-

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ed at the head of the conspirators, and openly upbraided Moses and Aaron with unjust ambition, in engrossing all authority in civil and religious concerns, to the exclusion of the rest of the congregation, whom he affirmed to have equal claims to it with themselves. For this seditious address Moses severely rebuked Korah and his party, reproaching them for their ingratitude and arrogance in not being contented with the privileges which God had conferred on their tribe, and aspiring to the high-priesthood, which he had been pleased to reserve for Aaron and his posterity. He then challenged them to appear on the following morning at the door of the tabernacle, having each of them a censer in his hand; when he promised that God would declare himself openly in favour of those whom he designed for that high office. Afterwards he sent privately for Dathan and Abiram, with the design of endeavouring to reclaim them from a party into which he supposed them to have been incautiously seduced; but instead of coming to him, they returned an insolent answer, charging him with having decoyed the whole nation out of the fertile land of Egypt into the wilderness, for the sole purpose of reducing them under his own tyranny. Against the injustice of this accusation Moses made a solemn appeal to the divine being, and early next morning went with Aaron towards the tabernacle. Hither Korah soon afterwards repaired, at the head of two hundred and fifty Levites, each of them carrying a copper censer with incense, and followed by a prodigious multitude, who came either to be spectators of the scene which was to take place, or to support the cause of the conspirators. Upon this Moses and Aaron were commanded to separate themselves from the rebellious crew, lest they should perish in the destruction that was ready to fall upon them; but upon the intercession of the former, he was permitted to warn the people to quit Korah and his company, and they followed him to the quarters of the Reubenites, where Dathan and Abiram with their families were standing at their tent-doors. Moses now addressed himself to the assembly around him, and said, that if those rebels should die a common death, he would give them leave to look upon him as an impostor; but that if the earth should immediately open in a miraculous manner, and swallow them up alive, he trusted that the divine authority by which he acted would be no longer questioned. Scarcely had he spoken to

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this purport, when the earth clave asunder under the feet of the conspirators, and buried them alive, with all their families and substance; and at the same time Korah and his company, who stood with their censers before the court of the tabernacle, were all destroyed by a supernatural fire. Terrifying as these events were, they had not the effect of crushing the spirit of insurrection which the rebellious chiefs had excited; for so soon as on the following morning, their numerous partizans had the audacity to advance in a tumultuous manner against Moses and Aaron, accusing them of having murdered the people of the Lord, as they called their seditious leaders. Upon this, the two brothers hastened to the tabernacle, where threatening appearances in the cloud suspended for some time the fury of the insurgents. Here Moses, who foresaw that some terrible judgment was ready to be inflicted on the guilty people, commanded his brother to take his censer, and to endeavour by the prescribed rites to appease the divine displeasure; but though Aaron made all possible haste to obey him, a dreadful plague had already begun its ravages, and raged so furiously, that it had destroyed fourteen thousand and seven hundred men, before its progress was stayed on his standing with his censer between the living and the dead.

In the year 1453 B. C. while the Israelites were encamped at Kadesh in the desert of Zin, they discovered a fresh disposition to rebellion, on account of the want of water; and Moses was commanded by God to furnish them with a supply out of the rock, as he had done formerly at Mount Horeb. On this occasion, his conduct and that of Aaron were so displeasing to God, that they were excluded from entering the promised land, and condemned to die in the wilderness; but owing either to the brevity or imperfection of the narrative, the circumstances in which their fault principally consisted do not sufficiently appear. From Kadesh the camp was removed to the foot of Mount Hor, on the frontier of the land of Edom. Here, in obedience to the divine command, Moses took Aaron, and Eleazer his son, to the top of the mountain, and in the view of all the people, stripped Aaron of his priestly robes, and put them on his son, investing him by that ceremony with the office of high-priest; which was no sooner done than Aaron died, and was buried on that mountain with such privacy, that the place of his interment could never afterwards be discovered.

The next encampment of the Israelites was at Zalmonah, where, tired by the length of their journey, and impatient for more substantial bread than that made of manna, they began to murmur, not only against Moses but against the Divine Being himself, for protracting their stay in the wilderness. But this evidence of their rebellious disposition met with a speedy and severe punishment; for it provoked God to send among them immense numbers of poisonous serpents, the bite of which proved mortal to vast multitudes of the seditious crew. This chastisement awoke them to a sense of their guilt, which they acknowledged before Moses with professions of sincere repentance, entreating him to intercede with God for their deliverance from that dreadful evil. In answer to his prayers, he received a divine command to cast a brazen serpent, of the same figure with those that infested them, and to elevate it on a high pole, with a promise that as many as were bitten by those reptiles should receive a miraculous cure by looking upon it. The plague having been by this means removed, the Israelites resumed their marches towards Canaan, and being forbidden to commit hostilities against the Moabites and Ammonites, they successively conquered the territories of the kings of the Amorites and of Basan, who endeavoured to obstruct their progress, and encamped in a peaceful manner near the territories of Balak king of Moab. That prince, however, looked upon them with a jealous eye, and entered into a secret alliance with the Midianites and Ammonites, for the purpose of opposing them; but before he declared himself their enemy, he determined to follow the advice of Balaam, and attempt the seduction of them to idolatry with the aid of some of the most beautiful women in the country. With this view he ordered his subjects to celebrate a grand feast to Baal-Peor, and to invite the Israelites to it. At the festivals of this idol the most shameful kinds of debauchery were practised; and the Israelites who attended on the present occasion had not the virtue to withstand the fascinating allurements of the females to whom they were introduced, but were seduced by them at first to drunkenness, afterwards to lewdness, and then to join in the rites of idolatrous worship. With these deluders they became so enamoured, that they did not scruple to bring numbers of them into their camp; by which means the infection soon spread widely among the people. For this defection God punished

them with a pestilence, which carried off twenty-three thousand of the offenders; and he commanded Moses to erect a special court of judicature, consisting of the heads of all the families, by whose sentence a thousand more were condemned and executed. Soon after this signal display of the divine judgment on rebellion and idolatry, Moses was ordered to take an account of all the children of Israel who were able to bear arms, that is from twenty years of age and upwards, and found them to amount to six hundred one thousand and seven hundred and thirty, besides the Levites; in which list none of those were to be found who were above twenty years of age at the time of the rebellion occasioned by the false report of the ten cowardly messengers, excepting Joshua and Caleb, all the rest having perished in the wilderness, according to the sentence pronounced against them by God himself. As the time was now approaching when the Israelites were to enter the promised land, Moses was also directed to prepare for his own death on Mount Nebo, whence he was to take a view of that country which his conduct in the desert of Zin had debarred him from entering. This notice of his death he could not but receive with joy, as a passport to a haven of repose after a life of incessant trouble and fatigue; and, finding his end so near, he diligently employed his few remaining days in settling the affairs of the public in the best order in his power. His first care was, to have Joshua confirmed his successor, in the most public and solemn manner; to which end he brought him forwards in the sight of the whole congregation, laid his hands upon him, and having presented him to Eleazer the high-priest, and given him all necessary directions, caused him to be proclaimed head and general of all Israel. He also appointed the limits of the land which they were to conquer, and the distribution of it by lot according to God's command; and added various other directions and regulations, relative to civil and ecclesiastical matters. Afterwards he assembled the people around him, and recapitulated to them, in a long and pathetic speech, all that had taken place since their departure from Egypt to that time. In a subsequent assembly, he caused the whole nation solemnly to ratify the covenant which their fathers had made with God in Horeb; and concluded with calling heaven and earth to witness the truth of what they had heard from him, the reasonableness of those laws which God had given them, and

the certainty of those blessings or curses which would follow the observance or the breach of them. To impress what he had delivered the more strongly on their minds, he composed a psalm or canticle, in which the substance of his addresses is expressed in such elegant and lively language, as justly entitle it, in the estimation of every reader of true taste, to be pronounced an inimitable piece of ancient poetry. Having caused it to be read before all the people, he delivered it to Joshua, to be afterwards learned by them and their posterity. The last transaction of Moses with the Israelites was to summon them once more, to receive his farewell, and prophetic blessing upon the people in general and upon each tribe in particular; which in many respects agrees with that of Jacob, and is distinguished by a beauty and sublimity of expression that appear to have acquired additional force from the prospect of his departure and their approaching prosperity. No sooner had he delivered his last blessing, than he went up alone to Mount Nebo, in the sight of all Israel, and from Pisgah its highest eminence had a prospect of all those regions which God had promised to the posterity of Abraham. Immediately afterwards Moses died, at the age of 120, in the year 1451 B. C. when his mental faculties were in perfect order, and neither his eyesight nor his natural vigour were in the least impaired; and he was buried, most probably by Joshua and Eleazer, but with so much privacy, that the place of his interment, like that of Aaron's, has never since been discovered.

That Moses was an eminently great and wise man, will readily be allowed even by those who may be inclined to dispute his claims to supernatural communications with the Deity. In proof of his genuine and ardent patriotism, an appeal may be made to the whole history of his life, and particularly to his disinterested behaviour on the approach of death, when he overlooked his own family, and nominated Joshua his successor, whose experience and valour peculiarly qualified him for such a post at a period when the great struggle was about to commence with the warlike nations of Canaan. He is commended as the meekest of men, and he certainly must have possessed no common share of meekness, and of magnanimity, to bear as he did for forty years the trying provocations which he received while governing and instructing a most obstinate and rebellious people. His zeal for the honour of the one living and true God forms a conspi-

cuous feature in his character, and is indeed the principle which at once lies at the foundation, and constitutes the central point of all his institutions. The writings which bear his name, whether considered in the light of historical documents, or as furnishing us with a system of legislation, are highly interesting and important. In the former point of view they supply us with the earliest records of the world and of the human race, from the creation to the birth of Abraham, comprizing a period of above two thousand years; and a particular history of the Hebrew nation, his descendants, carried on in a regular series, till the death of Moses. These documents are recommended by their conciseness and simplicity, and not only by strong internal marks of veracity, but also by the testimony of tradition, and the discoveries of philosophy. Whether some parts of them are to be understood in a literal or allegorical sense, has long been the subject of no little dispute, and is a point which it does not belong to our immediate province to discuss. With respect to the system of legislation which these writings contain, as far as it is of a moral nature it is unquestionably pure and excellent; its political and judicial regulations are wise and equitable, and the ritual part of it, drawn up with a particular reference to the time and people, was admirably adapted to establish and secure the worship of the one true God, by preserving the Israelites from all intermixture with other nations, and from adopting any part of their idolatrous worship into their own. Speaking of the great excellence of these writings in point of composition, leaving all idea of divine inspiration out of the question, Dr. Geddes says, "I know not if it would be too much to affirm, that, whether they be considered as a compend of history, or as a digest of laws, or as a system of theology, or as models of good writing, they are in some respects unequalled, in none overmatched, by the best productions of ancient times. Let the Chaldean or Grecian Cosmogonies be compared with the first chapter of Genesis; the best narratives of Herodotus or Livy, with the whole story of Joseph; the most laboured harangue of Thucydides or Sallust, with the simple tale of Abraham's servant, or the pathetic and winning speech of Judah; the most sublime ode of Pindar, with either of the songs of Moses; the twelve tables, with the decalogue; and the republics of Plato or Tully, with the whole mosaical jurisprudence: I will venture to say,

that, if the taste of the comparer have not been previously vitiated by modern meretricious refinements, he will be induced to give to the former, either a decided preference, or an equal praise." We have no hesitation in concurring with those who award the honours of unrivalled superiority to the Hebrew sage. And when we observe the peculiarities in which his institutions and dogmas differ from those of the legislators and moralists who were the most famed for their wisdom among other ancient nations, we are satisfied that, considering his circumstances, and those of the Israelites at the time when they were established and promulgated, they ought not to be attributed to a human, but to a divine origin.

That the first five books of the Old Testament, commonly known by the name of the books of Moses, or the Pentateuch, were actually written by him, excepting the last chapter of Deuteronomy, which is thought to have been added by Ezra, was the general opinion both of Jews and Christians, till between six and seven hundred years ago, when Aben Ezra, a Jewish doctor, raised some doubts on the subject, in his notes upon Deuteronomy. These doubts he was led to entertain by certain passages, in which mention is made of events subsequent to the time of Moses. But may not these passages well be supposed to have been added afterwards, like notes in the margin, whence in time they would be incorporated with the original text? The introduction of passages of a like nature into other ancient writings has been accounted for in this manner without any exception, and we see no reason why the same method of removing objections should not be allowed to the advocate for the genuineness of the books attributed to the pen of Moses. Among modern critics, some are of an opinion that the passages were added by the prophet Samuel; others are inclined to think that he was the compiler of the books themselves, from original documents in the hand-writing of Moses; while Dr. Geddes places their first appearance in their present form under the reign of Solomon, when he believes that they were compiled from the journals of Moses, and other ancient documents, some of which were coeval with him, and others of anterior date. We leave our readers to form what opinion they please concerning these hypotheses, which are wholly conjectural; and we see no necessity for adopting either of them, for the purpose of removing the difficulty occasioned by the

passages in question. Besides the Pentateuch, some authors have attributed the book of Job to Moses, as we have already seen under his article; and eleven psalms, from the ninetyeth to the hundreth, both inclusive, are supposed to be his compositions. A few fragments of other books, of a mysterious nature, pretendedly written by him, are also quoted by some of the ancients; but of their spuriousness, the best jewish as well as christian critics have been long perfectly satisfied. *Books of Exodus, Numbers, Leviticus, and Deuteronomy. Joseph. Antiq. Jud. lib. ii. cap. 9. lib. iv. cap. 7. Anc. Un. Hist. vol. III. book i. ch. 7. sect. 6—8. Patrick's Paraph. Geddes's Pref. to his Version and Crit. Rem. Priestley's Notes on Scripture, vol. I.—M.*

MOSES CHORENENSIS, a historian and geographer, was archbishop of Chorene, now Kerona, in Armenia, and flourished about A. D. 462. He was one of the most learned men of his nation, having studied Greek at Athens, from which language he made several esteemed versions into the Armenian. He was also well acquainted with the Syriac, and was a proficient in music and poetry. His principal work is a "History of Armenia," from the deluge to the middle of the fifth century, written in his native tongue, and divided into three books and a great number of chapters. This work was first given to the public, with a Latin version, by William and George, the sons of William Whiston, in 1736, *Lond. quarto*, with a preface and appendix. Though intermixed with fable, it is a valuable piece of history, containing many narratives from the national records, not to be met with elsewhere. The same author composed an "Abridgment of Geography," which was first published at Amsterdam in 1668, and was added to the edition of the History of Armenia above mentioned. He likewise composed some sacred canticles, which are sung in Armenian, on the anniversary of Christ's presentation at the temple. *Moreri. Gibbon. Saxii Onomast.—A.*

MOSHEIM, JOHN-LAWRENCE-VON, a learned German Lutheran divine and celebrated ecclesiastical historian in the eighteenth century, was descended from a noble family, and born at Lubeck, in the year 1694. When young, he cultivated an acquaintance with the Muses; and though in more advanced life he no longer wrote poetry, he discovered the marks of his early taste in his various literary productions. His noble birth seemed to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion, his insatiable thirst after knowledge, and, more especially, his predominant inclination for sacred literature, in-

duced him to consecrate his admirable talents to the service of the church. The fame of his acquirements was soon diffused over Germany, and the universities of that country vied with each other in loading him with literary honours. From various quarters he received invitations to professorships; and the first which he appears to have accepted was from the king of Denmark, who was desirous of securing the benefit of his instructions to the university of Copenhagen. From this place he was called by the duke of Brunswick to the university of Helmstadt, where he received the marks of distinction due to his eminent abilities; filled with applause the academical chair of divinity; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfembutte and the principality of Blanckenburg. When king George II. formed the design of giving an uncommon degree of lustre to the university of Göttingen, by filling it with men of the first rank in the literary world, Dr. Mosheim was deemed worthy to appear at the head of that celebrated seat of learning, in the quality of chancellor; and here he died, universally lamented, in 1755, in the sixty-first year of his age. In depth of judgment, in extent of learning, in the powers of a noble and masculine eloquence, in purity of taste, and in a laborious application to all the various branches of erudition and philosophy, he had certainly very few superiors. He published a Latin translation of the learned Dr. Cudworth's "Intellectual System of the Universe," illustrated with large annotations, which shew that he possessed a profound acquaintance with ancient philosophy and erudition, and justly excited the admiration of the learned world. In the year which terminated his useful labours, he presented the public with his "Ecclesiastical History," which alone would have rendered his name illustrious in the records of religion and letters. Many years before, he had published a small work, in two volumes, 12mo., entitled, "Elements of Christian History." This work was designed principally for the use of those who are appointed to instruct young students in the history and vicissitudes of the christian church, and who stand in need of a compendious text to give a certain order and method to their lectures. Such being the design of these "Elements," the author treated each subject with the utmost brevity, and left, as was natural and proper, much to the learning and abilities of those who should choose to make use of

them in their course of instruction. The different editions of this performance met with such a favourable reception from the public, and the demand for them was so great, that they were soon out of print. Upon this occasion, the author was earnestly desired to give a new edition of the same work, improved and enlarged. For a long time he was prevented from yielding to that request, by the other occupations in which he was engaged, and a consideration of the labour which such an undertaking would necessarily require. At length, however, the importunities of his friends prevailed with him to apply to the work; and he employed assiduously his hours of leisure, during the space of two years, in making very considerable additions to it, in illustrating many things which had been there obscurely expressed for the sake of brevity, and in reducing to a regular and perspicuous order a variety of facts, the recital of which had been more or less attended with perplexity and confusion. To this augmented edition, which he wrote in the Latin language, he gave the title of "*Institutiones Historiæ Ecclesiasticæ*," &c. in quarto; and it is justly characterized by Dr. Maclaine, when he calls it, a history of the christian church, composed with judgment, taste, and candour; drawn with uncommon discernment and industry, from the best sources; enriched with much useful learning and several important discoveries; and connected with the history of arts, philosophy, and civil government. To Dr. Maclaine, the English reader is under great obligations, for furnishing him with an elegant translation of this work into his native idiom, enriched with his own judicious and valuable notes, and improved by useful chronological tables, which have been compiled with much attention and labour from the best authors. This translation is entitled, "*An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the Beginning of the present Century*," and has undergone numerous impressions, in five volumes, octavo. Dr. Mosheim was the author of "*De Rebus Christianorum ante Constantinum*," &c. quarto; "*Historia Mich. Serveti*," 1728, quarto; "*Dissertationes Sacræ*," 1733, quarto; and various other learned and ingenious illustrations of the sacred writings, as well as successful labours in defence of christianity, a list of which we have not been able to procure. He, likewise, published a collection of "*Sermons*," in the German language, which are said to be excellent specimens of such kind of compositions, and have induced some writers to give

our author the title of "*the Bourdaloue of Germany*." *Author's and Translator's Prefaces to Maclaine's Version of the Eccles. Hist. Nouv. Dict. Hist.*—M.

MOSS, ROBERT, a learned English divine of the established church, and celebrated preacher in the seventeenth and former part of the eighteenth century, was the son of a gentleman of good landed property at Gillingham in Norfolk, where he was born in the year 1666. After receiving a classical education at the free-school at Norwich, in the year 1682, he was entered of Benet college in the university of Cambridge; where he acquired such reputation by his ingenious exercises while he was an undergraduate, that immediately after his admission to the degree of B. A. in 1685, he was elected into a vacant Norfolk fellowship in that house. He now undertook the office of tutor, and conducted himself in that department for several years, with great success and credit. He commenced A. M. in 1686, and distinguished himself in the schools by his skill as a disputant, and also by the evidence which he afforded of his proficiency in classical, as well as the various branches of academical learning. Having taken holy orders at the canonical age, the first display of his talents as a public preacher created such a strong impression in his favour, that his sermons in the university were always attended by a full audience. In 1696, he proceeded bachelor of divinity, and was encouraged to become candidate for the office of public orator; but, though great exertions were made by his friends on his behalf, and he was universally allowed to be admirably well qualified for discharging the duties of that post, he lost his election by two or three votes. His friends, likewise, proved unsuccessful in an effort which they made about the same time to raise him to the mastership of his college. It was readily acknowledged by all, however, that he lost no credit by either of these competitions. In the year 1698, he was appointed preacher to the honourable society of Gray's Inn, London; which place he held as long as he lived, that society ever retaining the highest regard for him, and allowing him, when disabled by the infirmities of his latter years from officiating in person, to discharge the duty by a deputy. In the course of the succeeding year, Dr. Wake, rector of St. James's, Westminster, with the concurrence of the vestry, appointed him preacher-assistant at that church; and he was soon afterwards nominated chaplain in ordinary to king William III. He held the same sta-

tion under queen Anne; and being one of the chaplains in waiting when her majesty visited the university of Cambridge in 1705, he had the degree of doctor of divinity conferred upon him in the queen's presence. In 1708, the parishioners of St. Lawrence, Jewry, in London, invited him to accept of their Tuesday's lectureship, which, though not producing any considerable emolument, was considered to be an honourable station, on account of the many eminent men who had filled it. Here he ably maintained the reputation which the lecture possessed in the hands of his predecessors, and was constantly attended by a numerous and very respectable audience, and particularly by the clergy of the first distinction in the city. During the following year, an attempt was made to eject him from his fellowship at Cambridge, upon the supposition that, according to the statutes of the college, it was vacated by his preferments in London; and the master, in order to oblige him to resign, wrote a letter, in which he acquainted him that he would no longer dispense with his absence: but this effort proved abortive. In the year 1712, the queen was pleased to nominate Dr. Moss to the deanery of Ely. Soon after his promotion to this dignity, he voluntarily resigned his fellowship, and formed a matrimonial connection with a widow lady at Cambridge, by whom his affections had been engaged in the early part of his life. In 1714, he was collated by Dr. Robinson, bishop of London, to the rectory of Gilston in Hertfordshire. This benefice was of small value, in point of revenue; but it was an agreeable retirement, and a convenient resting place in travelling from London to Ely, particularly in the latter part of his life, when the gout and other infirmities disabled him from taking such a long journey, without some intermission. Upon the accession of king George I. Dr. Moss was sworn, a third time, chaplain in ordinary; which place he retained till 1718, when the part which he took in the famous Bangorian contest gave such offence at court, that he was dismissed, in company with Drs. Hare and Sherlock, his most intimate friends. He had been subject to the gout from a very early age, and in some of the last years of his life the returns of it were so severe, that he was almost totally deprived of the use of his limbs. With his constitution thus impaired, in 1727, he was under the necessity of resigning his lectureship of St. Lawrence; and not long afterwards, the disorder with which he had been so much afflicted

increased with such violence, that it proved fatal to him in March 1729, when he was in the sixty-third year of his age. By his own express directions he was buried without ostentation, under a plain stone, inscribed only with his name, his titles of D. D. and dean, the day of his death and his age. In the preface to the collection of "Sermons," mentioned below, we are assured that "he was of so open and generous a disposition, and such a stranger to all artificial disguise, that he affirmed, and you believed him; he promised, and you trusted him; you knew him, and you loved him: that he was very communicative both of his substance and his knowledge, and a man of so much honour and integrity, candour and humanity, as, joined with his other christian virtues and intellectual endowments, as well as a graceful person, genteel address, and engaging conversation, gained him universal respect." He had printed several single "Sermons," which after his death were collected together, and published in 1736, with many others not originally designed for the press, under the inspection of Dr. Andrew Snape, provost of King's college, Cambridge. Prefixed to the collection is a character of the author, which has been commonly attributed to Dr. Snape, but is understood of late to have been drawn up by Dr. Zachary Grey. Dr. Moss was also the author of a treatise in the Bangorian controversy, entitled, "The Report vindicated from Mis-reports, being a Defence of my Lords the Bishops, as well as the Clergy of the Lower House of Convocation, in a Letter from a Member of that House to the Prolocutor, concerning their late Consultations about the Bishop of Bangor's Writings," &c. 1717, octavo; and some small poems, both Latin and English, which the reader may either see, or find references to the collections which contain them, in the *Gen. Dict. Biog. Britan. British Biog.*—M.

MOTHE-LE-VAYER, FRANCIS DE LA, a learned French writer, born at Paris in 1588, was descended from a family originally from Mons, and distinguished in the profession of the law. He was bred to the same profession, and long occupied the post of substitute to the procureur-general in the parliament of Paris, which he inherited from his father. His attachment to letters, however, induced him to quit this occupation, and he became one of the most studious and universal scholars in his time. The learned works which he published opened to him the doors

of the French Academy in 1639; and few of his fellow-members equalled him in erudition, although many surpassed him in elegance of style. When a preceptor was to be chosen for Lewis XIV., Mothe-le-Vayer was thought of for the office; but the queen-mother objected to him as being a married man. Probably, the freedom with which he philosophised, and his known disposition to scepticism, were additional reasons for his exclusion. He was, however, appointed to the preceptorship of the king's brother, then duke of Anjou, and afterwards of Orleans; and he was likewise made historiographer of France, and titular counsellor of state. In the court he lived like a philosopher, immersed in books, simple and regular in his manner of living, and void of ambition and avarice. He bore with calmness the imputations to which his opinions exposed him; and once, while walking in the gallery of the Louvre, having overheard a person say to another, "there goes a man without religion," he replied, "I have religion enough, friend, to pardon your insult." His dress and demeanour distinguished him from other men. He always walked with his head raised, and his eyes fixed upon the signs in the street, "so that (says a writer) before I was told his name, I took him for an astrologer or an alchemist." Guy Patin speaks of him as a stoic, who would neither praise nor be praised, and who followed his own fancies and caprices without regard to the world. He was not, however, void of the tender affections; and he was so much afflicted with the loss of an only son, a young man of great promise, that he married again at the age of 76. He died in 1672, in the eighty-fifth year of his age. La Mothe-le-Vayer was a writer upon a great variety of topics, in which he displayed more erudition and judgment than taste and invention. One of his works was, a "Treatise on the Virtue of Pagans," which was refuted by the zealous and orthodox Arnauld. It is said, that Le-Vayer's bookseller complaining to him that his book did not sell, "I know a secret (said the author) to quicken the sale:" and he immediately procured an order from government for its suppression, which soon disposed of the whole edition. His works were collected in two volumes, folio, 1662, and were afterwards printed in fifteen volumes, 12mo. 1684, and in fourteen volumes, octavo, 1772. They abound in quotations from the ancients, but not without many original remarks and reflections. In this collection are not included his "Dialogues

after the Manner of the Antients;" under the name of Orasius Tubero, in which he gave free scope to his scepticism; nor his "Hexameron Rustique," a work containing some licentious thoughts and expressions.

His son, the abbé Le-Vayer, was the friend of Boileau, who has inscribed to him his fourth satire. He published a translation of "Florus," with a commentary. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

MOTTE, ANTONY HOUDART DE LA, an eminent and ingenious French writer, was born at Paris in 1672. His father, who was a rich hatter, sent him for education to a Jesuit seminary, and destined him for the profession of the law. He pursued for some time the studies proper for the bar, but soon deserted them in disgust, and devoted himself to polite literature. At the age of twenty-one he composed a comedy, which was represented at the Italian theatre, but failed of success; and this disappointment so much affected his spirits, that he flew to the monastery of La Trappe, with the intention of assuming the habit of that rigorous order. The celebrated abbé de Rancé, however, finding him unable to support these rigours, and probably doubting the reality of his vocation, dismissed him, after an abode of two or three months. Returning to Paris, he renewed his visits to the theatres, and composed an opera, entitled "L'Europe Galante," which was set by Campra, and obtained great applause. It was succeeded by the pastoral of "Issé," which he wrote in partnership with Destouches (the musician), and which was also successful. He afterwards composed several other pieces of the opera kind, and it was generally acknowledged that he displayed peculiar talents for lyric poetry, understanding by that term, verse written for the accompaniment of music; as well as much intelligence in the plan and disposition of dramatic pieces of this class. He next attempted the higher species of lyric poetry, and published in 1707, a volume of "Odes." These obtained the character of being more philosophical than poetical, and though they were read with pleasure, they added little to his reputation.

In 1710, La Motte was admitted a member of the French Academy, in preference to Rousseau, a better poet, but much less amiable man. His discourse on reception was reckoned a model of the kind; and he adverted in it with elegance and pathos to the misfortune of an almost total privation of sight, under which,

From this period of his life, he continued to labour. Ambitious of acquiring a name in the superior walks of the drama, he next engaged in the composition of tragedy, and produced "The Maccabees," acted upon the Theatre François. He kept his name concealed till its success was certain, and he had the satisfaction of hearing it supposed a posthumous work of Racine. In reality, however, it was deficient in the most essential qualities of tragedy, and has since disappeared from the stage. Proceeding in the same career, he gave to the public "Romulus" and "Ines de Castro," both with success: the latter proved one of the most interesting pieces on the French stage, was acted a great number of times at its first appearance, and still draws a full audience. His "Œdipus," which followed, met with little applause; and the author terminated his tragic efforts with the publication of an essay to prove that prose is better calculated than verse for the vehicle of tragedy. This was considered as a gross heresy, and subjected him to some warm attacks; and in fine, the public voice in France has decided against his opinion, although supported with plausibility. To show that no department of the drama was beyond his powers, he next composed several comedies, which were favourably received. "Le Magnifique," in particular, has retained a place among the most popular of these performances. They were all written in prose.

In 1714 he appeared before the public in a new character, that of a critic and translator of a work, of the original language of which he was totally ignorant. He gave a translation in verse of "Homer's Iliad," to which he prefixed a discourse containing a free censure of the entire plan of that celebrated poem, written, indeed, with elegance and ingenuity, but betraying a great want of feeling of the sublime beauties of poetry, as well as ignorance of the manners and character of antiquity. His version, which might rather be called an imitation, or an abridgment accommodated to the French taste, was still more injurious to Homer than his criticism, and both excited high indignation in the passionate admirers of that bard and of the ancients in general. Mad. Dacier took up the cause, and wrote an essay "On the Causes of the Corruption of Taste," in which she handled La Motte with great severity, and displayed as much pedantry and coarseness as erudition. It gave occasion to a triumph on his part; for nothing could surpass in polished wit and elegance his reply, under

the title of "Reflexions sur la Critique." Many other pieces were published on both sides of the question, till the topic had lost the novelty which rendered it interesting.

He gave additional proof of the variety and facility of his powers in 1719 by the publication of a volume of "Fables." This species of composition, which had been rendered so popular, and had been elevated to a high poetical rank, by La Fontaine, has never attained the same consequence in the hands of his successors and imitators. His charming natural simplicity was but faintly and affectedly copied by La Motte, who, however, deserved the praise of novelty and ingenuity in the contrivance of his fables, and of considerable moral merit in the application. Though much criticised, they were generally read, and several of their lines became proverbial. Some pastoral eclogues, cantatas, psalms and hymns, and copies of verses composed on particular occasions, complete the list of his remaining poetical works, in all of which the spirit of a true poet is wanting, nor is there any great excellence of versification, though there are many neat and happy passages. As a prose writer, he attained a high degree of excellence. His academical discourses were particularly applauded; and besides their intrinsic merit, they were indebted to the admirable manner in which he read, or rather recited them, and which is described as having been uncommonly fascinating. An eulogy which he pronounced on Lewis XIV., though too much in the panegyric strain, is said by d'Alembert to be the only funeral tribute, among the many paid to that monarch, which is not entirely forgotten. His pen was borrowed for purposes that were foreign from the general tenor of his writings, but which gave room for the display of his extraordinary versatility. These were the charges and pastoral addresses of bishops, several of which he composed with success for particular friends. Nor was it on those occasions alone that he assumed the theologian: he drew up a "Plan of Evidences of Religion," which is said to be a master-piece of the kind. "In this work, (says d'Alembert) religion is considered largely, disengaged from trifles and superstition, such as La Motte had ever conceived of it, after his escape from La Trappe, to letters, reason, and society."

Although the novelty of his literary opinions brought upon him a host of opponents, many of whom treated him with great rudeness, he always preserved perfect calmness and

good temper in his replies, and frequently suffered attacks upon him to remain unnoticed. He thus treated a scurrilous poetaster named Gacon, who at length threatened to publish a pamphlet with the title of "Answer to the Silence of M. de la Motte." The same mildness of disposition marked his conduct in all occurrences. Being once in a crowd, he chanced to tread on the foot of a young man, who immediately struck him a blow on the face. "Sir, (said La Motte) you will be very sorry for what you have done: I am blind!" He had friends who were much attached to him, among whom the most distinguished was Fontenelle, a genius of a character in several respects resembling his own. In mixed society, and with the great, he maintained a decent reserve, which, however, did not prevent him from exerting companionable qualities and polite attentions that were extremely attractive. He bore with patience and resignation the painful symptoms of a decline which brought his life to a close in December 1731, at the age of fifty nine. His works were published collectively at Paris, in 1754, in eleven volumes, octavo. *Moreri. Nouv. Dict. Hist. Eloges Acad. par D'Alembert.*—A.

MOITEVILLE, FRANCES BERTAUD DE, daughter of a gentleman in ordinary of the king's bed-chamber, and niece of Bertaud bishop of Sees, was born in Normandy about 1615. She was brought up at the court of queen Anne of Austria, with whom she ingratiated herself by her talents and agreeable manners. The jealousy which cardinal Richelieu entertained of all the confidantes of this princess caused her to be banished from court, and she retired with her mother into Normandy, where she married Nicholas Langlois, lord of Motteville, first president of the chamber of accounts at Rouen. He was of an advanced age at the time of their union, and she became a widow within two years. After the death of Richelieu, queen Anne, then regent of France, recalled her to court, and kept her about her person as one of the ladies of her household. Her attachment to her mistress induced her to adopt the design of writing memoirs of her life, for which purpose she carefully noted down every occurrence that she witnessed, with all that she learnt in familiar conversations with the queen. She had also the advantage of being admitted to the intimacy of Henrietta-Maria, widow of Charles I. From these sources she compiled her "Memoires pour servir a l'Histoire d'Anne d'Au-

triche," printed in 1723, in five volumes, 12mo. and in 1750, six volumes, 12mo. These memoirs are full of minute particulars, mostly of small importance, but some of them curious, and which display an intimate acquaintance with the court during the minority of Lewis XIV. and are marked with the stamp of veracity. The style is said to have been retouched by another hand, yet is far from excellent. Some letters by this lady are met with in the collection of those of Mademoiselle de Montpensier. She died at Paris in 1689. *Moreri. Nouv. Dict. Hist.*—A.

MOUFET or MUFFETT, THOMAS, a physician and naturalist, was born in London in the sixteenth century. He was for some time a student in Cambridge, after which he travelled abroad for improvement, and became acquainted with several foreign physicians of the chemical sect, whose opinions he imbibed. Before his return he took the degree of M.D. and settling in London, practised physic with great reputation. He also seems to have resided some time at Ipswich. He was patronised by Peregrine Bertie, lord Willoughby, whom he accompanied on an embassy to carry the ensigns of the garter to the king of Denmark. He was also with the earl of Essex when encamped in Normandy. He passed much of the latter part of his life at Bulbridge near Wilton in Wilts, as a retainer to the Pembroke family, from whom he received a pension, chiefly through the favour of the countess of Pembroke. In that retirement he died, about the close of queen Elizabeth's reign. Dr. Moufet published in 1584 at Frankfort, a work intitled "De jure & præstantia Chemicorum Medicamentorum, Dialogus Apologeticus:" this was an acute and learned apology for the chemical sect in medicine, which was making great progress in Germany and other countries. It was re-published in 1602 in the "Theatrum Chemicum," with the addition of "Epistolæ quinque Medicinales," by the same author, in which he pursues the topic of the excellence of the chemical principles, and applies them to the theory of diseases. One of the epistles treats of the benefits of foreign travel to a physician, and recommends Padua as the best medical school. He also published "Nosomantica Hippocratica, sive Hippocratis Prognostica cuncta, ex omnibus ipsius scriptis methodice digesta," *Frankof.* 1588; and "Health's Improvement, or Rules comprising and discovering the Nature, Method, and Manner of preparing all Sorts of Food used

in this Nation!" this last work, of which an improved edition was published in London by Christopher Bennet in 1655, is a curious and entertaining performance, on account of the information it gives respecting the diet of Englishmen at that time. As a naturalist, Mousset has perpetuated his name by his work intitled, "*Insectorum sive minimorum Animalium Theatrum*; olim ab Edw. Wottono, Conrado Gesnero, Thomaque Pennio inchoatum." This he left in MS. and it appeared in 1634 by the care of sir Theod. Mayerne, into whose hands it came. An English translation of it was published in 1658. Though not free from fabulous narrations, and the imperfections of an infant science, it was a respectable performance, and, in Haller's opinion, places the author at the head of entomologists previous to Swammerdam. *Halleri Boerhaave Meth. Stud. Med. Aikin's Biog. Mem. of Medicine in Great Britain*.—A.

MOULIN, CHARLES DU, a very eminent French jurist, was born at Paris of an ancient and noble family in 1500. From his earliest years he distinguished himself by the facility with which he imbibed the lessons of his masters, and the ardour of his application. After a preliminary education in the university of Paris, he was sent to study law at Orleans and Poitiers. He was admitted an advocate in the parliament of Paris in 1522, and acted for some years as a pleader in the courts; but an impediment in his speech caused him at length to quit the bar, and devote himself to the composition of those writings which have conferred so much celebrity on his name. In 1539, he published his "*Commentaire sur les Matieres Feodales de la Coutume de Paris*." In 1551 appeared his "*Observations sur l'Edit du Roi Henri II. contre les Petites Dites*." This edict contained various regulations concerning the conduct of notaries and other persons relative to the conveyance of benefices, and had arisen from the hostility between the court of France and that of Rome. Du Moulin exaggerated all the abuses imputed to the Roman see, and warmly defended the liberties of the Gallican church; whence his work, though much admired in France, was highly offensive to the papal court, which procured a censure of it from the Sorbonne. The parliament likewise decreed its suppression; and the zealous Catholics found means to excite the populace against him as a favourer of heresy. His house was pillaged, and he thought it necessary to quit Paris and retire into Germany. He spent

some years at different towns in that country and in Burgundy, continually occupied in writing, and in giving lectures on the law with extraordinary reputation. In 1556, the count de Montbelliard, upon his refusal to undertake an unjust cause, threw him into prison, whence, after a confinement of four months, he was liberated in consequence of the solicitations of his wife. She died soon after, and he lost in her a partner whose useful and agreeable qualities were invaluable to a man like him immersed in study. He married again and returned to Paris, which he quitted for Orleans in the religious wars of 1562. He returned to the capital in 1564, where having printed "*Three Consultations*," the last of which regarded the council of Trent, he was imprisoned in the Conciergerie, but soon obtained his discharge through the interest of Joan d'Albret. He was, however, enjoined to write no more on matters of state, or theological subjects. The parliament of Paris, sensible of his high professional merit, offered him the post of counsellor, which he refused, in order to devote himself wholly to the completion of his writings. He died in 1566, having first entirely reconciled himself to the catholic church.

Charles du Moulin was considered in France as an oracle of jurisprudence, of an authority equal to that of the greatest names in the science ancient or modern. He was consulted from all the provinces of the kingdom, and his opinions were seldom deviated from in the civil or ecclesiastical tribunals. It was particularly in the knowledge of canon and customary law that he excelled, and in these his views were equally profound and extensive. Of his own superiority he was abundantly sensible, and he did not scruple to entitle himself "*the doctor of France and Germany*," and to prefix to his Consultations, "*I, who am second to no one, and whom no one can teach any thing*." As he was of a confident inquiring spirit, he carried his researches into matters of faith, as well as questions of law, and was always suspected of heretical opinions, some of which appear in his writings. His works were printed collectively in 1681, in five volumes, folio, and form a great mass of legal erudition. *Moreri. Nouv. Dict. Hist.*—A.

MOULIN, PETER DU, a learned and very eminent French protestant divine in the latter part of the sixteenth and in the seventeenth century, was the son of Joachim du Moulin, a protestant minister at Orleans, and was born at Buhy in the French Vexin, in the year 1568.

He pursued his studies at Paris, and afterwards in England; whence he removed to the university of Leyden in Holland, where he taught philosophy for some time with great applause. After having been admitted to the ministry, he accepted an invitation to become pastor to the protestant church of Charenton near Paris, where he acquired high reputation as a preacher, and by his able and spirited writings against the Catholics, and in defence of the principles of his party. He was honoured with the appointment of chaplain to Catharine de Bourbon, princess of Navarre, and sister of Henry IV. who in 1599 was married to Henry de Lorraine, duke of Bar. In the year 1615, he paid a visit to England, on the invitation of king James I. who was at that time intent on bringing about an union between the reformed and Lutheran churches, and requested his assistance in drawing up a scheme which might have a tendency to determine the disputes then existing between those churches, and to prevent them for the future. Accordingly, Du Moulin applied himself to this work, and formed a plan for a congress of deputies from the protestant princes and churches, with proposals relative to the subjects to be taken into their consideration, and the manner of carrying them into execution, which, it was thought, offered a practicable expedient for accomplishing that salutary purpose. This plan was communicated to the churches of France and the Low Countries; but no measures were adopted for carrying it on with spirit. James, who would have abandoned the most important and noble design, at any time, to discuss a point of grammar or theology, or to gain a point of interest for himself and his minions, soon neglected this project for an union of the Lutheran and reformed churches, which he had begun to promote with such an appearance of piety and zeal; and it ended, like other succeeding attempts of the same pacific nature, without contributing in any respect to promote peace in the protestant world. Du Moulin's scheme may be seen at length in the second volume of Brandt's "History of the Reformation in and about the Low Countries;" and though we cannot approve of some of its fundamental points, and have little faith in its efficacy, had it been brought to a fair trial, we think that it offers much matter that deserves the serious attention of all well-wishers to peace and union among Protestants, particularly some truly catholic and liberal positions, which the author seems to have forgotten afterwards, when he joined in

the condemnation of the Remonstrants. What we allude to took place in the year 1718, when Du Moulin and Andrew Rivet were nominated by the protestant churches of France to be their deputies at the synod of Dort. The king of France, however, when he was informed of this procedure, issued his prohibition against their attending the synod; upon which Du Moulin wrote a long letter to Diodati, containing declarations against the sentiments of the Remonstrants, drawn up in terms of unbecoming asperity, and calculated, instead of repressing, to stimulate the bigotry and oppressive proceedings of their opponents. His conduct on this occasion was justly the subject of complaint with the Remonstrants, who, to expose the author's inconsistency, contrasted some of the most exceptionable parts of his letter with his scheme above mentioned.

In the year 1619, the curators of the university of Leyden sent Erpenius into France, to invite Du Moulin and Rivet to become professors of divinity in that city. With this invitation Rivet closed; but Du Moulin could not be prevailed upon to relinquish his connections in France. In 1620, he presided in the synod of the Protestants at Alais; and soon afterwards he received information from Drelin-court, that the king had determined to issue orders for laying him under an arrest, in consequence of his having written privately to king James, imploring his assistance on behalf of the elector Palatine, his majesty's son-in-law, and also entreating him to espouse the cause of the reformed in France. Upon this he lost no time in consulting his own safety, but withdrew to Sedan, where the duke de Bouillon appointed him professor of divinity, and minister. He was afterwards frequently invited by the synods of the French churches to resume his labours amongst them; but he preferred spending the remainder of his life under the protection of the duke de Bouillon. In this asylum he acquired great celebrity as a preacher and professor; by the numerous productions of his pen, critical, practical, and controversial; and by his counsels, as well as personal services, in managing the most important civil and ecclesiastical concerns of the French Protestants. A vein of keen satire pervades several of his controversial pieces. He died at Sedan in 1658, at the great age of ninety. The following is a list of his principal works: "Versio, et Notæ in Epist. Greg. Episcopi Nyssæ, de euntibus Hierosolym. cum ejusdem Tractatibus de Peregrinationibus, et

altaribus Christianorum," 1607, octavo; "De Monarchia Temporalis Pontificis Romani," 1614, octavo; "Anatome Arminianismi," 1619, quarto; "Enodatio gravissimarum Questionum," 1632, octavo; "Hyperaspistes, sive Defensor Veritatis adversus Calumnias Sylvest. Petrasanctæ," 1636, octavo; "Vates, seu de Præcognitione futurorum, et bonis et malis Prophetis, lib. v." 1640, octavo; "Elementa Logicæ, Physicorum, et Ethicorum," 1645, octavo; "De Amyrakdi adversus Fred. Spanhemium Libro judicium," 1649, octavo; "De Pœnitentia, et de Clavibus," 1652, octavo; "De Cognitione Dei," a little poem, intitled, "Petri Molinæi panegyricus Bataviæ," 12mo.; "Waters of Siloe to quench the Fire of Purgatory," 1612, octavo; "Concerning the Calling of Preachers," 1618, octavo; "The Buckler of the Faith, or, a Defence of the Confession of Faith of the reformed Churches in the Kingdom of France, against the Objections of the Sieur Arnoux, a Jesuit," 1619, octavo; "The Christian Combat," 1622, in two volumes, octavo; "Catalogue of the Romish Traditions," 1632, octavo; "The Novelty of Popery," the best edition, that of 1633, quarto; "The Anatomy of the Mass," 1636, octavo; "Concerning the Judge of Controversies and Traditions," 1636, octavo; "The Capuchin, or, the History of those Monks," 1641, 12mo.; "Answer to the Book of Cardinal du Perron, intitled, 'A Reply to the Answer of James I. King of Great Britain,'" 1641, quarto; "The Life and Religion of two good Popes, Leo I. and Gregory I." 1659, octavo; "Sermons," "Letters," in Latin and French; "Relations of Conferences," &c. *Brandt's Hist. Reformation in the Low Countries, vol. II. Books xxii. and xxvii. Mosb. Hist. Eccl. sec. xvii. sec. ii. par. ii. cap. 1. Moreri. Nouv. Dict. Hist.—M.*

MOULIN, PETER DU, son of the preceding, and a divine of the church of England in the seventeenth century, was born, most probably, at Paris, while his father was minister of Charenton, about the year 1600. We are furnished with no particulars of his life before we find him at the university of Leyden, where he was admitted to the degree of doctor of divinity. Afterwards he came into England, and was incorporated in the same degree at the university of Cambridge; but whether he received any preferment in this country before the commencement of the civil wars is not known. After the reduction of Ireland by the parliament forces, he went thither, and re-

sided successively at Lismore, Youghall, and Dublin, under the patronage of Richard earl of Cork. By that nobleman he was appointed tutor or governor to his sons viscount Dungarvon, and Mr. Richard Boyle, whom he accompanied in that capacity to the university of Oxford, where they were entered canon commoners of Christ-church college. Here Dr. Du Moulin remained two or more years, and for a considerable time preached constantly in the church of St. Peter in the East, with great acceptability. In 1656, he was incorporated doctor of divinity in this university. After the restoration of king Charles II. he was appointed chaplain in ordinary to his majesty, and promoted to a prebendal stall in the metropolitan church of Canterbury, where he spent the remainder of his life. He died in 1684, when in the eighty-fourth year of his age. Anthony Wood gives him the character of being an honest and zealous Calvinist, and says, that the last words which he uttered on his death-bed were, "since Calvinism is cried down, actum est de religione Christi apud Anglos," &c. He was the author of "Regii Sanguinis Clamor ad Cælum," which was published at the Hague, in 1652, in quarto, by M. Alexander More, and drew down on its foster-father the severe literary castigation of John Milton; "a Treatise of Peace and Contentment of Mind," 1657, octavo, which passed through several editions, in an enlarged form: "A Week's Soliloquies and Prayers, with a Preparation to the Holy Communion," 1657, 12mo.; "Vindication of the Sincerity of the Protestant Religion in the Point of Obedience to Sovereigns," &c.; in answer to a jesuitical libel, intitled "*Philanax Anglicus*," 1667, quarto; "Poematum Libelli Tres," 1670, octavo; "Ten Sermons, preached on several Occasions," 1684, octavo, &c. *Wood's Athen. Oxon. vol. II. Moreri. Nouv. Dict. Hist.—M.*

MOULIN, LEWIS DU, younger brother of the preceding, and the author of several learned pieces maintaining the principles of non-conformity to the church of England, was likewise, most probably, born at Paris, about the year 1603. He pursued his studies at the university of Leyden, where he was created doctor of physic; and afterwards he settled in England, and was incorporated in the same degree at the university of Cambridge, in the year 1634. In 1649, he was incorporated M. D. at Oxford. He became zealously attached to the puritan cause, and particularly to the sect of Independents; through whose in-

fluence he was appointed Camden professor of history at Oxford, by the committee of parliament for the reformation of the university, about the year last mentioned. This preferment he retained till the restoration of Charles II. when he was expelled from it by the king's commissioners for regulating the university. Upon this event he retired to the city of Westminster, where he practised as a physician, and continued publishing various writings till his death, which took place in 1680, when he was about the age of seventy-seven. Wood calls him "a fiery, violent, and hot-headed Independent, a cross and ill-natured man." Among other works he published, "*Epistola ad Renatum Verideum* (or Andrew Rivet), in qua aperitur *Mysterium Iniquitatis novissime in Angliā reditum, et excutitur Liber Josephi Halli, quo asseritur Episcopatum esse Juris divini*," 1641, quarto, under the assumed name of *Irenæus Philadelphus*; "*Apologia pro Epistola ad Ren. Verideum*," 1641, quarto; "*The Power of the Christian Magistrate in sacred Things, delivered in some Propositions sent to a Friend*," &c. 1650, octavo; "*Oratio Auspicalis, cui subjuncta est Laudatio Clariss. Vir. Guil. Camdeni*," 1652, quarto; "*Parænesis ad Edificatores Imperii in Imperio, in qua defenduntur Jura Magistratus adversus Moseum Amyraldum, et cæteros Vindices potestatis Ecclesiasticæ Presbyterianæ*," &c. 1656, dedicated to Oliver Cromwell; "*Corollarium ad Parænesim*," &c. 1657, octavo; "*Epistola ad Amicum in qua Gratiam divinam, seque defendit, adversus Objecta clariss. Vir. Johan. Dallæi in Præfatione Libri in Epicuritam*," 1658, 12mo.; "*Of the Right of Churches, and of the Magistrate's Power over them*," &c. 1658, octavo; "*Proposals, and Reasons whereon some of them are grouaded, humbly presented to the Parliament, towards the settling of a religious and godly Government in a Commonwealth*," &c. 1659, quarto; "*Morum Exemplar, seu Characteres*," &c. 1662, 12mo.; "*Patronus bonæ Fidei, in Causa Puritanorum, contra Hierarchos Anglos*," &c. 1672, octavo, for writing which he was committed to custody; "*Jugulum Causæ, seu nova, &c. ratio, per quam totus Doctrinarum Romanensium Complexus, de quibus lis est inter Protestantes et Pontificios, &c.*" 1671, octavo; to which are prefixed about sixty letters to different persons. "*Papa Ultrajectinus, seu Mysterium Iniquitatis reductum a clar. Vir. Gisberto Voetio in Opere Politicæ Ecclesiasticæ*," 1668, quarto; "*Fasciculus Epistolarum Latine et Gallicæ*," &c. 1670,

octavo; "*A Short and True Account of the several Advances the Church of England hath made towards Rome*," &c. 1680, quarto; "*The Conformity of the Government of those who are commonly called Independents to that of the ancient Primitive Christians*," 1680, quarto; "*Moral Reflections upon the Number of the Elect*," &c. 1680, quarto, &c. Soon after his death, a piece was published, as was supposed by Dr. Gilbert Burnet, which had been signed by the author, and is intitled, "*His Last Words, being his Retracting of all the personal Reflections he had made on the Divines of the Church of England*," 1680, quarto. *Wood's Athen. Oxon. vol. II. Moreri. Neal's Hist. Purit. vol. III. ch. ix.*—M.

MOULINS, GUYARS DES, a priest and canon of Aire in Artois, who flourished towards the close of the thirteenth century. He is entitled to the honour of having been the first person who gave a translation of the Scriptures, or more properly speaking, a considerable portion of the Scriptures, in the French language. In this work he did not pretend to give a version from the originals of the sacred writings, but only to render into French the celebrated performance of Peter, dean of Troyes in the twelfth century, distinguished by the surname of *Comestor, or the Eater*. That performance consists of an abridgment, particularly of the historical parts of the Old and New Testament, accompanied with glosses and comments; and it is the form in which alone the bible was read for a long period in France. Des Moulins commenced his undertaking in 1291, when he was at the age of forty, and finished it in about four years. In 1297, he was promoted to the deanery of his chapter; which is the last circumstance that is related concerning him, no mention being made of the time of his death. It has been maintained by some critics that the work attributed to des Moulins ought to be ascribed to Nicholas Oresme, bishop of Lisieux in the fourteenth century. This point father Simon has fully discussed, and decided very satisfactorily in favour of the claims of our author. His translation was printed in 1487, by order of Charles VIII. *Simon's Hist. Crit. des Vers. du Nouv. Test. ch. xxviii. Moreri. Nouv. Dict. Hist.*—M.

MOUNTAGU, RICHARD, a learned prelate of the church of England, and celebrated writer on ecclesiastical antiquities in the seventeenth century, was born about the year 1578, at Dorney in Buckinghamshire, of which place his father was minister. He re-

ceived a classical education at Eton-school, where he was admitted king's scholar, and was elected, in 1594, to Kings-college in the university of Cambridge; of which he became a fellow according to the rules of those foundations. He took his degrees in arts at the statutable periods; and, when arrived at the canonical age, was admitted into holy orders. The first preferment which he obtained was the living of Wotton-Courtney in Somersetshire, in the diocese of Wells; of which church he afterwards became a prebendary. About the year 1608, he was promoted to a fellowship of Eton-college, where he assisted sir Henry Saville in preparing for the press his celebrated edition of St. Chrysostom's works. In 1610, he gave the first specimen of his learning to the public by editing, in Greek, "Gregory Nazianzen's two invectives against Julian," with the notes of Nonnius, in quarto. Three years afterwards, he was inducted into the rectory of Stamford-Rivers in Essex, which was in the gift of Eton-college. As Mr. Mountagu had applied himself particularly to the study of ecclesiastical antiquities, upon the death of Isaac Casaubon, the king, to whom he was then chaplain, desired him to write some animadversions upon the "Annals" of Baronius, which he began to prepare in the year 1615. In the following year he was presented to the deanery of Hereford; which he exchanged in 1617, for the archdeaconry of the same church. In 1620, he proceeded bachelor of divinity. About this time he seems to have been promoted to a canonry of Windsor, which he held by dispensation, together with his fellowship of Eton. In consequence of this preferment he preached the theological lecture in the chapel there for eight years successively; and in one of his sermons before the king, in the year 1621, was represented as having used some expressions, which seemed to favour the popish practice of praying to saints and angels. Upon this he wrote and published his treatise "Of the Invocation of Saints," in which he denies the truth of the charge, but at the same time insists on the innocence of positions, which certainly afforded plausible ground for accusing his opinions of a tendency to reconcile his readers to the popish dogma. In the same year he published his "Diatribæ in primum partem Joannis Seldeni Tractatus de Decimis," quarto; with which work king James was so well pleased, that he laid his commands on Mr. Selden not to continue the controversy. Our au-

thor's next performance made its appearance in 1622, under the title of "Analecta Ecclesiasticarum Exercitationum," in folio; consisting of animadversions upon the "Annals" of Baronius, which display an extensive acquaintance with the fathers, and church history, and ably expose many of the errors and legendary fictions that are introduced into the performance of that ecclesiastical historian.

In the year last mentioned, some of the Romish emissaries having attempted to proselyte one of his parishioners at Stamford-Rivers, he endeavoured to procure a conference with them; but failing in that design, he sent three propositions in writing, by way of challenge, to their place of meeting, offering to become a convert to them himself, should they prove victorious in a debate on the points in question. To this challenge he received no other reply than a popish tract, which was sent to him after an interval of about eighteen months, intitled, "A Gag for the new Gospel." To this piece he wrote an answer, which was published in 1624, under the title of, "A Gag for the new Gospel? No, 'A new Gag for an old Goose, &c.'" No sooner did this answer appear than it gave high offence to many zealous members of the church of England, as well as to the calvinistical puritans: to the former on account of the too great concessions which the author made in it to the papists, and his attempt to prove the conformity between the tenets of the churches of England and Rome on various points of doctrine and discipline, concerning which they were generally believed to differ essentially; and to the latter, on account of what he advanced relative to the five points in the quinquarticular controversy. So unfavourable was the impression that this piece created against him, that two puritan ministers at Ipswich drew up several articles, charging him with popery and arminianism, founded on passages selected from it, with the intention of laying them before the next parliament. In the meantime Mr. Mountagu having procured a copy of the articles, and being informed of their design, applied to the king for protection; who gave him leave to appeal to himself, and to print his defence, provided that he obtained the sanction of Dr. White, dean of Carlisle, to his doctrine, as agreeable to that of the church of England. Having received the approbation of the dean, he committed his defence to the press, under the title of "Appello Cæsarem, or, a just Appeal from two unjust Informers," &c. which was published in 1625, in quarto, addressed to king

Charles I., James dying before the impression was finished. This appeal, considered in respect either to sentiment or language, served only to increase the number of the author's adversaries; and it provoked answers from several eminent divines and others, among whom were Dr. Sutcliffe, dean of Exeter, Dr. Good and Dr. Featly, chaplains to archbishop Abbot, Mr. Wotton, Mr. William Prynne, and Dr. George Carleton, bishop of Chichester. When the parliament met in 1625, it was likewise complained against in the House of Commons, as calculated to promote arminianism, to bring about a reconciliation with Rome, and to advance the king's prerogative above law. Upon this the house ordered him to their bar, where the speaker informed him, that the censure of his book should be postponed for some time, but that in the interim he should be committed to the custody of the serjeant at arms, and he was afterwards obliged to give a bond of two thousand pounds for his appearance at the next session. This proceeding alarmed bishop Laud, and two other prelates, who, conceiving it to be an invasion of the prerogative, and a dangerous precedent, found the means of persuading the king to take the cause into his own hands. Accordingly, his majesty declared that he would bring the cause before the council, it being a branch of his supremacy to determine matters of religion.

Notwithstanding this royal interference, when the next parliament assembled in 1626, a committee for religion was appointed by the House of Commons, who examined Mr. Mountagu's writings, out of which they collected several opinions either contrary to the book of Homilies and the Thirty-nine Articles, or tending to raise factions in the kingdom, by creating odious distinctions between the king's subjects; or having an apparent design to lead them back to popery. These opinions were reported to the house, against whose proceedings the king expressed his displeasure; and he dissolved the parliament before any further steps were taken towards the prosecution of our author. In proportion, however, as Mr. Mountagu became obnoxious to the popular branch of the government, he seems to have increased in favour at court; and in the year 1628, he was promoted to the bishopric of Chichester, while lying under the censure of the House of Commons. At his consecration an unusual scene occurred. One William Jones, a stationer of London, having furnished himself with objections, founded on the opi-

nions reported to the House of Commons, and drawn up by an advocate of the arches; when the usual proclamation was made, that any person who could or would object against the bishop elect, should then speak according to due form of law, stood up, and with an audible voice three times excepted against his qualifications for a bishopric, delivering a copy of his objections to the judge of the court of arches. These objections, however, were overruled, because they were not signed by a doctor of the arches, and delivered in by a proctor, notwithstanding the declaration of Jones, that he could not prevail upon any proctor to prefer them, though he offered the customary fees. This opposition of Jones suggested to our new prelate the wisdom of being prepared to ward off any future attack on account of his past actions or writings; and he therefore applied to the king, who granted him a special pardon, in form like those given at a coronation, only with the difference of its containing the insertion of some particulars for the pardoning of all errors before committed, either in speaking, writing, or publishing, concerning which he might afterwards be questioned. While bishop Mountagu retained the see of Chichester, with which he was permitted to hold the rectory of Petworth *in commendam*, he applied himself closely to his favourite study of church antiquities. In the year 1635, he published his "*Originum Ecclesiasticarum Apparatus*," folio, and in the following year, his "*Originum Ecclesiasticarum, Tomus Primus*," folio. In 1638, upon the promotion of Dr. Wren, bishop of Norwich, to the see of Ely, our author was translated to the vacant bishopric; in which he distinguished himself by the zeal with which he promoted the interests of the established church, and the rigour with which he prosecuted the puritans. He was particularly active in suppressing the puritan lecturers. For the severity of his conduct towards them, as well as for introducing superstitious innovations into the church, accusations were preferred against him before the long parliament, and he would no doubt have felt their resentments, had he not been removed beyond the reach of all human power. At the time when he came to Norwich, he had been afflicted for more than a year and a half by the attacks of a quartan ague; and he suffered much from its effects while completing his "*Originum Ecclesiasticarum, Pars posterior*," which was published in 1640, in folio. At

length the disorder rose to such a height that it proved fatal to him in 1641, when he was about sixty-three years of age. He was celebrated for his knowledge of the Greek language, as well as of ecclesiastical antiquities and of the fathers; but his fondness for the latter was carried to an extravagant length, and involved him in not a few mistakes, some of which are of a very glaring nature. His creed was Arminian, which he propagated with activity and success; and in church and also state affairs, he was the imitator and associate of archbishop Laud. Speaking of the style of his polemical works, Fuller says, that "his great parts were attended with a tartness of writing; very sharp the nib of his pen, and much gall in the ink, against such as opposed him. However, such the equability of this sharpness of his style, he was impartial therein; be he ancient or modern writer, Papist or Protestant, that stood in his way, they should equally taste thereof." Besides the works already mentioned, he published, "Eusebii Pamphili Lib. X. de Demonstratione Evangelica; Græcè et Latine. Accessere nondum hactenus editi Libri duo contra Marcellum, Ancyrae Episcopum; et Lib. III. de Ecclesiastica Theologica: omnia Latine facta, et Notis illustrata, studio R. Mont." 1628, folio; "Antidiatribæ ad priorem partem Diatribarum (Julii Cæsaris) Bullingeri adversus Casaubonum, &c." 1625, folio: and after his death were published from his papers, "The Acts and Monuments of the Church before Christ incarnate," with a dedication to Jesus Christ in Latin, 1642, folio; and "Versio et Notæ in Photii Epistolas, Græcè et Latine," 1651, folio. *Biog. Britan. Fuller's Church History of Britain, book xi. passim. Neal's Hist. Purit. vol. II. ch. 2—9. passim.—M.*

MOURGUES, MICHAËL, a celebrated French jesuit philosopher, and mathematician, who flourished in the seventeenth and at the commencement of the eighteenth century, was born in some part of the province of Auvergne, about the year 1643. He taught rhetoric and the mathematics in different houses belonging to his order, and afterwards filled for many years the chair of professor-royal in those sciences at the university of Toulouse, with very great success and reputation. He died at that city in the year 1713, about the age of seventy, a sacrifice to his exertions in the cause of humanity and religion, during the dreadful pestilential disorder which then ravaged Toulouse. To profound erudition he

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united the most polished and amiable manners, which made his acquaintance much sought for by men of letters; and his piety and probity rendered him no less dear to all good men, than respectable to libertines themselves, to whose reformation his labours were zealously directed. So fertile was his pen, that almost every year he produced some piece of poetry, and a treatise on a moral or scientific subject. The best known and esteemed of his productions are, "New Elements of Geometry, according to a particular Method, comprised in less than fifty Propositions," 12mo.; "A Parallel between Christian Morality and that of the ancient Philosophers, designed to shew the Superiority of our sacred Maxims to those of human Wisdom," 1702, 12mo.; accompanied with a translation of the Manual of Epictetus, and the Greek paraphrase on that manual by an ancient solitary, a life of Epictetus, and a translation of the letter of Arrian to Lucius Gellius; "An Explanation of the Theology of the Pythagoreans, and of the other learned Sects in Greece, for the Purpose of illustrating the polemical Writings of the Fathers against the Pagans," 1712, in two volumes, octavo, accompanied with a French version of the Therapeutics of Theodoret, and two dissertations, one on the reign of Semiramis, and the other on the ancient oracles; "A Treatise on French Poetry," 1684, 12mo. reprinted at Paris in 1724, by father Brumoy, a Jesuit, with the addition of observations on the different kinds of poetry; a choice "Collection of *Bons-mots*, in French Verse," &c. *Moreri. Nouv. Dict. Hist.—M.*

MOUSTIER, CHARLES-ALBERT DE, a dramatic and miscellaneous writer, born in 1761, at Villers-Coterets, was educated at the college of Lisieux, and for some time followed the profession of an advocate. This he deserted in order to devote himself entirely to literature, and indulge his taste for rural retirement. He published in 1790, "Lettres à Emilie sur la Mythologie," six volumes, 18mo.; a lively and ingenious work, written partly in prose and partly in madrigals, for the purpose of instructing the fair-sex in fabulous history. His pen was, however, chiefly employed for the theatres; and he wrote the comedies of "Le Conciliateur," "Les Femmes," "Les Trois Fils," "Le Tolerant," and "Alceste à la Campagne," which were acted with applause on the stage, as well as several which proved less successful. They are in general witty and full of point, but the sentiments and characters

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are singular, and out of nature. He likewise composed a *grand opera*, entitled, "*Apelles et Campaspe*," which was favourably received; and some poems. He died in 1800 of a consumptive disorder, in the arms of his mother, with whom he lived on the most affectionate terms, leaving behind him several compositions in manuscript. He was a member of the National Institute, and was greatly beloved in society. *Nouv. Dict. Hist.*—A.

MOYLE, WALTER, a learned writer, son of sir Walter Moyle, of Cornwall, was born in 1672 at Bake, the family seat, near Looe. He distinguished himself at school by his proficiency in classical studies; and after an academical course in the university of Oxford, was placed in the Temple for the study of law. This, however, he never meant to pursue professionally, as his fortune enabled him to devote his time to polite and general literature; and he cultivated an acquaintance with Congreve, Wycherley, and other wits of the time, by whom he was much esteemed. When a design was set on foot, about 1695, of translating the works of Lucian, he undertook to furnish a version of four of that author's pieces, which he executed with spirit and correctness. Being warmly attached to the cause of liberty, he was dissatisfied with the conduct and principles of the clergy in king William's reign, and conceived a dislike of that order, of which he gave occasional tokens in his writings. He sat in parliament for the borough of Saltash in 1695, but finding in himself no disposition for public business, he appears to have declined any attempts to renew his seat. Resuming his private studies, he translated, at the instance of Dr. Charles Davenant, Xenophon's "*Discourse upon improving the Revenues of Athens*," which was prefixed to that writer's work upon "*the Trade and Revenues of England*," published in 1697. In this piece, he gave an example of his talents for historical criticism, by correcting the date of Xenophon's death, given by Diogenes Laertius. His intimacy with that eminent whig writer, Mr. Trenchard, led him to appear as his coadjutor in "*An Argument against a Standing Army*," the great object at that time of the jealousy of the friends of liberty. In support of the same cause, Mr. Moyle published in 1691, "*An Essay on the Lacedemonian Government*;" and in 1699, he drew up "*An Essay upon the Constitution of the Roman Government*." In both these he exposed the slavish and intolerant tenets of the established clergy, and ar-

gued in favour of an universal toleration of religious sects. His learning and critical sagacity were afterwards exercised in "*A Dissertation upon the Age of Philopatris*," commonly attributed to Lucian," in which he introduced several curious historical and chronological researches; and finding occasion to advert to the life of the emperor Marcus Antoninus, he digressed to a consideration of the supposed miracle of the Thundering Legion. In a masterly discussion of this subject, he gave such a refutation of this legendary story, as seems to have satisfied all unprejudiced enquirers. On the subject of miracles in general, he entertained those notions of their restriction to the earliest ages of Christianity, which were afterwards avowed and maintained by Dr. Middleton, and seem generally acquiesced in by enlightened Protestants. His ecclesiastical studies also engaged him in a close examination of Dr. Prideaux's "*Connection of the Old and New Testament*;" and soon after the appearance of that work, he entered into a correspondence with the author, who was his relation, in which he corrected some mistakes that he had observed in it, and received the doctor's thanks for his attention.

Another literary correspondence in which he engaged was with Dr. Musgrave of Exeter, a learned physician and antiquary, relative to his treatise entitled "*Belgium Britannicum*," towards which he contributed several curious particulars. He also extended his enquiries into the departments of natural history, and collected some curious birds for the cabinet of Dr. Tancred Robinson, and some rare plants for the herbarium of Dr. Sherard. But a delicate state of health prevented him from indulging his inclination in these pursuits, and confined him to in-door studies, in which he never remitted his assiduity. He had, however, determined upon making a complete collection of English birds, and communicating his observations on them to the Royal Society, with a view to the rectifying of some mistakes of that eminent naturalist Ray on the subject. His untimely death in 1721, in the fiftieth year of his age, put an end to this, and all his other literary and scientific plans. He appears to have lived in celibacy, and was succeeded in his estate by his brother. His posthumous and unpublished works were given to the world in two volumes, octavo, in 1726, by Thomas Serjeant, esq. They comprise the *Essay on the Roman Constitution*, the *Dissertation on Philopatris*, *Letters to Dr. Musgrave*,

and to and from other persons, Remarks on Prideaux's Connection, the Examination of the Miracle of the Thundering Legion, and other pieces. In order to render his works complete, his friend Anthony Hammond published, in 1727, a third volume, containing his writings printed during his lifetime. They rank him among the most liberal and learned scholars of his age. *Biog. Britan.*—A.

MOZART, JOHN CHRYSOSTOM WOLFGANG GOTLIEB, a celebrated composer, the son of Leopold Mozart, director of sacred music to the archbishop of Salzburg, was born in that city in January 1756. As this son and a daughter were the only survivors of seven children, their father gave up teaching the violin as well as composition, and devoted his whole time to their musical education. When young Mozart was about three years of age, the father began to give his daughter, who was three years older, instruction on the harpsichord; and the son at this early period paid so much attention to the sounds of the instrument, and exhibited such proofs of extraordinary talents, that he was taught some minuets and airs, which he learned with wonderful facility; half an hour being sufficient for a minuet, and an hour for the other pieces. All these he could execute with the utmost precision and delicacy of touch; and his progress was so rapid, that in his fifth year he composed some small pieces, which he performed before his father, and which the latter thought worthy of being written down. He now lost all taste for childish amusements, and if he ever indulged in them it was necessary that they should be accompanied with music. At the age of six he had attained to so much expertness in this art as excited universal astonishment; and his father conceiving that he might turn to advantage the talents of his children, repaired with his family, consisting of his wife, daughter, and son, to Munich, where the children performed before the elector, and gave a public specimen of the great proficiency which they had made. On their return to Salzburg they improved themselves still farther in music, and in 1762 the whole family went to Vienna, where the children were presented to the imperial court. Young Mozart soon after learned to play the violin, and though daily complimented on his great musical genius he became neither proud nor capricious, and continued tractable and obedient to the commands of his father. In the year 1763 Mozart's family again paid a visit to Munich, where the son perform-

ed a concerto on the violin before the electoral court; after which they proceeded to Augsburg, Mannheim, Mentz, Franckfort, Coblantz, Cologne, Aix-la-Chapelle and Brussels, in all which places young Mozart played with great approbation at public concerts or at the houses of the principal nobility. In the month of November they arrived at Paris, where they remained twenty-one weeks; during which the brother and sister performed before the royal family at Versailles, and the former played the organ in the chapel royal. They gave also two grand public concerts; and, as might be expected, were heard with the most rapturous admiration. So much were the public interested by this musical family, that a print was published of the father and his two children; and wherever they went, they were treated with every mark of respect. At Paris young Mozart composed his two first works, one of which was dedicated to madam Victoire, the king's second daughter, and the other to the countess of Tessé: at this time he was only seven years of age. In April 1764 the family came over to England, where both the children performed before the king. In London they had a benefit concert, all the symphonies of which were composed by the son; and they performed at another which was given for the benefit of the Lying-in Hospital. Both in Paris and London several difficult pieces by Bach, Handel, Paradies, and other eminent masters, were laid before the son, all of which he not only played at sight, but in proper time, and with the utmost correctness. John Christian Bach, music-master to the queen, one day took little Mozart between his knees and played a few notes; he then made the child do the same, and in this alternate manner they played a whole sonata, but with such precision that those who heard it, without seeing them, believed that the piece was performed by one person. During his residence in England young Mozart composed six sonatas, which were published in London, and dedicated to the queen. In July, 1765, this musical family returned to the continent, and then travelled through Flanders, where young Mozart often played the organ in the churches of the convents and in the cathedrals. They passed some time in Holland, and then returned through France and Germany to Salzburgh, after an absence of three years. In 1768 the two children performed at Vienna, where the emperor Joseph caused young Mozart to set an opera buffa called *La Sinta Simplicia*, which obtained the approbation

of Hasse, the director of the imperial band, and of the poet Metastasio. Mozart here presented to his son, in the presence of Hasse, Metastasio, the duke of Braganza, and prince Kaunitz; several Italian airs, which the child immediately set to music, with all the accompaniments. At the consecration of the Orphan-house church he was employed to set the offertorium, together with a trumpet concerto; and on this occasion, though only twelve years of age, he had the direction of the whole music. In 1769 they returned to Salzburg, and soon after, the father and son made a tour to Italy, where young Mozart acquired great honour by different compositions which he executed, and particularly at Milan. At Bologna he found an enthusiastic admirer in father Martini, a celebrated master of counterpoint; at Florence he was no less favourably received by marchese Ligneville, a very great proficient in the same branch; and at Florence he formed an acquaintance with Mr. Thomas Linley, who was then nearly of the same age, and pupil of that eminent master Nardini. When Mozart and his son arrived at Rome, they went to the Sistini chapel to hear the celebrated Miserere, which the pope's musicians are prohibited, it is said, from suffering to be copied, under pain of severe punishment. Young Mozart, however, when he returned to his lodging, sat down to write it out; and the next time the Miserere was performed, he put the manuscript in his hat in order that he might enlarge and correct it. When this circumstance was known at Rome, it made so much noise that he was requested to sing it with an accompaniment on the harpsichord, at a concert at which Christopheri, who had sung it in church, was present, and who by his astonishment rendered young Mozart's triumph complete. After a short tour to Naples he returned to Rome, where his holiness expressed a desire to see him, and where he was invested by the pontiff with the cross and insignia as an Eques Militiæ Auratæ. At Bologna he was unanimously elected a member of the Academia Filarmonica; and on his return to Milan, about the end of October, 1770, he composed, in his fourteenth year, the serious opera of Mithridates, which was represented on the 26th of December, and successively repeated more than twenty times with the utmost applause. Being at Salzburg in 1771, he was requested by count Firmian of Milan, in name of the empress Mary Theresa, to compose a grand theatrical serenata for the marriage of the archduke Ferdinand, and this

task he executed to the full satisfaction of his employers. On the election of a new archbishop of Salzburg, in 1772, he composed the serenata, "Il sogno di Scipione;" spent the following winter with his father at Milan, where he wrote the serious opera "Lucio Silla" for the carnival of 1773, and in the spring of 1774 returned to Salzburg. Some tours which he undertook in this and the following year to Vienna and Munich with his father, gave him an opportunity of composing some excellent pieces, as "La finta Giardiniera," an opera buffa, two grand masses for the electoral chapel at Munich, &c.; and in the year 1775, when the archduke Maximilian was at Salzburg, he set to music a serenata called "Il Re Pastore." He had now attained to the summit of his art; his fame was already diffused throughout every country in Europe, and wherever he appeared his uncommon talents excited universal admiration. But as Paris seemed to be the best theatre for the display of his musical abilities, he again visited that city in 1777, in company with his mother; and his residence here might have been attended with great pecuniary advantages. But the French music was not agreeable to his taste, and this circumstance, added to the death of his mother, induced him to return to his father, after he had composed a symphony for the concert spirituel, and some other pieces. In November, next year, he composed at Munich a serious opera for the carnival, and then proceeded to Vienna, to which he had been invited by his sovereign the archbishop, who then resided in that city. Here he spent the remainder of his life, in the service of the emperor, and died in 1791, at the early age of thirty-six. To give a catalogue of all Mozart's works would require more room than can be allotted to an article of this kind. His concertos for the harpsichord, his symphonies and quartettos, are well known, and in the hands of every amateur. His operas, several of which were published at Vienna, did no less honour to his talents and taste, and were so favourably received, that some of them were represented a hundred times in the course of a year. Mozart was of small stature, meagre and pale, and in his countenance displayed no marks of extraordinary genius. He had a certain awkwardness in his manners, and his feet and hands seemed to be in a continual state of motion. He was fond of billiards, and had in his house a billiard table, at which he was accustomed to amuse himself alone. Though possessed of great

musical talents, he was in other respects a mere child; and by his want of economy and the abuse of money, he evidently shewed that he was destitute of that prudence which is so necessary to prevent men from being led into the most disagreeable situations. His income for several years had been very great; yet he left nothing to his children except the celebrity of his name. But however thoughtless in regard to the common concerns of life, as soon as he sat down to the harpsichord, he appeared to be a quite different being. His attention was then directed to his favourite object; and so much was his hand unfitted for its usual offices by frequent practice on this instrument, that it was with the greatest difficulty he was able to cut his meat at table. As music was the principal occupation of his life, it formed also his most agreeable amusement. Solicitation was never necessary to induce him to play; on the contrary, his friends had often reason to apprehend that he would hurt his health by too close application. He was fondest of playing in the evening; and if he sat down to his harpsichord at nine, he never gave over till midnight, and even then he quitted it with reluctance. He composed early in the morning, and for the most part in bed; he then did nothing more during the whole day, unless on some very urgent occasion. *Schlichtegroll's Necrology.*—J.

MOZZOLINO, SILVESTER, a celebrated Italian dominican monk who flourished in the sixteenth century, is better known by the name of *Silvester de Prierio*, a village in the territory of Asti, where he was born about the year 1460. He entered the order when he was fifteen years of age, and became one of its greatest ornaments. He filled the chair of theological professor in the principal universities of Italy; was frequently elected prior; and was once appointed vicar-general of the congregation of Lombardy. Afterwards he was called to Rome, where he was promoted to the high post of master of the sacred palace, and made general of his order. He died of the plague in 1520, when he was about sixty years of age. Notwithstanding his numerous avocations, he devoted a considerable share of his time to study, and produced several works which met with a very favourable reception from the public. The principal of them are his "*Summa*," generally called *the Sylvestrine*, containing a collection of cases of conscience, which was first published in 1516, and afterwards reprinted in a greatly enlarged form in 1519, quarto; "*The Golden Rose*,"

or, an exposition of the Gospels throughout the year, which first appeared in 1503, quarto, and since that time has undergone numerous impressions; and "*De Strigi Magarum Dæmonumque Præstigiis*," printed after his death in 1521, quarto. But he claims our notice more particularly, from the circumstance of his having been the first Italian writer who took up his pen against Luther. When the Theses of that reformer were brought to Rome, he endeavoured to refute them in a "*Dialogue*," which appears to have been published in the year 1517, and dedicated to pope Leo X. This piece was inserted in the first "*Collection of Treatises written by Luther and his Opponents, from the Year 1517 to 1520*," and printed at Wittemberg. He also published, in 1519, a treatise entitled, "*Tractatus quidam solemnus de arte et modo inquirendi quoscunque Hæreticos*," &c. According to the judgment of catholic critics themselves, his performances rendered no service to the cause of which he was the advocate. Dupin allows, that they scarcely contain any thing, but injurious reflections upon Luther in every proposition; and pope Leo thought it prudent to prohibit him from writing any thing more in the Lutheran controversy. The treatise last mentioned was originally published in the name of a jacobin monk, and dedicated to Sylvester; but in the year 1653, it was reprinted by the inquisition at Rome, and ascribed to its proper author. It may be seen in our countryman Edward Brown's second volume, or, "*Appendix ad Fasciculum rerum expetendarum et fugiendarum*," &c. *Moreri. Nouv. Dict. Hist. Litt. Hist. de la Lit. de l'Italie, vol. IV. liv. xi. art. ii. sect. 23.* Dupin.—M.

MUGGLETON, LUDOWICK, the founder of an English enthusiastical sect in the seventeenth century, was born in the year 1607. He was bred to the trade of a taylor, and seems to have persuaded himself, as well as a number of ignorant followers, that he was divinely inspired to foretell future events, that he was entrusted with the keys of heaven and of hell, and that none could obtain admittance into heaven unless he opened the gates. He maintained that he and one John Reeves were the two witnesses spoken of in Revel. xi. 3; and though the latter died soon afterwards, he still retained his pretensions to a prophetic character. In a paper which he published about the year 1650, he asserted "that he was the chief judge in the world, in passing sentence of eternal death and damnation upon the souls, and

bodies of men; that, in obedience to his commission, he had already cursed and damned many hundreds to all eternity: that, in doing this, he went by as certain a rule as the judges of the land do when they pass sentence according to law; and that no infinite spirit of Christ, nor any God, could or should be able to deliver from his sentence and curse." This paper produced a remonstrance from the press, by Richard Farnsworth, a zealous and intelligent minister among the quakers, on the profaneness and criminality of his extravagant claims; but it had no other effect than that of provoking a paper in reply from Muggleton, in which he insisted "that he was as true an ambassador of God, and judge of all men's spiritual estate, as any ever was since the creation of the world." He is also said to have regarded himself as above ordinances of every kind, not excepting prayer and preaching; to have rejected creeds and all church discipline and authority; and to have acknowledged but one person in the godhead. At length the magistrates took cognizance of his conduct and pretensions, and he was sentenced to the pillory and six months imprisonment, while his writings were burnt by the common hangman. He died in 1697-8, at the age of ninety. *Sewell's Hist. of the Quakers, vol. II. p. 99—103. Neal's Hist. Purit. vol. IV. chap. i. Toulmin's edition.—M.*

MUIS, SIMEON DE, a learned French hebraist and biblical critic who flourished in the seventeenth century, was a native of Orleans, where he was born in the year 1587. He became canon and archdeacon of Soissons; and in the year 1614, was nominated by Lewis XIII. professor-royal of the Hebrew language at Paris. He is considered to be one of the ablest Hebrew scholars whom France has produced; and besides his profound skill in this language, possessed a solid judgment, an intimate knowledge of religion and sacred history, and was master of a pure, neat, and easy style. In short, he is said to have been distinguished by all the necessary qualifications for an excellent interpreter of the scriptures. His "Commentary on the Psalms" is allowed by the learned to be one of the best critical illustrations of that portion of the Bible which have been given to the world. He defended the authority of the Hebrew text against father Morin, in three treatises mentioned below, in which he attempted to support the credit of the Massora. He died in 1644, when about fifty-seven years of age. The first of his publications in order of time,

was "Notes on the Hebrew Institutions (or Hebrew Grammar) of Cardinal Bellarmine," 1622, octavo. In 1625, he published a "Specimen of his Commentary on the Psalms," in "a literal and historical Explication of the first fifty Psalms," in octavo. He wrote numerous learned notes, illustrative of difficult passages in the Old Testament, from Genesis to the Book of Joshua, entitled, "Varia sacra in Pentateuchum," &c. which were inserted, together with his commentary on the Psalms, in the ninth volume of the "Critici Sacri." In 1628, he published "A Collection of Pieces of Hebrew Poetry, taken from the Psalms, and other Parts of Scripture," accompanied with Latin versions, in quarto. In 1628, he published, "Castigatio animadversionum Morini," &c. octavo; which was followed by his "Assertio veritatis Hebraicæ," &c. 1631, octavo; and his "Assertio altera," &c. 1634, octavo. It is a just subject of regret, that, by his controversy with father Morin, he was diverted from prosecuting his design of continuing his criticisms on the other books of the Hebrew scriptures, after that of Joshua. After his death, in 1650, his various pieces were collected together, and published in a folio volume, under the title of "Simeonis de Muis Opera omnia," &c. which is divided into two parts: the first containing, "Commentarius in Psalmos Davidis, et selecta Veteris Testamenti Cantica;" the second, "Varia sacra variis Rabbiniis contexta, quibus accedit triplex assertio veritatis Hebraicæ adversus Exercitationes Joannis Morini," &c. *Le Long's Biblioth. Sacra. vol. I. Moreri. Nouv. Dict. Hist.—M.*

MULLER, ANDREW, a celebrated linguist and writer on philology, was born in 1630, at Greiffenhagen, in Farther Pomerania, on which account he is distinguished from other writers of the same name by the appellation of *Greiffenhagius*. At the age of sixteen he was sent to the university of Rostock; and at that early period distinguished himself by his compositions in Hebrew, Greek, and Latin poetry. He studied afterwards at Königsberg and Wittenberg, and made himself so much master of the oriental languages, that he was invited to England by the celebrated Walton to assist him in his Polyglot Bible; on which and Castelli's Lexicon he laboured with incredible diligence for ten years. After his return to Germany, he became inspector at Bernau in the Middle March, and provost at Berlin; but as his avocations in that city prevented him from prosecuting his study of oriental litera-

ture with that diligence which he wished, he resigned his offices and retired to Stettin, where he devoted himself entirely to languages, after having published, with learned observations, specimens of the Lord's prayer in sixty-six alphabets. He was intimately acquainted with the Chinese, and had promised a *Clavis Sinica*, which, as he asserted, would render the acquirement of that language so easy, that any person of ordinary capacity might learn to read Chinese and Japanese books in the course of half a year. But though encouraged to the publication of this work by many learned men, and particularly Kircher, it never made its appearance; and Muller, it is said, during a fit of illness, which subjected him to so much pain that he became raving mad, burnt his manuscripts, and among them his promised *Clavis*. He died in the month of October 1694, and by his will bequeathed his Chinese printing materials to the library of Berlin, out of gratitude for the advantage he had derived from the Chinese manuscripts contained in it. Muller's application to study was so great that, when the cavalcade, on the entry of Charles II. into London, passed by his window, he would not leave his books to view the splendour of the procession. His principal works are "*Abdallæ Beidavei Historia Sinensis Persice et Latine, cum Notis*;" "*Monumentum Sinicum, cum commentario novensili*;" "*Hebdomas Observationum Sinicarum*;" "*Commentatio Alphabetica de Sinarum Magnæque Tartariæ rebus*;" "*Imperii Sinensis Nomenclator Geographicus*;" "*Basilicon Sinense*;" "*Dissertationes II. de Mose Mardeno et Syriacis Librorum sacrorum Versionibus*;" "*Alphabetum Japonicum*;" "*Æconomia bibliothecæ Sinicæ*;" "*Excerpta Manuscripti Azizi Nisephæi Tartari de Cognitione Dei et Hominis, ipsius cum Versione Latina et Notis*;" "*Tractatus de Cathaia*;" "*Symbola Syriaca, cum duabus Dissertationibus*;" "*Oratio Dominica Sinice, cum Notis*," &c. Some of his works were printed together at Franckfort on the Oder in 1695, under the title of "*Mulleri Opuscula non nulla Orientalia*." *Allgemeines Hist. Lexicon*; *Jocher's Gelehrte. Lexicon*.—J.

MULLER, GERHARD FREDERIC, a learned German celebrated by his travels and writings, was born, in 1705, at Herforden in the county of Ravensberg, in Westphalia. He received the early part of his education from his father, a man of considerable erudition, who was rector of the school at that place; and he

made such progress in the various branches of literature that, at the age of seventeen, he was sent to the university of Rinteln, where he resided a year, and then removed to Leipsic. Here he prosecuted his studies under professor Gottsched, and distinguished himself so much by his talents and diligence, that he obtained access to the extensive library of professor Mencke; an indulgence which was exceedingly agreeable to him, and which he turned to the best advantage. Mencke being some time after invited to Petersburg to be a member of the academy founded by Peter the Great, he recommended Muller as an adjunct in the historical class; and the latter accordingly proceeded to the new capital of the Russian empire, in the month of November, 1725, and was present, in December following, at the first public meeting of the members. As the adjuncts were obliged to instruct the higher classes in the gymnasium attached to the academy, Muller, in the years 1726 and 1727, was employed in teaching the Latin language, together with geography and history; but, in 1728, Goldbach, the first secretary of the institution, having gone with Peter I. to Moscow, Blumentrost the president appointed Muller to be assistant secretary, an office which he retained till the month of July, 1730. His duty in this station was to superintend the printing of the transactions of the academy, the two first volumes of which he edited; and he had some share also in the publication of the third. In 1728 he was made under-librarian to the imperial library: from this period till the month of July, 1730, he wrote the *St. Petersburg Gazette*, and in the same year he was appointed by the president of the academy to be professor of history; but some misunderstanding having arisen between him and Schumacher, one of the members, he conceived a strong desire of travelling, that he might be some time absent from Petersburg. An opportunity of gratifying this desire occurred soon after. Several of the professors were now dead; and as others had resigned their situations, it became necessary to procure new ones to supply their places. This business being entrusted to Muller, he undertook a tour through Germany, Holland and England, which lasted from the month of August 1730 till the month of August 1731, and in the course of which he was elected a fellow of the Royal Society of London. On his return to Petersburg he read lectures in the academy till 1733; and gave private instructions

to some young gentlemen, who were placed under his tuition; but at this period a new theatre was opened for his talents, by his being appointed to accompany J. G. Gmelin and De L'Isle de la Croyere on their travels through Siberia. The department assigned to Muller was every thing that related to the geography and antiquities of the country, as well as the history of the different tribes by which it is inhabited; and it appears from the information which he transmitted to the directing senate, and to the academy, and from his works, that no person better qualified could have been employed for this purpose. He wrote an accurate account of the whole journey; traced out the various routes, or caused them to be delineated by his assistants; wrote geographical, historical, and political descriptions of all the towns; examined their records, and took extracts from them, which all together formed fifty volumes in folio. He likewise acted as secretary to the expedition, and assisted Gmelin in collecting objects of natural history. He constructed, also, several maps, and had others constructed by the engineers who accompanied him. These travellers left Petersburg on the 8th of August, 1733, and proceeding down the Volga arrived, in the middle of October, at Kasan, and towards the end of December crossed the Ural mountains, which form the boundary between Europe and Asia, and between Russia Proper and Siberia. In the subsequent long series of travels they underwent great fatigues, and their health was exposed to much injury from the severity of the climates which they visited. M. Muller, in particular, was a considerable sufferer from indisposition, though it did not prevent his active pursuit of the objects of his mission. We shall not here enter into the particulars of his travels, which form a distinct narrative, together with those of his companions. It was not till January 1742, that in company with Gmelin he left Tobolsk on his return to Europe. They passed the summer in Werchoturia, where Muller became acquainted with the widow of a German surgeon, whom he married, and with whom he afterwards lived in the happiest union for forty-one years. In February 1743 they reached Petersburg, after a journey of nearly ten years, during which they had travelled about 4480 German miles. An account of their travels was afterwards published by Gmelin, in four volumes, octavo. Notwithstanding the hardships which these travellers had undergone, and the difficulties

they had encountered, in this long and tedious tour, they did not meet with that reward which they expected, and to which they were justly entitled. Gmelin, therefore, returned in disgust to his own country, where he was appointed professor of chemistry and botany at Tubingen; but Muller remained in Russia, obliged for a long time to struggle with poverty, and all those evils to which men of letters are too often exposed. This neglect, however, did not damp his ardour for literary pursuits. He wrote in 1744, at the request of prince Jusupof, a dissertation on the trade of Siberia, compiled from authentic records which he had collected during his travels; but the printing of this useful work was impeded by so many obstacles that the first part was not published till 1750, and the continuation never made its appearance. In 1747 Muller was appointed historiographer of the Russian empire, and in 1754 he was nominated by the president to be secretary to the Academy of Sciences; by which means he acquired a small addition to his income. In consequence of the latter office, he conducted the extensive foreign correspondence of the academy, superintended the publication of the Transactions, and exerted himself to promote the object of the establishment, by procuring men of talents to supply the vacant places. In the year 1755 he endeavoured to render himself still farther useful by publishing, in the Russian language, a work entitled "*Jeschemesatschnia Lotschinenia*," or Monthly Essays, which contributed very much to the general diffusion of knowledge in Russia, and in which he was assisted by several Russians of distinction who had a taste for the sciences. In the year 1759 he corrected and improved that part of Busching's geography which relates to Russia; and on this occasion he collected much useful information in regard to Livonia and Esthonia, with a view of publishing a topographical description of these countries; but this design he never carried into execution. In 1763 he was appointed director of the school for foundlings, established by the empress Catharine at Moscow; an office which he discharged for some time, much to his own credit and the satisfaction of his sovereign: but in 1766 he was nominated to a situation more agreeable to his taste and favourable to his pursuits, that of keeper of the archives in that city, with an additional salary of 1000 roubles. The remaining part of his life was spent in literary labours, to which he now entirely devoted himself; and after being raised

to the rank of counsellor of state, and invested with the order of Wladimir, this learned and laborious man died in the month of October, 1783, in the seventy-ninth year of his age. Muller was of a robust constitution and well formed. He had a prepossessing countenance, and in his conduct displayed great simplicity and goodness of heart. His propensity to labour was so exceedingly strong that he seldom went into company, being employed for the most part at his desk, or in some useful occupation. He wrote the German, Russian, French, and Latin languages with uncommon fluency; and read the English, Dutch, Swedish, Danish, and Greek, with great facility. His memory was surprising, even at an advanced age; and his accurate acquaintance with the minutest incidents of the Russian annals almost surpassed belief. He possessed most of the books in the different languages of modern Europe which treat of Russia, with an invaluable collection of state papers and manuscripts, arranged in the exactest order; and though he did not favour the world with a regular history of that country, he will always be considered as the great father of the Russian history, both on account of the excellent specimens which he himself produced, and the vast fund of information he bequeathed to future authors. His fine collection of books and manuscripts was purchased by the empress Catherine for about 2000*l.* sterling. His works are the "St. Petersburg German Gazette," quarto, which he began in 1728 and continued till the month of July 1730; "Historical, Genealogical, and Geographical Remarks on Gazettes," begun in 1729, and of which two sheets were published monthly in the Russian language. Being much approved, Muller began in 1729 to publish it also in German, and after he set out on his travels it was continued till 1742 by some other members of the academy. "Sammlung Russischer Geschichte," or a collection of pieces respecting the history of Russia, in nine volumes, octavo. This curious and useful work, by which Muller is best known in the literary world, was of great service to Mr. Coxe in the compilation of his valuable account of the Russian discoveries, and is often quoted by that author in his northern travels. "Origines Gentis et Nominis Russorum," &c. Petrop. 1749, quarto. "Opissanie Sibirskago," or the History of Siberia, vol. I. No more was published; but professor Fischer, from this volume, and manuscripts left by the author, composed

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a less voluminous history of Siberia, which was printed at Petersburg in 1768, in two volumes, octavo. "Lettre d'un Officier de la Marine Rusienne à un Seigneur de la Cour." Berlin, 1753. This piece, which appeared also in German, at Berlin, and in English, at London, was written for the purpose of refuting a work published at Paris, in 1752, by De l'Isle, in regard to the American discoveries made during the expedition to Kamtchatka. Jeschmiesat-schnia Satschenenia, or Monthly Essays, twenty volumes, begun in 1755, and concluded at the end of the year 1764. The most remarkable of his smaller productions are, On the Origin of the Cossacks; On the Russian Historian, Nestor; On the first Voyages of the Russians to China; On the Whale-fishery at Kamtchatka; Memoir on Fish-glue, written at the request of Duhamel; Two Dissertations on the ancient Graves found in Siberia and New Russia; Account of the Circumstances respecting the Elevation of the Czar Michael Fedrowitsch to the Russian Throne; Account of the River Amur; Refutation of the fabulous History given by Bossu in his "Voyages dans l'Amerique Septentrionale," Amst. 1773; in regard to the princess Christina Sophia of Brunswick Wolfenbuttle, consort of the hereditary prince of Russia; Collections towards a History of the juvenile Years of Peter the Great; A Tour from Mosco to Kolomna, in the Year 1778; Tour from Mosco to Moshaisk, Kusa, Swenigorod, and other Places, 1778; Description of the Town of Moshaisk and Swenigorod; Tour to Dmitrof, 1779; Dissertation on the Tribes by which Russia was formerly inhabited. The following works were left in manuscript: History of the Academy of St. Petersburg; History of the Navigation towards the North, from authentic Documents preserved in the College of the Admiralty; Collection of Treaties between Russia and Foreign Powers, with the History of each them; Observations on Professor Winsheim's Geographical Description of Russia; Observations on Buffon's Natural History; Remarks on Savary's Dictionary of Commerce; Observations on Gordon's History of Peter the Great, vol. I. Remarks on the first Volume of Voltaire's History of Russia; and several others. *Busching's Beyträge zu der Lebensgeschichte denkwürdiger Personen; Coxe's Travels in Poland, Russia, Sweden and Denmark.*—J.

MULLER, HENRY, a learned German Lutheran divine and theological professor in the seventeenth century, was born at Lubeck, in the year 1631. He commenced the study of

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Oriental literature and philosophy at Rostock; and in 1647, he was sent to the university of Grypswalde in Pomerania, where he continued three years, studying divinity as well as the other branches of academical learning. In the year 1651 he was admitted to the degree of master of philosophy; after which he spent about two years in increasing his stock of knowledge, at the universities of Leipsic and Wittemberg. In 1653 he came to Rostock, of which place his father was a respectable citizen; and in the following year was promoted by the senate to the dignity of arch-deacon. Six years afterwards he was appointed Greek professor in the university; and in 1660, he received the degree of doctor of divinity at Helmstadt, after passing through the usual exercises on such occasions with universal applause. In 1662, he was chosen pastor of St. Mary's at Hamburg, and superintendent of the churches in that district; and not long afterwards he was nominated to the professorship of divinity in that city, which he held with great reputation during about eight years. In 1671, he was appointed superintendent of Rostock; whence subsequent invitations to several other places could not induce him to remove, and where he thrice filled the post of rector of the university. He died of an inveterate scorbutic disorder in 1675, at the early age of forty-four. He was the author of several works which are held in much estimation, among which are, "Harmonia Veteris et Novi Testamenti;" "Quæstionum Selectarum Theologicarum Semicenturia, I. et II.;" "Theologia Scholastica;" "Orator Ecclesiasticus;" "Causa Cæsarum et Principum contra Pont. Roman. defensa;" "Tractatus de Berengarianismo;" "Patrocinium Conjugii Clericorum;" "Methodus Politica;" "Jesus Patiens;" "Tractatus de Pœnitentia;" "Dissert. de Baptismo pro Mortuis;" and several practical, devotional, and miscellaneous pieces in the German language. *Freheri Theatrum Vir. Erud. Clar. Witte Diarium Biog. Moreri.*—M.

MULLER, JOHN, the greatest astronomer and mathematician in the fifteenth century, is commonly known by the name of *Regiomontanus*, from *Mons-regius*, vernacularly Königs-hoven, a town in Franconia, where he was born in the year 1436. As he gave early indications of a bright genius, and discovered an avidity for knowledge, his parents, whose circumstances enabled them to afford him a good education, placed him under proper masters

in his native town, where he made a quick progress in grammar learning. When he was only twelve years of age he was sent to the university of Leipsic, where he contracted a strong attachment to the mathematical sciences, and made a considerable proficiency in an acquaintance with arithmetic, geometry, the doctrine of the sphere, and astronomy. Not meeting, however, with the assistance which he wished for in these studies at this place, when fifteen years old he removed to Vienna, where the famous Purbach then filled the chair of mathematical professor, with the highest reputation. Under this able instructor he made such a rapid improvement in the sciences, that he secured the warm esteem and friendship of his tutor, who chose him for his assistant, and the companion in all his labours. In this connection Regiomontanus and Purbach spent about ten years together; elucidating obscurities in the sciences, observing the motions, and comparing and correcting the tables of the heavenly bodies, particularly those of Mars, which they found to differ from the motions, sometimes as much as two degrees. While they were thus employed, cardinal Bessarion, a Greek by nation, and a man of extensive erudition, came to Vienna to negotiate some affairs for the pope; and as he was a lover of astronomy he soon formed an acquaintance with Purbach and Regiomontanus. He had begun to translate into the Latin language the "Almagest" of Ptolemy, or an epitome of it by Averroës; but being prevented by his various engagements from completing his version, he requested Purbach to undertake that task, and to go with him into Italy, where, by learning Greek, with which he was yet unacquainted, he might be able to understand Ptolemy in his own language. To these proposals Purbach assented; but not before he had stipulated that Regiomontanus should accompany him, and be a partaker in his labours. Before the cardinal left Vienna, however, these friends had made a considerable progress in that work, by means of an Arabic version of Ptolemy; but their joint concern in the undertaking was terminated by the death of Purbach, which took place in the year 1461. This event filled Regiomontanus with the deepest affliction; and there is still extant a letter of his, in which he bitterly laments the loss of his master, and extols him above all the mathematicians of that age. The whole task of the translation now devolved upon Regiomontanus, who finished the work, in com-

pliance with the request of Purbach on his death-bed. He afterwards revised and perfected it at Rome, when he was become master of the Greek language, and had consulted Theon's "Commentaries," on the original.

Regiomontanus accompanied cardinal Bessarion to Rome, when he was near thirty years of age, having long felt a strong desire to visit the ancient metropolis of the world, and to improve himself by the conversation of the many learned men who were assembled in it. Here he applied with great diligence to the study of the Greek language, and eagerly examined the rich stores of learning in the public libraries. At the same time he did not neglect observing the heavens, for there are observations of his still extant, on the planets, particularly Mars, Saturn, and Venus, the sun's meridional altitudes, the moon's places, &c. from the beginning of December 1461, to the end of March 1462; and he continued them during the following summer and autumn at Viterbo. Soon afterwards, cardinal Bessarion being sent on a mission from his holiness into Greece, Regiomontanus went to Ferrara, where he continued the study of the Greek language under Theodore Gaza, who explained to him the text of Ptolemy, with the "Commentaries," of Theon; till at length he could thoroughly understand, not only the Greek orators, historians, and philosophers, but the poets likewise, and became so perfect in it, that he could compose Greek verses, and converse readily with the Grecian philosophers. In 1463, he went to Padua, where he became a member of the university; and, being urged to deliver a course of lectures there, he willingly complied, and explained to his auditors, Alfraganus, an Arabian philosopher. In 1464, he went to Venice, to meet his patron Bessarion; and while he waited for him, he completed his accurate "Treatise of Triangles," which he had begun some time, and wrote a refutation of cardinal Cusa's pretended "Demonstration of the Quadrature of the Circle." He also computed a kind of calendar, containing the conjunctions and oppositions of the heavenly bodies, and the eclipses for the years 1475, 1498, and 1513, with a table marking the time of Easter for thirty years. In the same year he returned with Bessarion to Rome, where he continued his astronomical observations during the months of October, November, and December; and he afterwards prolonged his stay in that city, for the purpose

of furnishing himself with the most curious books. Many of those which he could not purchase he was at the pains of transcribing himself, with great readiness and elegance of penmanship; and others he got copied at a great expence. For well knowing that none of these books were to be had in Germany, he intended, at his leisure, to translate and publish some of the best of them in that country. During this time he had a warm contest with George of Trebisond, whose anger he had excited by criticising his translation of Theon's "Commentaries," and pointing out some egregious blunders which it contained. Having at length procured a great number of manuscripts, and being weary of wandering about, as well as released from his attendance on Bessarion, who was constantly employed on foreign legations, he returned to Vienna, and for some time delivered mathematical lectures in that city. While he was thus occupied he was persuaded to remove to Buda, on the invitation of Matthias king of Hungary, who had a high reputation as a warrior and as a lover of letters and the sciences. This prince accompanied his invitation with rich presents, and a promise of an annual pension of two hundred Hungarian pieces of gold. But what chiefly induced Regiomontanus to accept the king's offer was his desire of having access to the rich and noble library which Matthias had founded at Buda; in which he had placed all the Greek books that he could purchase after the sacking of Constantinople, as well as at Athens, and wherever else they could be met with throughout the Turkish dominions. Our mathematician was received at Buda with great distinction, and was frequently honoured with a seat at the king's table, who expressed much satisfaction at hearing his learned discourses. He was also particularly noticed by the archbishop of Strigonia, who made him many presents, and at whose request he drew up his "Tables of Directions:" for Regiomontanus, profoundly as he was versed in the principles of genuine science, had not surmounted the prejudices of his age in favour of judicial astrology.

In the year 1471, a war having broken out between the king of Hungary and the Bohemians, our author prudently determined to avoid the threatening storm, and after obtaining the king's leave to retire to some place where he might pursue his studies in tranquillity, he withdrew to Nuremberg, and fixed his residence in that city. The reasons, as he

himself tells us, which induced him to settle in this place, were its vicinity to his native country, the peculiar dexterity of the Nuremberg artists in fabricating his astronomical machines, and the facility with which he might maintain a correspondence with foreign countries, by means of the merchants in that commercial city. Being now well skilled in all the branches of learning, and of the mathematical sciences, he determined to employ himself in making astronomical observations, and also in publishing the best of the ancient authors, as well as the results of his own labours. With this design he began to set up a printing-house, and formed a nomenclature of the books intended by him for publication, which is still extant. The fame of Regiomontanus had reached Nuremberg long before his settlement there; and after he had taken up his abode among them, the citizens justly regarded him as an ornament to their city. Among others, one of the principal of that class, who was rich, and well-skilled in the sciences, particularly astronomy, cultivated an intimacy with our mathematician; and as soon as he was apprized of the laudable designs which he had in view, he took upon himself the expence of constructing the necessary astronomical instruments, and of erecting a printing-house. And first, he ordered astronomical rules to be made of brass, for observing the altitudes of the sun, moon, and planets. Afterwards he constructed a rectangular, or astronomical radius, for taking the distances of those luminaries: then an armillary astrolabe, such as was used by Ptolemy, and before him by Hipparchus, for observing the places and motions of the stars. In the next place he made other lesser instruments, as the torquet, Ptolemy's meteoroscope, &c. which had more of curiosity than utility in them. From this apparatus it would have been concluded, that Regiomontanus was a diligent and accurate observer of the laws and motions of the celestial bodies, even if there had not been transmitted to us accounts of the observations themselves which he made with them. In the two first of our authorities, some instances may be met with of the great correctness and care with which he proceeded in marking the progress of different comets, which our limits will not permit us to insert. With regard to his printing-house, as soon as it was completed, he put to press two works of his own, and two others. The latter were, the "New Theories" of his master Purbach, and the

"Astronomics" of Manilius. His own productions were, the "New Calendar," and his "Ephemerides." In the former are given, as he says in the nomenclature above mentioned, "the true oppositions and conjunctions of the luminaries; delineations of their eclipses; the true places of the luminaries every day; the difference of the hours, equinoctial and temporal, &c." Of his "Ephemerides" he says in the same nomenclature, that it is "what is vulgarly called an almanack for thirty years; where you may every day see the true motion of all the planets, of the head of the lunar dragon, together with the aspects of the moon to the sun and planets, and the hours of those aspects noted; lastly, the eclipses of the luminaries, if any should hereafter happen, are described in their places; and in the fronts of the pages are marked the latitudes." So acceptable was this work at that time, that every copy was sold for twelve hundred pieces of gold, and it was eagerly purchased by persons of all nations. He likewise published most acute "Commentaries on Ptolemy's Almagest;" a work which cardinal Bessarion valued so highly, that he scrupled not to pronounce it worth a whole province. He also prepared new versions of Ptolemy's "Cosmography;" and, at his leisure hours, examined and explained works of another nature. He inquired how high the vapours are carried above the earth; which he fixed to be not more than twelve German miles. After making observations on two comets which appeared in 1471 and 1472, he published his Treatise "Concerning the true Place and Magnitude of Comets." Peter Ramus, in the account which he gives of the admirable works attempted and performed by Regiomontanus, tells us, that in his workshop at Nuremberg was an automaton, in perpetual motion: that he made an artificial fly, which, taking its flight from his hand, would fly round the room, and at last, as if weary, would return to the same place. And that he fabricated an eagle, which, on the emperor's approach to the city, he sent out, high in the air, to meet him at some distance, and that it accompanied him to the city. Let us no longer wonder, adds he, at the dove of Archytas, since Nuremberg can shew a dove and an eagle, armed with geometrical wings. Whether there be not some exaggeration in this account, or whether the possibility of such inventions may be argued, from the curious mechanical contrivances, and what are generally supposed to be the philosophical discoveries of modern times, we leave to the con-

sideration of such of our readers as may deem such subjects deserving of their inquiry.

Six or seven years had now elapsed since Regiomontanus was at Rome, which he had left with a high character for erudition and scientific knowledge. But his fame had received such an accession from his various productions, particularly his "Ephemerides," and his "Commentaries" on the Almagest, that the learned men in that city expressed their earnest wishes to have him again amongst them. At this time, likewise, pope Sixtus IV. entertained a design of reforming the calendar; and conceiving Regiomontanus to be the most proper and able person for accomplishing such an undertaking, he sent for him to Rome. To induce him the more readily to accept the invitation, his holiness made him magnificent promises; and, as an earnest of his future favours, nominated him for the present bishop of Ratisbon. Regiomontanus was for some time in suspense, before he could prevail with himself to accept the invitation. The splendor of the dignity offered him was a powerful temptation; but much dearer to him were the delights of his studies, which the discharge of the pastoral functions must necessarily interrupt. The thought, likewise, of leaving the editions of many valuable authors imperfect, the completion of which he had so much at heart, was not a little distressing to him. But the opportunity and authority of the pope prevailed, and he consented, though not without great regret, to relinquish his employments at Nuremberg. One strong motive he had, indeed, for acquiescence in the pope's pleasure, arising from the consideration of the great importance and value of the work to the public, for which his assistance was required. He therefore repaired to Rome in the year 1475: but died in that city about the end of July 1476; not without strong suspicions of his having been poisoned by the sons of George of Trebisonde, out of revenge for the death of their father, which was said to have been hastened by the mortification which he felt on account of the criticisms made by our author on his translation of Ptolemy's "Almagest." Regiomontanus died at the age of forty years and one month; and, as it was the subject of astonishment that he could undertake so many and such prodigious works in so short a space of time, so his death was attended with universal lamentation for the loss of such an extraordinary man. He was buried in the Pantheon, and his memory was cele-

brated by the best poets of the times. Purbach was the first mathematician who reduced the trigonometrical tables of sines, from the old sexagesimal division of the radius, to the decimal scale. He supposed the radius to be divided into 600,000 equal parts, and computed the sines of the arcs to every ten minutes, in such equal parts of the radius, by the decimal notation. This project of Purbach was perfected by Regiomontanus, who not only extended the sines to every minute, the radius being 600,000, as designed by Purbach, but afterwards, disliking that scheme, as evidently imperfect, he computed them likewise to the radius 1,000,000 for every minute of the quadrant. Regiomontanus also introduced the tangents into trigonometry, the canon of which he called *fœcundus*, because of the many great advantages arising from them. Besides these things, he enriched trigonometry with many theorems and precepts. Indeed, excepting for the use of logarithms, the trigonometry of Regiomontanus is but little inferior to that of our own time. His "Treatise on plane and spherical Trigonometry" is in five books. It was written about the year 1464, and printed in folio at Nuremberg in 1553. In the fifth book are various problems concerning rectilinear triangles, some of which are resolved by means of algebra: a proof that this science was not wholly unknown in Europe before the treatise of Lucas de Burgo. Regiomontanus was author of some other works besides those enumerated in the preceding narrative; for an account of which, we refer to *Gassendi's Vita Purbach. et Regiomont.* *Martin's Biog. Phil.* *Hutton's Math. Dict.* *Moreri. Nouv. Diet. Hist.*—M.

MULLER, JOHN, a learned German Lutheran divine and celebrated controversial writer in the seventeenth century, was born at Breslaw the capital of Silesia, in the year 1598. After having gone through his course of grammar-learning, he commenced the study of philosophy and divinity in his native city, and at the age of twenty entered of the university of Wittemberg. Here he pursued his studies with uncommon assiduity, and about the year 1619 took the degree of master of philosophy with great applause. He now removed for a short time to the university of Leipsic; and returning afterwards to Wittemberg, in 1622 he was appointed to the professorship of moral philosophy. Two years after this he was admitted a licentiate in divinity, and in 1627 accepted an invitation to become pastor of

the church of St. Peter and St. Paul at Hamburg. In this city he lived till he was senior minister; was appointed inspector of the schools and churches; was frequently consulted in ecclesiastical affairs, by the princes of Brunswick, Brandenburg, and the Palatinate; and acquired great celebrity by his numerous writings in defence of the protestant cause against the Papists, as well as by his other various and controversial productions. He expired suddenly at church, when about to enter the pulpit, in 1673, at the age of seventy-five. He had been a great favourite with Gustavus Adolphus, king of Sweden, who was charmed with his conversation, and spent hours at a time with him in his chamber. Among other works, he was the author of "De Elementis, Disput. XII." "De Summo Bono, Disput. X.;" "Atheismus devictus;" "Conciones Scholasticæ de Educatione Juventutis;" "Conciones VII. Super Psalmum XXII.;" "Conciones VIII. Super Psalmum VIII.;" "Conciones IX. in Symbolum Athanasii;" "Explicatio Augustanæ Confessionis;" "Utrum Laici Vet. Test. absque Cognitione Christi fuerint Salvati;" "Judaismus;" "Anabaptismus;" "Colluvies Quackerorum;" "Prodromus Anti-Jansenii;" "Anti-Jansenius;" "Refutatio objectionum, quibus Pontificii Religionem Lutheranam suspectam reddere volunt;" "Admonitio ad Hamburgenses de Erroribus Pontificiorum;" "Figmentum cerebri humani de reprobatione Hominum ex Mero Dei Beneplacito;" "Refutatio absoluti decreti Dordrechiani;" "De Sacrificio Missæ Pontificio vitando Libellus," &c. *Freheri Theat. Vir Erud. Clar. Witte Diarium Biog.*—M.

MULLER, JOHN, a celebrated divine and preacher at Zurich in the seventeenth century. Though we are supplied with no materials relative to his personal history, excepting that he was living in the year 1678, yet the various literature requisite for the production of his numerous works seems to entitle him to this slight notice. The principal of them are, "Quæstiones miscellanæ de Muhammedonorum Deo;" "De Persico Twasi Pentateuchs;" "De Sadduceis," 1653; "Dyas Quæstionum de Nomine Jesu et Versione Æthiopica," 1654; "Disputationes de Historiæ Definitione," 1659; "De Sacris Scriptoribus in Genere;" "De Evangelica Magorum Historia;" "De Scriptis S. Matthæi," 1660; "Heptas Quæstionum de Nativitatis Christi Festo," 1672; "Vindiciæ Locorum Vet. Testament, Gen. I. iii, 11. Gen. xvii. 11;" "Decas Concionum;" "Horolo-

gium pœnitentiæ;" "Tuba Joelis;" "Speculum pœnitentiæ;" "Tractatus de Monachatu et Eucharistia," &c. *Moreri.*—M.

MUMMIUS, LUCIUS, consul of Rome, B. C. 146, was sent in that year to supersede Metellus in the conduct of the war against the Achaïans. He immediately encamped on the isthmus of Corinth, and invested that celebrated city, which was doomed to destruction by the Roman senate on account of the violation of the ambassadors of Rome. Mummius gave a total and bloody defeat to the Achaïans commanded by Dizeus, in the valley of Leucopetra, after which Corinth was deserted by most of its inhabitants, and left defenceless. After waiting three days through the apprehension of an ambuscade, the Roman army entered, put to death all the men they found of military age, and made slaves of the women and children. The plunder of Corinth, the richest city then in the world in the remains of ancient art, was given to the soldiery, with the exception of such pieces as the consul thought worthy of preserving for the decoration of Rome. His judgment in this matter, however, was much inferior to his disinterestedness and integrity; for so little did he possess of the taste of a connoisseur, that when the spoils were put on ship-board to be conveyed to Rome, he gave notice to the masters of the vessels that if any of them were lost, they were to be replaced with others as good, at their own expence. The fortune of a famous picture, the Bacchus of Aristides, was remarkable. It was found employed by some Roman soldiers as a table to play at dice upon; and being rescued from their hands, was put up to sale with the other spoils. Attalus, king of Pergamus, bid for it near 5,000*l.* sterling; at which Mummius was so much surprised, that supposing it to possess some magical virtue, he cancelled the bargain, to the king's great mortification. The consul placed it in the temple of Ceres, where it was seen by Strabo before its destruction in the conflagration of that edifice. When Corinth had been pillaged of all its portable treasures, it was reduced to ashes according to the decree of the senate, and its foundations were razed—a severity which Cicero liberally censures. Mummius on his return to Rome was honoured with a triumph, which was embellished by a display of all the rarities of art that he had brought from Corinth. He afterwards served the office of censor; and falling upon some account under the displeasure of his fellow-citizens, was sent into ba-

nishment, and died at Delos. *Livii Epit. Patercul. Pliny. Univ. Hist.—A.*

MUNDINUS. See MONDINO.

MUNCER, THOMAS, a famous German fanatic in the sixteenth century, was a native of Zwickaw, a town in Misnia; but of the year of his birth we have seen no notice. He was educated to the church, and became a disciple of Luther, whose principles he propagated for some time with great zeal and success in Thuringia. Being, however, of an enthusiastic turn of mind, it was his misfortune to become connected with Nicholas Stork, the leader of a fanatical branch of the sect of anabaptists, who pretended to divine revelations, and to greater purity of doctrine than the rest of that communion. To his notions Muncer became a convert; and having been re-baptized, with the same pretensions embarked in making proselytes to his new principles from among his former followers. "Luther, he told them," says Dr. Robertson, "had done more hurt than service to religion. He had, indeed, rescued the church from the yoke of popery, but his doctrines encouraged, and his life set an example of, the utmost licentiousness of manners. In order to avoid vice," says he, "men must practise perpetual mortification. They must put on a grave countenance, speak little, wear a plain garb, and be serious in their whole deportment. Such as prepare their hearts in this manner, may expect that the Supreme Being will direct all their steps, and by some visible sign discover his will to them; if that illumination be at any time withheld, we may expostulate with the Almighty, who deals with us so harshly, and remind him of his promises. This expostulation and anger will be highly acceptable to God, and will at last prevail on him to guide us with the same unerring hand which conducted the patriarchs of old: Let us beware, however, of offending him by our arrogance; but as all men are equal in his eye, let them return to that condition of equality in which he formed them, and having all things in common, let them live together like brethren, without any marks of subordination or pre-eminence." These wild and enthusiastic notions spread wonderfully among the peasants of Thuringia, and, combined with the spirit of revolt against tyrannical oppression which broke out among them about the same time, produced the most unhappy tumults and commotions in that country and the adjacent parts of Germany. In our life of Luther we have already given a particular account of the pro-

ceedings of Muncer and his deluded followers, and of the destruction which he proved the means of drawing down on their heads and his own in the year 1526. To that account we refer our readers, adding only, that, notwithstanding his enthusiasm, Muncer met the ignominious death which his crimes deserved with a poor and dastardly spirit; and that the fanatical notions which he had disseminated produced, not long afterwards, effects still more memorable as well as more extravagant at Munster, as may be seen in all the historians of the times. *Seckendorf. Hist. Lutheran, lib. ii. Robertson's Hist. Charles V. vol. II. book ii. Mosb. Hist. Eccl. sac. xvi. cap. iii. sect. iii. par. 2. Moreri.—M.*

MUNCK, JOHN, a celebrated Danish navigator, was born towards the end of the sixteenth century. The discoveries of Hudson, in 1610, having excited considerable attention in all the maritime countries of Europe, Munck was ordered by his sovereign to pursue the same route, in order to determine whether it was possible to proceed to India by a north-west passage. Two ships were equipped for this purpose, and on the 16th of May, 1619, Munck set sail from the Sound. On the 20th of June following, he saw Cape Farewell, and passing through Hudson's Strait, to which, in honour of his king, he gave the name of Fretum Christiani, or Christian's Strait, discovered in it an island, in lat 60° 20' North, which, on account of the reindeer found in it, was called Deer Island. He also gave the name of Mare Novum, or the New Sea, to that which washes the coast of Labrador, and the appellation of Mare Christianum, or Christian's Sea, to the part adjacent to Greenland. In the latitude of sixty, this navigator met with so much ice as rendered it impracticable for him to advance farther north; he therefore directed his course to Churchill's river, where he landed, and where he found the ice to be from three hundred to three hundred and sixty feet in thickness. Here the greater part of his men were attacked by the scurvy, which was followed by the dysentery, and on the 4th of June 1620, Munck himself was taken so ill that he remained four days without food or drink, as his provisions were almost entirely exhausted. On crawling out of his hut, after recovering some degree of strength, he found no more than two of his men alive; though the crews of his two ships had consisted of sixty-four. These two men were overjoyed to see their commander; and the three

survivors endeavoured to give each other every assistance in their power. The ice being dissolved on the 18th, they began to fish for salmon and trout; and in a little time they were completely restored to health. They now left the larger of the two vessels in the river, giving it the name of Munck's harbour, and set out in the smaller in order to return. Soon after, they lost their boat, and the ice having broken their rudder, they found it very difficult to repair it. They, however, recovered their boat in the course of ten days, and after encountering a violent storm, which shattered their mast and carried away their sails, they were so fortunate as to reach a harbour in Norway, and in a few days after arrived at Copenhagen, where the king, who had considered Munck as lost, was much astonished to see him. Munck was afterwards employed by his sovereign in the North Sea, and in the Elbe, in the years 1624, 1625, and 1627, and died in the month of June 1628, during a maritime expedition. *Forster's History of the Discoveries in the North.*—J.

MUNIC, BURCHARD CHRISTOPHER, count, a celebrated general, was born of a noble family, at New-Huntorf, in the county of Oldenburgh, in the year 1683. He received an excellent education; and being endowed with a ready genius, and a strong desire for the acquirement of knowledge, he had made such progress in languages and sciences that, at the age of sixteen, he was qualified to undertake a tour to France, where he improved himself in every branch of learning, and applied in particular to engineering both civil and military, and also to fortification. Having by these means become advantageously known to the court of Lewis XIV. he was appointed an engineer in the French army; but being unwilling to serve against the empire, he returned to Germany, and in consequence of his knowledge of tactics was made a captain by the landgrave of Hesse-Darmstadt, and with his troops was present at the siege of Landau. Soon after, he entered into the service of the prince of Hesse-Cassel, by whom he was promoted to be a major of the foot-guards; and in this situation he had an opportunity of improving himself in the art of war under the duke of Marlborough and prince Eugene. He distinguished himself by his cool intrepidity in several engagements and sieges, and particularly at the battle of Malplaquet; when, as a recompense for his bravery, he was raised to the rank of lieutenant-colonel. At the battle of Denain, in 1712, he was dangerously wounded

and taken prisoner by the French; but being liberated the year following, he was promoted to the command of a regiment. In 1716 he quitted the Hessian and entered into the Polish service under Augustus II. where he soon rose to the rank of major-general; but being insulted in 1721 by count Fleming, the king's favourite, he repaired to Petersburg, by the advice of prince Dolgorucki the Russian minister in Poland, and was received in the most honourable manner by Peter the Great, who employed him in several important affairs, both civil and military, so that he successively filled the highest posts in the army and the state. In 1723 he was intrusted with the construction of the famous canal of Ladoga, and this work he completed with so much skill and expedition that the czar, as a mark of his satisfaction, admitted him a member of his council. But his talents were more suited to the field than the cabinet. By the imprudence of his conduct he incurred the displeasure, in particular, of count Osterman; nevertheless, the empress Catharine conferred on him the order of Alexander Newski; and in 1727, Peter II. made him commander in chief, and in 1728 raised him to the rank of count. He was in no less favour with the empress Ann, who honoured him with various marks of her approbation, so that in the course of a few years he became president of the College of War, general field-marshal, chief of the new corps of noble land cadets, and knight of the order of St. Andrew. Count Osterman, however, was continually labouring to procure his fall; and having at length gained over counts Löwenwölde and Biren to be of the same party, the latter, to remove Munic from court, caused him to be appointed commander of the Russian troops in Poland, with orders to reduce Dantzic, which had given shelter to the fugitive king Stanislaus. Though his enemies threw every possible obstacle in the way to impede his progress, he carried on his operations with so much effect, that the place at length surrendered, after a long and close siege. He was then ordered to restore tranquillity in Poland, which he did with so much success, that the whole kingdom submitted to king Augustus; but war having, in the mean time, broken out between Russia and the Porte, he was again obliged to take the field, being appointed commander in chief of the Russian army sent into the Ukraine. The campaign was opened in the month of October 1735, and before the end of the next year Munic had defeated the Tartars of the Crimea

in two skirmishes, and made himself master of Perekop, Koslof, and Baktschisari, but with the loss of 30,000 men, and the discontent of several of his officers, of whom the prince of Hesse-Homburg and a nephew of count Biren were the most considerable. The empress, however, was so well satisfied with his conduct, that she rewarded him with the grant of a considerable estate in the Ukraine. In the year 1737 he took Oczacow by storm, and after an almost uninterrupted series of victories reduced Choczim in 1739, and subjected the greater part of Moldavia to the Russian dominion. But most of these conquests were restored to the Turks by the treaty of peace which followed soon after; and this gave considerable umbrage to Munic, whose discontent was still further increased in consequence of his not having been consulted in regard to that treaty. When Biren, after the death of the empress Ann, in the year 1740, got the chief management of affairs during the minority of prince Ivan, Munic endeavoured, by every means in his power, to obtain his favour, with a view of being appointed generalissimo of the naval and land forces; but being disappointed in his expectation, he resolved, if possible, to effect the duke's overthrow, a design which he at length accomplished, Biren with two other persons of distinction being arrested about the end of the year 1740, and conveyed to Siberia. Munic, however, did not obtain that office of which he was so ardently desirous; and though the grand duchess made him prime minister, he was so dissatisfied at not being appointed generalissimo, and his ambition began to excite the jealousy of the court so much, that he requested permission to resign his employments; and this request was granted with a readiness which he little expected. Instead, therefore, of repairing to the Prussian court, to which he was strongly invited, he imprudently remained in Russia, flattering himself with the hopes of being reinstated in his former dignity; and when the empress Elizabeth ascended the throne, in consequence of a new revolution, he was arrested by order of that princess on the 6th of December 1741. The ostensible reason of this disgrace was, that he had persuaded the empress Ann to nominate Ivan her successor; but the real cause, according to a late traveller in Russia, was, that by order of that empress he had taken into custody one of Elizabeth's favourites. Munic was brought before a committee appointed to examine state prisoners, and being harassed

with repeated questions, and perceiving that his judges were determined to find him guilty, he said to them: "Dictate the answers which you wish me to make, and I will sign them." The judges immediately wrote down a confession of several charges, which being subscribed by Munic, his mock-trial was concluded. Being thus convicted of high treason, he was condemned to be quartered; but his sentence was changed by Elizabeth to perpetual imprisonment. During the long period of twenty years he was confined at the small town of Pelim in Siberia, in an ostrog or prison of which, according to Manstein, he had himself drawn the plan for the reception of Biren. It was an area inclosed by high palisades about 170 feet square, within which was a wooden house inhabited by himself and his wife, with his chaplain Marten, and a few servants, and a small garden which he cultivated with his own hands. He received a daily allowance of twelve shillings for the maintenance of himself, his wife, and domestics; which small sum he increased by keeping cows and selling part of the milk, and occasionally instructing youth in geometry and engineering. During his tedious confinement he exhibited the utmost resignation, tranquillity, and even cheerfulness. He was accustomed every day, at dinner, to drink to his wife, "a happy return to Petersburg." He had prayers twice a day from eleven to twelve in the morning, and from six to seven in the evening: they were read, in German, by his chaplain, who dying in 1741, the count himself afterwards performed the service. Notwithstanding the time spent in the cultivation of his garden, and in giving instruction, he found sufficient leisure for composing hymns, for translating several psalms and prayers into German verse, and for writing a treatise on the art of war, which he proposed, if released from his confinement, to present to the king of Prussia. In the last year of his confinement a soldier, whom he had caused to be arrested on account of some theft, having threatened to inform against his servants for supplying him with pens and paper, he was obliged, in order to prevent a discovery, to destroy all his writings, the labour and amusement of so many solitary hours. He had always flattered himself with the expectation of recovering his liberty at the accession of Peter III.; but he was no sooner informed of that event than, with the agitation natural to a person in his state, he began to dread that his expectation was ill-founded. For several weeks he suffered the

most alarming anxiety, always fluctuating between hope and fear, and often declared that these few weeks appeared to him much longer than all the former years of his confinement. At length, on the morning of the 11th of February 1762, the long-expected messenger arrived from Petersburg with the order for his release. Munic, who happened to be engaged in prayers, did not perceive him, and his wife made signs to the messenger not to disturb her husband. Being informed of his recall, he was so affected as to faint away; but soon recovering he fell down upon his knees, and in the most fervent manner offered up his thanks for this change of situation. On the 19th he departed from Pelim, and on the 24th of March arrived at Petersburg, in the same sheep-skin dress which he had worn in his prison. On the 31st he was admitted to an audience of the emperor. Peter, after hanging about his neck the order of St. Andrew, and restoring him to his ancient rank, said to him, "I hope that your advanced age will still permit you to serve me." "Since your majesty," replied the count at the conclusion of a long speech, "has raised me from darkness into light, and recalled me from Siberia, to prostrate myself before your throne, I shall always be most willing to expose my life in your service." During the memorable revolution of 1762, Munic, actuated by a noble sense of gratitude, had offered to support the emperor at the hazard of his own person; but this conduct did not draw down upon him the resentment of Catharine after she had assumed the reins of government. When that princess mildly inquired the motives of such an opposition to her interest, Munic, with a spirit which twenty years imprisonment could not subdue, replied: "At that period, I was engaged by the strongest ties of duty and gratitude to exert myself in behalf of my late master. Your majesty is now my sovereign, and you will experience from me the same fidelity." The empress, struck with the magnanimity of his answer, reposed in him, with equal greatness of mind, the most unbounded confidence, which was justified by his subsequent conduct. He died in the month of October 1767, in the eighty-fifth year of his age. Munic was a man who displayed in his character great virtues and great defects. He was exceedingly laborious, and so pertinacious in his designs, when once formed, that no obstacle or difficulty could deter him from carrying them into execution. To great acuteness of judgment he united uncommon accu-

racy, which was apparent even in his style. He favoured literature, and frequented the company of learned men. He was also acquainted with the arts, for which he had a considerable taste; and distinguished himself, in particular, as a general, and by his knowledge of tactics; but is accused of exercising too much severity to those who were placed under his command. To the defective side of his character may be added, that he was too precipitate in his measures, and that he did not display sufficient magnanimity under misfortunes. These faults were further heightened by an unsteadiness of disposition, which rendered him sometimes parsimonious and at others liberal; often haughty and imperious, but frequently fawning and abject. He was violent, and prone to anger; irreconcilable when once offended; eager for revenge, and, on some occasions, ungrateful. Being immoderately ambitious, he solicited, after the conquest of Moldavia, to remain there as hospodar; and when disappointed in this object, he requested, but without success, to be created duke of Ukraine. When he made the latter request, Biren said: "Munic is remarkably modest; I thought he would be contented with nothing less than to be grand duke of Russia." His faults, however, did scarcely any hurt but to himself, and his virtues were of great benefit to Russia. *Försök til et Biographiskt Lexicon öfver Lärde och namnkunnige Utländske Män. Busching's Hist. Mag. Coxe's Travels in Poland, Russia, Sweden, and Denmark.*—J.

MUNOZ, JEROME, an able Spanish mathematician and oriental scholar in the sixteenth century, was a native of Valentia, but of the date of his birth or death we have seen no account. He appears to have risen into fame first of all in Italy, as a teacher of the Hebrew language at Ancona, where the Jews themselves bestowed the highest commendation on his intimate knowledge of their sacred tongue. Nor was he less applauded for his profound skill in the Greek language, polite literature, and particularly the mathematical sciences. The reputation which he had acquired rendered his countrymen desirous of securing the benefit of his instructions to his native land, and he accepted of their invitation to repair to the university of Salamanca. In this seminary, he was at the same time appointed professor of Hebrew, and of the mathematics, with a very ample stipend; and he spent the remainder of his days in the assiduous discharge of the duties of his double

office. He was the author of "Institutiones Arithmeticae ad Percipiendam Astrologiam et Mathematicas Facultates necessariae," 1566, quarto; "Alphabetum Hebraicum cum ratione legendi cum punctis;" "Lectura Geographica;" and "Treatise on the new Comet, and its Prognostics," of which a French translation was published at Paris in 1574, in octavo. *Antonii Bibl. Script. Hispan. Moreri.*—M.

MUNSTER, SEBASTIAN, one of the most learned men of his time, distinguished both as a mathematician and linguist, was born at Ingelheim in the Palatinate, in 1489; and after being some time a Franciscan monk, quitted that order and embraced the reformed religion. He studied under John Stöffler; applied afterwards to biblical literature and the Hebrew, and was appointed professor of that language and theology at Heidelberg, whence he removed to Basle to hold a similar office, and where he died of the plague in 1552. He was one of the first among the German literati who turned their thoughts to the improvement of geography, and he composed a work on that subject intitled "Cosmographia Universalis," which was printed in 1550, and afterwards translated into Italian and other languages. A French edition of it was published at Paris in 1575, two volumes, folio, with many corrections and additions. The president De Thou says, "that Munster was so learned in the theology and geography, that he was styled the Esdras and Strabo of Germany." He constructed also a map of the territory of Basle and another of Germany, which was corrected and enlarged by Tilleman Stella, in 1567. Munster's service to astronomy and other branches of the mathematics was no less eminent than that rendered by him to geography. Montucla speaks of a treatise on geometry written by him, under the title of "Rudimenta Mathematica;" and he composed a work on gnomonics which the same author characterizes as an excellent performance, and the foundation of the modern art of dialling. It describes the method of making various dials on a horizontal plane or a wall, ring-dials; concave and cylindrical dials, and others in the form of a quadrant, with the signs of the zodiac and the corresponding hours at different places marked on them. It was printed at Basle with the title of "Compositio Horologiorum," in 1531, quarto. To these works Weidler (*Hist. Astron.*) adds an "Organon Uranicum," in which the author gives a theory of the planets, with their various motions for

more than a hundred years. Munster's labours as a linguist render him no less conspicuous. Besides Scholia on Pomponius Mela, and Solinus, he gave a Latin translation of the Hebrew Bible, with the annotations of the rabbis; another of Josephus; "Grammatica Hebraica;" "Dict. Hebraicae Chaldaico-Latinum;" "Calendarium Hebraicum;" "Grammatica Chaldaica;" "Tabulae novae ad Geog. Ptolemæi;" "Abrahami Ben Chai Hispani Sphæra Mundi Hebraice ex Latina Versione Schreckenfuchsii;" "Eliæ Judæi Arithmetica cum suis Annotationibus Marginalibus." *Allgem. Hist. Lexicon; Vaugondy Essai sur l'Histoire de la Géographie; Montucla Hist. des Mathématiques; Weidleri Hist. Astronomiæ.*—J.

MUNTER, BALTHASAR, a celebrated German divine, was born in 1735, at Lubec, where his father resided as a merchant. He was first placed at the gymnasium of that city, and made such a rapid progress in the Latin language that he was soon able to write it with great readiness, both in prose and in verse. He obtained much reputation also, while at school, by his German poetry, and particularly two odes in praise of the Deity; the spirit displayed in which afforded a very happy presage of that celebrity to which he afterwards attained in sacred poetry. In 1754 he repaired to Jena to complete his education, and after giving very favourable specimens of his abilities by academic exercises, chiefly on philosophical subjects, he became a private teacher in 1757, and then adjunct of the philosophical faculty. He entered on this new career with great success; and the necessity of providing for his own support, which during the seven years war was attended with some difficulty, even at Jena, where provisions were dear, induced him to make great exertions. He devoted himself to the church; and having acquired much celebrity by his discourses in a society established at Jena, and by various funeral orations printed between 1759 and 1762, some of his friends expressed a wish of hearing him at Gotha. He accordingly preached before the duke; met with great approbation; and a vacancy occurring in the chaplainship to the Orphan-house, he was invited thither by the director of that institution; and at the same time was appointed dean of the court by the duke. Here he enjoyed the friendship of the whole ducal family; and notwithstanding the variety of his avocations, applied with great diligence to his studies. Besides some volumes of sermons, he made himself known by a treatise on the "Tree of

Knowledge," which was occasioned by the following circumstance. Many of the divines of Gotha suspected Munter of heterodoxy, and one of them in his public lectures accused him of being the author of a small treatise in which Beverland's hypothesis, respecting the origin of evil, was defended. In answer to this accusation, Munter published the above work; which evidently shewed that he was a man of extensive knowledge, and made the neighbouring literati, by whom he was much esteemed, entertain a higher opinion of his talents. He was now appointed by the duke superintendent at Tonna, a few miles from Gotha; but the fame of his eloquence having reached Copenhagen, he was invited thither on the death of Hauber, to be pastor of the German congregation in that city. In Denmark he experienced every encouragement and the most liberal treatment; for besides being of a mild and benevolent character he was exceedingly tolerant in regard to difference of opinions, as he considered religion chiefly on the practical side, and thought that the greatest proof of its divine origin was to be found in its effects. This proof he illustrated at full length in his "Conversations of a reflecting Christian with himself, on the Truth and divine Origin of his Belief;" a book which was received with the greatest approbation by those even who thought differently in regard to many points, and which has acquired a distinguished place among the defences of religion. His utility as a preacher was extended beyond the boundaries of his own congregation: his sermons were much frequented by the members of others, and often when they related to interesting subjects were translated into Danish, and thereby contributed in an eminent degree to diffuse rational ideas in regard to religion throughout that capital. The education of youth he always considered as a very important part of his duty. Not satisfied with preparing those who were to be confirmed, he every winter employed several hours in the week in teaching the children of his friends and acquaintance. As the ground of his religious instruction he at first employed the small works of Alberti, Cramer and Dieterich; but he at length resolved to compose a treatise of his own, called "An Introduction to the Knowledge and Practice of Religion," which was distinguished by its perspicuity and practical utility. When at school, and at a period which may with justice be called the golden age of the German poetry, he had given evident proofs of his talent for

sacred compositions of that kind, and critics had declared them to be excellent. At the university, and during the first years of his preaching, he had exercised himself in this department, and obtained great applause in Thuringia by his cantatas on the gospels and epistles, which he wrote for the chapel of the prince of Schwarzburg-Rudolstadt. He continued also his occupation at Copenhagen, where his poetical talents were excited by an intimate intercourse with Cramer, Klopstock, Gerstenberg and Funk; and where he was encouraged by their approbation to undertake new labours of the same kind. He published his "Sacred Cantatas" in 1769, and these were followed, in the years 1773 and 1775, by two "Collections of Spiritual Songs." He considered it as the duty of a poet to give to his works the utmost degree of correctness; and in regard to musical propriety he was so delicate, that his hymns, when corrected and improved, were set by the ablest composers, such as Scheibe, the two Bachs, Benda and Rolfe. The idea he entertained of the utility of good hymns for public and private instruction made him pay the utmost attention to the sentiments they contained, and to propriety of expression. They are therefore valuable, not merely for their religious tendency, but as the compositions of an enlightened mind; and they certainly deserve that place which they have found in all the German collections. More poetical and bolder on the whole than those of Gellert; less lyrical and often less verbose than those of Cramer; they are well adapted for divine service. In the year 1772, he attended the unfortunate count Struenzee, during his imprisonment, and revived in his mind those sentiments of religion which had not been totally eradicated by bad habits and a life of vicious indulgence. The account given by Munter of Struenzee's conversion bears the strongest marks of the most disinterested attachment, and thus belies the report long circulated, that Munter was Struenzee's persecutor. No work in modern times was read with so much avidity. Several editions of it were sold in a few months; in the course of two years there appeared one Danish, one Swedish, two French, and one Dutch translation of it; and by these means Munter's name became known throughout every part of Europe. A consequence of this work was his "Conversations of a reflecting Christian with himself," which has been already mentioned. In the year 1786 Munter sustained a severe stroke by the loss of

His second son, who had been bred to the sea, and who was unfortunately drowned while swimming in the harbour of Bourdeaux. But notwithstanding this heavy affliction, he enjoyed a tolerable share of health till the period of his death, which took place in the month of October, 1793. Modesty and benevolence were the most striking features in his character. He was an excellent husband, an affectionate father, and a sincere friend. His house was the abode of peace and contentment; and he enjoyed the respect and esteem of the most celebrated men at Copenhagen. *Schlichtegroll's Neurology*.—J.

MUNTING, HENRY, a physician and botanist, was born about the beginning of the seventeenth century at Groningen. After spending eight years in foreign travel, during which he particularly attended to botanical researches, he settled in his native place, and began to form a garden of curious native and foreign plants. The expence of this establishment absorbed his patrimonial and professional income, so that he would have been reduced to indigence, had not the states of the province patronised a design which promised to be so useful to the university of Groningen, and bestowed upon him, in 1641, a pension with the title of their botanist. In 1654 he was nominated to the chair of chemistry and botany, with a considerable augmentation of his pension. He died in 1658. This physician published "*Hortus & Universæ Materiæ Medica Gazophylacium*," 1646, 12mo. which is a catalogue chiefly of exotic plants and their varieties. *Halleri Bibl. Botan. Eloy Dict.*—A.

MUNTING, ABRAHAM, son of the preceding, was born at Groningen in 1626. He studied under his father, and at the universities of Franeker, Leyden, and Utrecht, and then made an abode of two years in France, and took his degree of M. D. at Angers. On his return he assisted his father in his botanical lectures, and was appointed to succeed him in his chair at his death in 1658. He occupied this post with reputation, became rector of the university, and died in 1683. Abraham published in the Dutch language "*The Genuine Culture of Plants*," *Amst.* quarto, 1672, *Leeward.* quarto, 1682. This is a work of credit, though there is some superstition in his rules concerning planetary influence. It is illustrated by figures, some of which are by Haller thought to be of suspicious authenticity. He likewise published, "*Aloedarium*," 1680,

quarto, with figures; "*De vera Herba Britanica Dissertatio Historico-Medica*," 1681, quarto. After his death appeared in 1696 his "*Curious Description of Plants*," the writing of which is the same as that of his first Dutch work. The plates are new and splendid, amounting to 245; they have been published separately, under the title of "*Phytographia Curiosa*," with the names in various languages, at Amsterdam, in 1702, 1713, and 1727, folio. *Halleri Bibl. Botan. Eloy Dict.*—A.

MURALT, BEAT-LOUIS DE, a native of Berne, after travelling with a philosophic eye through several parts of Europe, made himself known by his "*Lettres sur les François et sur les Anglois*," two volumes, 12mo. 1726, which were much read at the time, though they are charged with being vague and superficial. He also wrote "*Fables*," and some other works of moderate merit. He died about 1750. *Nouv. Dict. Hist.*—A.

MURALT, JOHN, an ingenious and industrious physician, was born of an ancient family at Zurich in the seventeenth century. He studied at Montpellier, Leyden and Paris, and in the latter capital particularly attended to anatomy and midwifery. Returning to his native city, he practised in the different branches of the healing art, and also gave instructions in natural philosophy, anatomy and surgery. He founded an anatomical theatre in Zurich, in which he frequently exhibited dissections of human and animal subjects; and at the same time contributed to the progress of science by many useful publications. He died, much regretted by his townsmen, in 1733. This writer published a great many papers in the acts of the Academy Naturæ Curiosarum, chiefly relating to comparative anatomy. His other principal works were, "*Vademecum Anatomicum, s. Clavis Medicinæ*," *Tigur.* 1677, *Amst.* 1685. This is a compendium of anatomy, containing experiments and observations concerning the chyle, milk, lymph, bile, blood, and other humours, in which there are several new observations of his own; though he claims some discoveries which have not been allotted to him; "*Collegium Anatomicum*," 1687, for the use of learners; "*Zoologia, Tigur.* 1709, octavo; "*Physices specialis quatuor Partes, sive Helvetiæ Paradisus*," *Tigur.* 1710, octavo; this work gives a catalogue and description of the plants which grow on the Swiss mountains round Zurich, many of which he had himself first observed; to

some, however, as Haller remarks, he appears to have ascribed wrong names. *Halleri Bibl. Anat. & Botan. Eloy Dict.*—A.

MURATORI, LODOVICO ANTONIO, a most learned and laborious writer, was born in 1672 of parents in humble life, at Vignola in the duchy of Modena. The passion for reading which governed his whole life was imbibed almost in infancy, in consequence of the delight he received from perusing the romances of Madame Scudery, which chanced to fall in his way. At the age of thirteen he was sent to the Jesuit's school in Modena, where, besides the stated business of the institution, he studied closely at leisure hours, and during the time usually allotted to sleep, which, from that period to the end of life, he restricted to seven hours in the twenty-four. Being at his own desire dedicated to the church, he received the tonsure from the bishop of Modena in his sixteenth year. After completing his course at school, he entered the university of that city for the study of philosophy and theology. He also attended the lectures on law, and at the same time continued to cultivate polite literature, and especially poetry, with which he was greatly enamoured. The false taste which at that time prevailed in Italy infected his first poetical attempts, but the ingenuity which they displayed raised him to notice among his fellow-students. Hitherto he seems to have been unacquainted with Greek literature; but becoming sensible of its value, he studied the language without a master, and in a short time rendered himself a proficient in it. He now took for the director of his pursuits the learned monk Benedict Bacchini, who first invited him to the study of the ecclesiastical writers. Immersed in letters, which his excellent memory enabled him to fix in his mind, though of the most various kinds, he paid no attention to future prospects of life, when two friends thought of recommending him to the post of one of the prefects of the Ambrosian library at Milan. He obtained the appointment, and removed thither in the beginning of 1695, having first received the degree of doctor of laws at Modena, and diaconal ordination. He was soon after ordained priest; and taking possession of his office, than which none could be more suitable to his disposition, he shut himself up amidst the treasures of that celebrated repository. His diligent researches into manuscripts enabled him to make those collections of curious literature which he gave to the

world under the titles of "*Anecdota Latina*" and "*Anecdota Græca*." He also at this time began to make a collection of inedited inscriptions and other remains of antiquity; and for the purpose of promoting philosophy and letters he procured the institution of an academy in the Borromean palace.

Whilst thus employed he received a sudden call from his sovereign the duke of Modena, to return thither, and take the office of keeper of the archives of the house of Este. Though attached to Milan, he did not choose to disobey the summons; but he requested that the office of ducal librarian might be added to it, which was readily granted. He returned to Modena in 1700, and immediately entered upon the task of putting the archives in order, which cost him the labour of nearly two years. The war in Italy in 1702 interrupted this business, as it was thought proper to remove the archives to a safer place on the approach of the French, who presently took possession of Modena. They treated Muratori, however, with respect, and he was offered the title of royal librarian, which he refused. To his other occupations he added those proper to his clerical functions, and for several years exercised the office of visitor to the prisons, which he had persuaded the duke to institute. In the years 1714-15, and 1716, Muratori took several journeys in Italy for the purpose of collecting new materials for memoirs of the house of Este, and that of Brunswick which derives its origin from it. In this business he was engaged both by the duke of Modena, and George I. king of Great Britain, who furnished him with recommendatory letters. On his return, he was presented to the benefice of provost to the church of St. Maria Pomposa in Modena. In this office he conducted himself so as to afford a model for parish priests. He first expended a large sum in purchasing plate and vestments for sacred purposes, and then rebuilt the whole church at his own cost; a work which was three years in completing. He was equally liberal in his benefactions to other churches of which he was made incumbent through the bounty of the duke of Ferrara. In beneficence to the poor scarcely any one in his station ever surpassed him. He not only freely gave to all who applied for relief, but took pains to discover proper objects for his liberality. He frequently visited the sick; and if he saw persons in the streets suffering under cold and hunger, he brought them to his own house and warmed

and fed them. He instituted in his church a society of *Charity*, which was to undertake the protection of the widow, the orphan, and the destitute. He drew up its rules, procured it public patronage, bestowed liberal benefactions on it during his life, and bequeathed a large sum to it by his will. To conclude the subject of his pecuniary munificence; it was found on examining his accounts after his death, that he had expended much more upon his churches and the poor belonging to them than he had received from all his benefices conjointly. These offices of duty and kindness naturally attached him to the place of his residence, and none of the splendid offers which he received from neighbouring sovereigns at the time when he stood pre-eminent among the Italian literati could tempt him to quit Modena, where he lived in general esteem.

We shall now give a view of those voluminous labours which have conferred lasting celebrity on this learned man. The services he rendered to the history and antiquities of his own country take the lead in point of importance. These we shall recite in the words of Gibbon, who candidly acknowledges him as "his guide and master in the history of Italy." The following works on that subject were published by him: "*Rerum Italicarum Scriptores* (A. D. 500-1500) quorum potissima pars nunc primum in lucem prodit," twenty-eight volumes, folio, *Milan*, 1723-38, 1751. A volume of chronological and alphabetical tables is still wanting to this great work, which is yet in a disorderly and defective state. "*Antiquitates Italix Medii Ævi*," six volumes, folio, *Milan*, 1738-43, in seventy-five curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. "*Dissertationi sopra le Antichità Italiane*," three volumes, quarto, *Milan*, 1751; a free version of the former by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. "*Annali d'Italia*," eighteen volumes, octavo, *Milan*, 1753-56, a dry, though accurate and useful, abridgment of the history of Italy from the birth of Christ to the middle of the eighteenth century. "*Del l'Antichità Estense et Italiane*," two volumes, folio, *Modena*, 1717, 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works Muratori approves himself a diligent and laborious writer, who as-

pires above the prejudices of a catholic priest." Thus far Mr. Gibbon: That in such a vast mass of matter errors in point of fact and opinion have been discovered, cannot be thought extraordinary. Of these a considerable number have been noted by Tiraboschi.

It was an early idea of Muratori to institute a *Literary Republic* in Italy, which should associate all the men of letters in one body; and for this purpose, under the fictitious name of Lamindo Pritanio, he wrote various addresses to the public, in which he proposed his plan, and showed the advantages that would arise from such an institution. Great discussion of the subject ensued throughout Italy, and many pieces were written on the question; but finally it had the fate which might have been expected, where a voluntary agreement would have been necessary among a set of men so little disposed to agree. In 1706, he published a work "*Della perfetta Poesia Italiana*," two volumes, which contained many new and ingenious ideas concerning poetry in general, and that of Italy in particular. The topic was a peculiarly delicate one in a country where different poets of high reputation had formed different schools of admirers and imitators; and it brought upon him a swarm of eager antagonists. These controversies have little interest for a foreigner, and are probably now forgotten in Italy. There was scarcely any part of literature in which Muratori did not occasionally engage. In 1735 he wrote a work on *Moral Philosophy*, which was several times reprinted. It was followed by a treatise on the Powers of the Human Mind, intended as a refutation of Huet's tract on the Weakness of the Human Mind. He even carried his inquiries into matters connected with medical science; and on occasion of the appearance of a pestilential disorder in Germany in 1713, he published a work intitled "*Governo della Peste*," 1714, in which he treated on the office of the magistrate, the physician, and the divine, during a visitation of the plague. To a new edition of this work in 1721 was added a relation of the plague in Marseilles. He likewise touched upon the science of jurisprudence, which, indeed, is closely connected with history and antiquities; and he published a curious work, "*Dei Difetti della Giurisprudenzia*," 1742. He employed his knowledge of the history of the middle ages for the service of his sovereign, in various pieces concerning the jurisdiction of the city of Comacchio, which had been claimed by the Roman see against the house of Modena.

This opposition to the territorial prerogatives of the papal court caused him to be regarded with some displeasure at Rome, though cardinal Lambertini, afterwards pope Benedict XIV., entertained a great personal regard for him.

In the earliest part of his career as an author, Muratori engaged in theological controversy; and he began with opposing the Jansenist doctrine concerning grace. He next wrote against the philosophical theologian Le Clerc; and for a time his polemical exertions appear to have been generally acceptable to his own church. At length he raised against himself a formidable storm of controversial bigotry, the ground of which was so futile and absurd, that it would be totally unworthy of notice, were it not a pregnant example of the influence of superstition, and the degradation of human reason under a system of passive faith. The doctrine of the immaculate conception of the Virgin Mary, though never formally received as an article of belief by the Roman catholic church, was so conformable to the high veneration inculcated by it towards that character, that it met with a great number of zealous supporters, some of whom proceeded to such a degree of fanaticism, as to take a vow of shedding their blood in defence of this opinion. Muratori, in his work "*De Ingeniorum Moderatione in Religionis negotio*," written in the name of Lamindus Pritanius, had expressed a disapprobation of this strange vow. He thereby gave offence to many persons of Palermo who had taken the vow; and a Jesuit of that city published a vindication of it, written with so much warmth, that it roused the passions of all the Sicilians against the oppugner. The vow was renewed by a vast concourse of people, and its defence was made a fundamental point of religion by the enthusiastic votaries. Muratori replied to his answerer in a work intitled "*De Superstitione vitanda, sive Censura Voti Sanguinari in honorem Immaculatæ Conceptionis Deiparæ, &c.*" under the name of Anton. Lampridius, written in 1732, but not printed till 1740. The tempest of controversy was revived by this publication, and a number of adversaries arose from all parts of Italy against the author, who was known to be Muratori, and who was treated as no better than a heretic. He found it necessary to write an epistle in his vindication to Benedict XIV. who had expressed some dissatisfaction with him, though, as he afterwards explained it, rather on account of his attacks on the church's temporalities, than any errors

in doctrine. Indeed, this liberal pontiff always retained a high opinion of Muratori's theological judgment, and consulted him on several important occasions. Another celebrated work of our author was his treatise "*Della Regolata Divozione dei Christiani*," printed in 1747, under the name of Lamindo Pritanio. In this, as far as a Roman Catholic could or durst, he declared himself the enemy of vulgar superstition, on which account the work met with many violent adversaries.

Of his other writings, which form a numerous catalogue in the biographical account whence this is extracted, it is sufficient to mention, several lives of eminent persons, namely, of Petrarch (prefixed to an edition of his poems), of Paolo Segneri, Castelvetro, Sigonio, the marquis Orsi, Tassoni, Rinaldo I. duke of Modena, Torti, and Giacobini; and various dissertations on antiquarian subjects. His literary reputation, which extended throughout Europe, procured him numerous correspondents among the learned, and admission into various literary and scientific societies. A nearly uninterrupted state of good health, secured by temperance and exercise, enabled him to continue his labours till a very advanced period of life. At length his constitution began to give way, and after languishing for some months, he died in January 1750, in the seventy-eighth year of his age. Muratori was a man of few words, but cheerful, mild, affable and humble, void of all ostentation, and strictly virtuous. He was much honoured by his countrymen, as well as by the friends of liberal studies in other parts, and various tributes of respect were paid to his memory. *Vita Muratorii ab Aloys. Brenna in Fabroni. Gibbon.—A.*

MURET, MARK-ANTONY, (Lat. *Muretus*) an eminent classical scholar, was born in 1526 at a town of the same name near Limoges, where his father was a respectable lawyer. With little or no help from a master, he acquired the Greek and Latin languages at an early age; and in his eighteenth year went to Auch to read lectures on Cicero and Terence in the archbishop's seminary. He visited the famous Julius Cæsar Scaliger at Agen, by whom he was recommended to the magistrates at Bourdeaux, where he taught the belles lettres in 1547. He left that city for the capital, where he was made one of the professors in the college of St. Barbe, and acquired so much reputation by his lectures, that the king and queen came to hear him. His irritable disposition raised him enemies, and the imputation

of a detestable crime drove him from Paris to Toulouse, where he studied the civil law and explained its elements. A renewal of the same charge is said to have brought him there into danger of his life, and to have occasioned his removal to Venice. That these accusations were unfounded is charitably inferred by his biographers, from the favourable reception he met with in Italy, even from popes and cardinals, and from the regularity of his life in that country, which was his principal residence from the year 1554. At Venice he taught publicly, at a considerable salary, in the convent of the Minorites. He was thence sent by the state to Padua, to instruct the Venetian youth in classical literature, and there contracted an acquaintance with Bembo, Lore-dano, Contarini, Manuzio, and other eminent Italian scholars. In 1560 he was invited to Rome by cardinal Hippolito d'Este, whom he accompanied in his legation to Paris. There Muret printed his edition of Cicero's Philip-pics, which he dedicated to Turnebus. On his return to Rome he continued to reside with the cardinal, who engaged him in 1563 to comment upon Aristotle's morals, which he performed during four years with great applause before a very numerous audience. He afterwards gave public lectures on the civil law; and at the desire of pope Gregory XIII. he explained several of the principal classic authors. In 1576 he took holy orders. Stephen Battori, king of Poland, invited him to his kingdom in 1578, upon very advantageous conditions in a pecuniary view; but Gregory, at the request of the conservators of the Roman people, having doubled his appointments, the literature and cultivated society of Rome turned the scale, and he declined accepting of the offer. He died at Rome in 1585, and was buried with extraordinary funeral honours in the church of S. Trinita della Monte. Muret was one of the most elegant Latin writers of his time, and like many of his cotemporaries founded his reputation principally upon his purity of style in that language. He was likewise a man of general erudition, well versed in the knowledge requisite for a critic on the writings of antiquity. To the superior merit of just and liberal thinking he forfeited all claim by his praise of the execrable massacre of St. Bartholomew, published in his panegyric of the detestable Charles IX. His works, printed separately in his lifetime, were published collectively at Verona in 1727—30, in five volumes, octavo. They consist of valuable notes on se-

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veral authors, various readings, orations, letters, poems, disputations on legal topics, &c. Taste and elegance are conspicuous in all his writings; but in his poems there is much more choice of expression than strength or brilliancy of conception; and his place is rather among the men of letters than the men of genius. *Thuanus Hist. Nouv. Dict. Hist.*—A.

MURILLO, BARTHOLOMEW-STEPHEN, a celebrated Spanish painter, was born in 1613, at Pilas near Seville. He received his first instructions in painting from his maternal uncle Castillo, an artist of repute at Seville. From him Murillo caught his first manner; and so many of his early works, representing fairs and markets, were purchased for the West Indies, that it has been falsely reported that he visited that part of the world. The great fame of Velasquez impressed the young artist with an eager desire of obtaining improvement under him; and going to Madrid for that purpose, he was admitted into his academy. There he diligently copied several of the works of Titian, Rubens and Vandyke, by which he greatly improved his style of colouring, while at the same time he perfected himself in drawing from antique models. This was all the further instruction he received in his art, for he never visited Italy, as some have asserted. On his return to Seville he began to exercise himself in great works, of which the first was the history of St. Francis in fresco, at the convent of that order. In this and his other pieces the figures are supposed to be portraits; for he was always a most faithful imitator of nature, and it is observed that all his heads have a cast of the national Andalusian character. He indeed delighted in representing common and low life, such as beggars and rustics; and most of his pictures that have been exported from Spain are of that kind. He was, however, capable of great beauty and sublimity; but his ideas are all natural, and his works are marked with a certain simplicity of conception, joined with perfect truth. After a very fine piece of his had been publicly exhibited at Madrid in a procession, the king, Charles II., invited him to come and reside in the capital, with the appointment of one of the royal artists; but Murillo, who had neither avarice nor ambition in his temper, and had formed long attachments at Seville, sent his excuses. He continued to furnish that city and other Spanish towns with altar-pieces and church histories, while for his amusement he drew groupes of beggar boys as he saw them in the streets. It is agreed that

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he painted with wonderful force, that his colouring is clear and mellow, and his tints contrasted so as to produce the most striking effects; and if he is defective in taste and knowledge of the antique, they were probably incompatible with his characteristic excellences. The latter have stamped a high value on his works throughout Europe. He was fond of his art, which he continued to practise to his seventy-third year; when a fall from a scaffold in a convent at Cadiz occasioned an injury, which brought on a mortification that proved fatal to him in 1685. The principal works of Murillo are at Seville; they are also found at Madrid, Cordova, Cadiz, and Granada. His smaller pieces are dispersed in cabinets throughout Europe. *Cumberland's Anecd. of Spanish Painters. Pilkington's Dict.—A.*

MURPHY, ARTHUR, an ingenious dramatic and miscellaneous writer, was born about the year 1727 in Ireland, of a respectable family. He had his education at the college of St. Omer's, where he distinguished himself for his proficiency in classical learning. After returning to his own country, he was sent to London with the intention of being engaged in commercial pursuits; but a decided turn to literature and to the theatre prevented this destination from taking effect. The first of his known publications was the "Gray's-Inn Journal," a weekly paper, upon the miscellaneous plan of similar periodical works, which he continued for two years. It displayed considerable talents for observation, and good acquaintance with the principles of polite literature, but, like most efforts of that kind, excited only a temporary interest. He appears first to have assayed his dramatic powers in the farce of "The Apprentice," acted in 1756, and directed against the prevailing folly of spouting-clubs. It was followed by "The Upholsterer," a satire against politicians in low life, founded on a very humorous delineation of character by Addison in the Tatler. Both these were well received by the public. Mr. Murphy about this time made some attempts as an actor, but with a failure of success that exposed him to the ridicule of the caustic Churchill in his Rosciad. A tragedy, intitled "The Orphan of China," formed on the model of Voltaire's play with that title, came from his pen in 1759, and was acted with applause. Its success enabled him honourably to discharge a security for 500l. which he had given for a brother who died in the West Indies. His "Desart Island," a dramatic poem, founded on

the "Isola Dishabitata" of Metastasio, and his "Way to Keep Him," a comedy, first of three acts, afterwards enlarged to five acts, and perhaps the most popular of his dramatic compositions, appeared in 1760. After he had resigned the stage in the capacity of a performer, he engaged in the study of the law with a professional view. An attempt twice repeated, to enter the society of Gray's Inn, was rejected on the plea of his having been a player. The society of Lincoln's Inn, however, were less tenacious of their dignity, and gave him admission. Mr. Murphy occasionally went the circuits, but never obtained much employment in his legal character.

A variety of other dramatic pieces, consisting of tragedy, comedy, and farce, successively proceeded from his fertile pen. For the groundwork of these he was generally obliged to a foreign original, but he always employed considerable pains and judgment to fit them for the English theatre. Of his exertions in this walk he thus speaks in his prologue to "Zenobia;"

Not to translate our bard his pen doth dip;
He takes a play, as Britons take a ship:
They heave her down; with many a sturdy stroke
Repair her well, and build with heart of oak;
To every breeze set Britain's streamers free,
New man her, and away again to sea.

This is an ingenious illustration of the business of dramatic alteration, but cannot elevate it to the rank of original composition. Mr. Murphy's plays generally acted well and had temporary success, but they made little addition to the true theatrical stock of the country. His farces still sometimes appear, and his "Way to Keep Him," and "Grecian Daughter," occasionally take their turns on the comic and tragic theatre; but none of his pieces can be pronounced works of distinguished excellence. At one period of his life he engaged in the field of political warfare, and supported the ministry in being, by two pamphlets, intitled "The Test," and "The Auditor," said to be powerfully written. He published several occasional poems; and was a party in some of those literary squabbles which it is difficult for a well-known author to avoid, though he is seldom a gainer by them in point of reputation. He translated various pieces of Latin poetry into English, and also gave Latin versions of some popular English poems, by which he obtained considerable credit as an elegant scholar. His works had accumulated in 1786 to the quantity of seven volumes octavo, which he

published collectively. On the death of Dr. Johnson he appeared as one of his numerous biographers in an "Essay on his Life and Genius," 1792. He had employed many of the later years of his life on a translation of Tacitus, which at length was published in 1793, and forms his principal literary labour. It was given in four volumes quarto, with the valuable additions of an essay on the life and genius of Tacitus; historical supplements of all the imperfect parts, and frequent annotations and comments. This work is dedicated to Mr. Burke, whose political horror of the French revolution he had fully imbibed, as appears from various notes introduced, somewhat out of place, in his translation. The performance is respectable, if not masterly. The sense of the author is given from mature consideration, and in general is expressed with clearness and elegance; and his failure in transfusing the concise energy of the original will be most readily excused by those who are most aware of the very different genius of the Latin and English languages.

Mr. Murphy continued to write to an advanced age, and in 1798 published his tragedy of "Arminius," meant to excite the nation to measures of vigorous defence in a war which he warmly held to be both just and necessary. The favour of government had conferred upon him the place of one of the commissioners of bankrupts, to which, during the three last years of his life, was added a pension of 200*l.* per annum. Before that grant his circumstances were thought to be narrow. He died in June 1805, in his seventy-eighth year, if the date we have given of his birth be right; but if, as he asserted, he began his Gray's-Inn Journal at the age of twenty-one, which commencement was in 1752, four years must be deducted from the length of his life. Mr. Murphy was a man of great urbanity of manners, and much regarded by his friends, whom he used to entertain with many anecdotes of the literary acquaintance of his younger years, related with humour and vivacity. A translation of *Salust* from his pen has appeared since his death. *Gent. Magaz. Monthl. Rev.*—A.

MURRAY, WILLIAM, earl of Mansfield, a distinguished lawyer and judge, was a younger son of David viscount Stormont, a peer of Scotland. He was born at Perth in March 1704-5; and at the age of three was removed to London, where he received his early education. He was admitted a king's scholar at Westminster when he had completed his four-

teenth year, and at that classical seminary he distinguished himself particularly by the excellence of his declamations, which were considered as prognostics of that eloquence for which he was afterwards so conspicuous. At the election of scholars for the universities in May 1723, he was first upon the list of those who were destined for Christ-church college in Oxford, where he was accordingly entered in the following June. He received the degree of B. A. four years afterwards, and of M. A. in 1730, at which period he left the university. He had supported his classical reputation there by a copy of Latin verses on the death of George I. which was honoured with the first prize, and by an elegant and judicious Latin oration in praise of Demosthenes. After spending some time in a tour through France and Italy, he sat down to the study of the law at Lincoln's Inn. Although at this time he appears to have been chiefly conspicuous as a polite scholar, it is certain that he was by no means inattentive to professional improvement; for he and some other students were accustomed to hold regular meetings for the discussion of legal questions, previously to which they prepared their arguments with great care. He was called to the bar in Michaelmas term 1730; and from his first commencement he seems to have scorned the idea of rising by the slow drudgery of common practice. He cultivated with assiduity the talent of eloquence and the graces of elocution; and being favoured by nature with a fine impressive countenance and a melodious voice, he was soon enabled to distinguish himself above his competitors. In consequence of a display of his abilities in an appeal-cause before the House of Lords, he rose rapidly into fame and employment; and so sudden was the change, that he has been heard to say, he knew scarcely an interval between a total want of business and the receipt of 3000*l.* per annum.

Mr. Murray had the honour and advantage of early engaging the friendship of Pope, then in the zenith of his fame; and that poet has left several testimonies of his singular affection for the rising lawyer. He addressed to him an imitation of the first ode of the fourth book of Horace, in which he paints his friend as

Noble and young, who strikes the heart
With every sprightly, every decent part.

The whole strain of this piece, indeed, gives the idea of being written to a gay accomplished

young man of fashion. In another place he satirically describes two dull sages of the law, of whom he says,

Each had a gravity to make you split,
And shook his head at Murray as a wit.

It was in a more serious style of encomium that Pope addressed to him his imitation of the sixth epistle of the first book of Horace, which is one of the most finished of his productions of this kind. It contains the well-known couplet,

Grac'd as thou art with all the power of words,
So known, so honour'd at the House of Lords;

of which the second line, though founded on strict truth, is unfortunately a signal example of the bathos. To conclude this poet's testimonies to the merits of his friend, he mentions him in the *Dunciad* among other Westminster scholars, whose political genius was diverted to more serious pursuits,

How sweet an Ovid, Murray, was our boast.

Among several interesting causes in which he was engaged, one of the most considerable was that of the provost and corporation of Edinburgh, for the punishment of whom, on account of misconduct in the case of captain Porteus, an act of parliament was framed in 1737. Mr. Murray, who was their counsel, opposed it with unwearied assiduity in both houses; and his exertions were so much approved by the persons concerned, that the freedom of the city of Edinburgh was presented to him in a gold box. From his being chosen on this occasion as the defender of a cause connected with disaffection to the government; from the known politics of the Stormont family; and from the bequest of an estate to him by Mr. Vernon, a tradesman in London, of jacobitical principles; it may be inferred that at this time he was, at least, supposed to be inclined to that party; but a subsequent life spent in office under the existing government sufficiently obliterates any stain of that kind contracted in his early years.

In 1738 he married one of the daughters of the earl of Winchelsea, a connection which was of service to his fortune, and the source of domestic comfort during forty-six years that they passed together. The chancery bar was that to which he had hitherto confined his practice; but in 1742 his appointment to the

office of solicitor-general gave a wider scope to his professional talents. In the same year he entered the House of Commons as representative for Boroughbridge. From that time he became a strenuous defender of the duke of Newcastle's ministry, and was often a speaker opposed to Mr. Pitt, who then began to distinguish himself in parliament. At the trial of the rebel-lords in 1746 he acted in his office, and particularly exerted himself in the impeachment of lord Lovat, whose guilt he proved with great force of argument, but in so candid and gentleman-like a manner, that he received the acknowledgments of the culprit himself. Some years afterwards the inconsiderate talk of an old acquaintance involved him, together with Johnson bishop of Gloucester, and Stone the prince's tutor, in the charge of having long before drunk the pretender's health in a private company. More attention was paid to this matter than it deserved, and the parties exculpated themselves as well as they could. The good king himself set it in the properest light. "Whatever they were (said he) when they were Westminster boys, they are now my very good friends." No serious consequences ensued; and in 1754 Mr. Murray was promoted to the office of attorney-general. In 1756, on the death of sir Dudley Ryder, he was raised to the high post of chief-justice of the King's Bench, and at the same time was advanced to the peerage by the style of baron Mansfield of the county of Nottingham.

From this period lord Mansfield may be considered as at the head of the judicature in this kingdom; and although his conduct and principles have undergone severe censure in the violent party contentions which have agitated the nation during great part of the present reign, yet his character seems permanently established as one of the most able, the most eloquent, the most enlightened, and (in his legal capacity detached from his political) the most upright judges who have ever occupied that bench. His behaviour towards the gentlemen of the bar, and the suitors to the court, was equally courteous, obliging, and dignified; and no man was more attentive to the public accommodation in his dispatch of business. His quickness of apprehension, denoted by an eye of fire, enabled him at once to discover where the force of a cause lay. This he stated with wonderful clearness, and placed in so striking a point of view, that he seldom failed to dispose the minds of the hearers to follow that impulsion which he wished to give

them. So much did he excel in this respect, that a great orator pronounced his statement of a case to be worth the argument of any other man. The sweetness of his voice, the beauty and propriety of his action, and the force and fluency of his language, produced all the effects of perfect eloquence, though he was generally far from correct in the formation of his sentences, or choice in his phraseology, and frequently violated grammar. There were in his time more powerful speakers, but none who equalled him in art and insinuation. Indeed, the moral temper of his mind was rather characterised by calmness, pliancy and discretion, than by boldness and elevation.

Many important points occurred for his opinion and determination in his high office. It has been, indeed, a kind of era of English jurisprudence, particularly with respect to the law of maritime insurance, and the parochial poor-law, which have been in a manner created by his decisions. That the rule of equity was his chief guide in these cases can scarcely be considered as a just ground of censure, where the common law was defective or contradictory; whether in other instances he did not too much disregard precedent, and incline rather to make law than to interpret it, must be left to the adepts of the science to determine. In many instances his ideas of legislation were large and liberal. He was especially a friend to religious toleration, and on various occasions he set himself against vexatious prosecutions founded upon intolerant laws. In 1767 he greatly distinguished himself by his sound and forcible reasoning in favour of the dissenters, whom the mean and unjust politics of the corporation of London had habitually subjected to the fine for refusing to serve the office of sheriff, whilst they lay under the severe penalties of the test and corporation acts should they have served it without a religious qualification, with which they could not conscientiously comply. His exposure of the tyrannical injustice of such a dilemma carried with it a conviction that put an end to the practice.

Lord Mansfield was, however, considered as a favourer of high maxims of government in general, and as hostile to those popular principles which were the subject of so much contention in the early part of this reign. In matter of libel he supported the doctrine that the jury is to judge of fact only, and not of law; which was at that time the prevalent opinion. He was, indeed, an enemy to violent exertions of power, and is said to have dissuaded those

prosecutions of Mr. Wilkes which were productive of so much perplexity and disgrace to government. He also fully concurred in declaring the illegality of his outlawry, but he opposed lord Chatham's motion for reversing the adjudication of the Commons incapacitating him from being re-elected into parliament. To that great minister, and to lord Camden, he was, indeed, a general political antagonist, as he was, on the other hand, an habitual supporter of the court measures, except during the short period of lord Rockingham's administration, when he joined the opposition. On the whole, his conduct as a politician will probably not be dwelt upon by an encomiast as that part of his public life which does him most honour. With principles that disposed him to favour the cause of authority, he wanted the courage and energy requisite to carry strong measures into execution. It was, perhaps, through timidity that he more than once refused the post of high-chancellor, which is become a leading office in administration. Upon his own bench, however, he displayed considerable fortitude in confronting the dangers of unpopularity, and few have better supported the dignity of an elevated station. In 1776 his lordship was advanced to the earldom of Mansfield, with remainder to the Stormont family, as he had no issue of his own. The popular contentions which had agitated the earlier years of his office were now subsided, and he might expect to wear his well-earned honours in peace; but the disgraceful riots in 1780 brought upon him a storm for which he was totally unprepared. Although the part he had taken in the liberal bill for the relief of the Roman Catholics was by no means conspicuous, yet, as the head of the executive justice of the kingdom, he was marked out for the attacks of a mob, who had finally no other object than the subversion of all law and order. His house in Bloomsbury-square was broken into, and with all its furniture, pictures, books, manuscripts, and other valuables, was entirely consumed by fire, nothing but the bare walls remaining. No opportunity having been given for the removal of any thing, a great number of important papers, the results of his long studies, were destroyed. He bore this calamity with great equanimity, and refused to take any steps for procuring a compensation for his losses. He made one pathetic allusion to it in the House of Lords, when, after giving his opinion upon a legal matter, he said, "I speak not this from books, for books I have none!" His delightful and

classical villa of Kenwood near Hampstead might, however, sufficiently console him for the want of a town habitation; and he was in all respects well provided for enjoying the "otium cum dignitate," which was the fruit of his active public life. He was not, indeed, in haste to withdraw himself from the scenes of business; and continued to occupy his seat on the bench till 1788, when he resigned, after having filled it with distinguished reputation for thirty-two years. A respectful and affectionate address from the bar, signed by the counsel who had practised at the court of King's Bench during any part of his presidency, honoured his retreat. His faculties still continued clear, though their vigour was abated; and he retained his recollection till within a few days of his decease, which took place in March 1793, in the eighty-ninth year of his age. His remains were deposited in Westminster-abbey. The bulk of his large property went to lord Stormont, who succeeded to his title. The private virtues of lord Mansfield were universally acknowledged, and the singular amenity of his manners, in which vivacity and gaiety were tempered with elegance and decorum, rendered him the delight of all the social circles which he frequented. The records of his legal knowledge are preserved in his arguments as counsel in Mr. Atkins's Reports, and his speeches and decisions as judge in sir James Burrows's, Mr. Douglas's, and Mr. Cowper's Reports. *Halliday's Life of E. Mansfield. Ann. Regist.—A.*

MURRAY, JOHN ANDREW, M. D. professor of medicine in the university of Gottingen, and member of various learned societies, was descended from a Scots family, who during Cromwell's usurpation abandoned their native country, and settled in Poland and Prussia. He was born in 1740 at Stockholm, where his father was preacher to the German congregation in that city. Under the eye of this worthy parent, who employed the greatest care in his son's education, he was initiated in the principles of learning; and till the age of fourteen he frequented the German Lyceum, where he applied to the languages, mathematics, philosophy, history and geography. The two following years he had private instruction in mathematics and natural philosophy from Schlozer, who at that time resided at Stockholm, and from some other tutors; and in 1766, when seventeen, he removed to Upsal, where he studied natural history, botany, the materia medica, and pathology, under Linnæus; anatomy, under Arvilius; and pharmacy, mineralogy, and

chemistry, under Wallerius. Among all these preceptors he entertained the highest respect for Linnæus: he always embraced every opportunity of declaring how much he was indebted to that celebrated man; afterwards maintained with him an uninterrupted literary correspondence, and on many occasions defended him when attacked on account of his system or opinions. During the academical recess Murray endeavoured to fill up his leisure time in the most advantageous manner, by attending different lectures in anatomy and pharmacy; and to improve himself in the practice of medicine, by frequenting the hospital. In 1759 he made a tour to the southern provinces of Sweden, and thence to Copenhagen, the object of which was to enlarge his knowledge of natural history, and to make himself acquainted with new economical discoveries. In 1760 he proceeded to Gottingen, where his brother John Philip was professor of philosophy; and here he applied, with the utmost assiduity, for two years, to the different branches taught in that seminary, attending the lectures of Richter, Vogel, Buttner, Kastner, and other professors. He devoted some time also to the study of the English, French, and Italian languages. By a special license from the Hanoverian government, he began, at Easter 1763, to give lessons in botany; in August, the same year, he took the degree of M. D. and in April following was appointed extraordinary professor of medicine. His indefatigable industry, and ardent desire to extend the sphere of his knowledge, did not remain long unrewarded. In 1768 he was elected a member of the Academy of Sciences at Stockholm; next year he was appointed professor of medicine, and director of the botanical garden; and in 1770 he was admitted a member of the Royal Society of Gottingen. Linnæus, in honour of him, had already given the name of *Cassida Murrayi* to an insect discovered by him; and in 1771 he gave the denomination of *Murraya exotica* to an East-Indian tree. In the course of the following years he was elected a member of most of the learned societies in Europe; in 1780 the king of Sweden conferred on him the order of Wasa, and in 1782 he was raised by his Britannic majesty to the rank of privy counsellor. In the beginning of 1791 he was attacked by a spurious peripneumony, which left behind it a continued cough, intermittent pains in the left side, and a shortness of breath. He consulted his friend Dr. Altorf; but the disease continued to gain so much

ground that, on the 21st of May, his physician thought it advisable to make him acquainted with the real state of his case. This information he received with the utmost tranquillity and composure; observing that the only thing which gave him uneasiness was his "Apparatus Medicaminum," on which he had employed so much time and labour, and which he could have wished to live to complete. He then asked his friend whether he would undertake to bring it to a conclusion; and being answered in the affirmative, he got up, notwithstanding his extreme weakness, and having delivered to him the manuscript, gave directions in what manner he was desirous that the continuation should be executed. The same day he corrected the tenth sheet of the sixth volume; but the violence of his pain obliged him to suspend his labour at the twelfth page, and next day, May 22d, 1791, he expired, in the fifty-second year of his age. Murray possessed great solidity of judgment, and never adopted any opinion, or embarked in any undertaking, without mature deliberation: but when convinced of the truth of any principle he adhered to it, particularly in what regarded literary matters, with a perseverance which by some was mistaken for obstinacy. His firmness in every occurrence of life was very great; but was never displayed with more energy than during the last days of his life. His ruling passion, and that which had the most powerful influence over all his actions, was ambition, but divested of that vanity which is always the concomitant of a weak mind. One remarkable feature in his character was a rigid punctuality in performing all the duties of his profession. He rose early, and laboured till a late hour in his closet, unless prevented by his avocations in the botanical garden. This great activity he retained till within a short time of his death: during the last days of his illness he laboured on his "Apparatus Medicaminum," and wrote reviews of books for the *Göttingen Gelehrte Anzeigen*. He never suspended his lectures but in cases of the utmost necessity; and he began them sooner and continued them longer than any of the other professors. By incessant application he had acquired an extensive knowledge in every branch of science, but particularly botany; he had read much, and with great attention; he wrote Latin with correctness, and his desire to bring all his works as near to perfection as possible was uncommonly strong. His principal work is on the subject of materia medica, which was published

at different times under the following title, "Apparatus Medicaminum, tam simplicium quam preparatorum et compositorum, in Praxeos adjumentum consideratus," six volumes, octavo. He was the author also of various other productions in botany, pathology, the practice of physic, natural history, pharmacy, and medical literature; among which are "Opuscula in quibus commentationes varias, tam medicas quam at Rem naturalem spectantes, retractavit, emendavit, auxit," volume I. *Gott.* 1785, volume II *ibid.* 1786; "Commentates de Hepatide, maxime Indiæ Orientalis," *Gott.* 1780, octavo; "Spinæ bifidæ malae ossium conformatione inita," *ibid.* 1780, octavo; "Retzii Primæ Lineæ Pharmacis," translated from the Swedish, 1771, octavo; "Rosen and Rosenstein's Family Dispensary," translated from the same; *Leips.* 1781, octavo. He likewise enriched the Transactions of the Royal Society of Göttingen with a great many valuable papers, which relate chiefly to the most remarkable new and rare plants cultivated in the botanical garden: his descriptions are much esteemed by botanists, and are considered as models of elegance and accuracy. *Schlichtegroll's Neerology; Meusel's Gelehrte Teutschlandes.*—J.

MUSA, ANTONIUS, an eminent physician at Rome in the time of Augustus, was a native of Greece, first of servile condition, but afterwards, probably on account of his medical skill, made a freedman. He settled in Rome, where he rose to such a degree of reputation that the emperor Augustus chose him for his physician. His cure of this prince after his life had been despaired of is the circumstance which has rendered him famous. This he appears to have effected by the use of cooling remedies, such as lettuces, and likewise by substituting the cold to the warm bath, which last had been employed without benefit. For this success he received a large pecuniary recompense, with the privilege of wearing a gold ring like the Roman knights. Suetonius further relates, that the joy and gratitude of the people on this occasion was displayed by raising a statue to the physician at the common expence, and placing it by the side of that of Esculapius. It was natural that a remedy approved by such an example should become fashionable; and we learn from Horace that he himself, on Musa's authority, had renounced his usual visits to the warm baths of Baïæ, and used the cold bath in the midst of winter. It may easily be credited that Musa

extended too far the use of his favourite application; and Dio affirms that it proved as hurtful to young Marcellus as it had been salutary to Augustus. This physician was also celebrated for his pharmaceutical skill, and many of his compositions were popular in the age of Galen and Actius. He wrote several works, none of which have come down to modern times. According to Pliny, Euphorbus, physician to Juba king of Mauritania, was his brother. Bishop Atterbury entertained a fancy that Virgil meant to commemorate Musa under the feigned character of Iapis in the *Eneid*; but never was hypothesis more feebly supported. *Plinii Hist. Nat. Horat. Epist. I. Suetonius. Dio. Halleri Bibl. Med.—A.*

MUSÆUS. Of this name was a famous poet of antiquity, said to have been an Athenian, and a disciple of Orpheus. He continued and improved the mysterious rites of religion introduced by that bard, and wrote poems concerning the gods and nature, of which there are no remains. His high character among the ancients may be inferred from the distinguished manner in which he is introduced in the sixth book of the *Eneid*, as an inhabitant of Elysium, at the time of *Encas's* fabled descent to *hades*.

Musæus called the *Grammarians*, author of an extant Greek poem on "the Loves of *Hero* and *Leander*," is supposed to have lived as late as the fourth century, since he is not mentioned by any of the elder scholiasts and compilers, and some of his verses appear borrowed from the *Dionysiaca* of *Nonnus*. Of him nothing is personally known; yet his work is in a pure and elegant style, with much delicacy of sentiment. It has been many times printed, both in collections and separately. Some of the best editions are those of *Matt. Rover, Lugd.B. octavo, 1637*; of *Schroder, Leovard. octavo, 1742*; of *Bandini, Flor. octavo, 1765*; of *Heinrichs, Hann. octavo, 1793*. *Vossii Poet. Græc. Brucker Hist. Phil. Moreri. Bibl. Dict.—A.*

MUSCULUS, ANDREW, a German Lutheran divine and professor in the sixteenth century, was born at *Schneberg* in *Misnia*, but in what year we are not told. He was appointed to fill the theological chair at *Frankfort upon the Oder*; made superintendent-general of the churches in the *March of Brandenburg*; and died in the year 1580. He was the author of a great number of books, which display learning, genius, and eloquence, but united with an abundant portion of confident

and assuming pretensions, paradoxical hypotheses, and absurd if not impious notions. He maintained the doctrine of the *Ubiquity*, and affirmed, "that the ascension of Christ into heaven was nothing more than the vanishing or disappearing of the body of Christ in those clouds where it yet remains to this day, though not in that visible manner and form, nor with the sort of conversation which he used with his disciples before his death and ascension;" and afterwards he said, "that this ascension was not performed by any physical motion, or change of place," &c. He published a book to prove, that it is by no means necessary that the glorious body of Jesus Christ should physically fill up any space. In one of his sermons he declared, that they who taught that Jesus Christ died only as to his human nature, belonged to the devil, both body and soul; and that the orthodox doctrine is, that he died both as to his human and divine nature. He persuaded himself, that some predictions in the scriptures indicated great revolutions which should speedily take place in Germany, and that the end of the world was near at hand; and he wrote upon these subjects with the assurance of one who pretended to have a key to all the prophecies of the Old and New Testament. *Bayle.—M.*

MUSCULUS, WOLFGANG, one of the most celebrated German Lutheran divines in the sixteenth century, was born at *Dieuze* in *Lorraine*, in the year 1479. His father, who was a cooper by trade, finding that at a very early age he discovered a predominant inclination for learning, was desirous of gratifying his wishes; but, being in humble circumstances, he could afford very little towards his son's maintenance at school, and left him, therefore, to provide his own subsistence by singing from door to door, according to the custom of poor scholars in those times. With the aid of what he obtained by this practice he was enabled to support himself at different schools till he was fifteen years of age. He then set out towards his native place, with the design of visiting his parents; and happening one evening to enter a convent of *Benedictines* in the country of *Lutzelstein* at the time of vespers, he particularly struck the superior by the excellence of his singing, and the comeliness of his person. After service, therefore, he sent for our young scholar, and being equally pleased with his behaviour, he made him an offer of an admission into the convent, free from all expence, which was an unprecedented favour,

and promised, also, that he would furnish him from his own purse with clothes and all other necessities. This offer, with the consent of his parents, Musculus gratefully accepted, and after he had taken the monastic habit spent thirty-three years of his life, diligently employed in study, and a shining example to the community of regularity, temperance, and obedience to the prescribed duties of the cloister. Classical learning, poetry, and music, were favourite subjects of his application, and he had made considerable progress in them before he arrived at the age of twenty. He then devoted himself assiduously to the study of divinity, sacred criticism, and particularly the Scriptures themselves. When well furnished with erudition and biblical knowledge, he was called to the service of the pulpit; and, as he excelled in eloquence, became an admirable and very popular preacher. For some time his services were confined to three or four churches in the vicinity and under the jurisdiction of the convent; but afterwards they were extended to several distant churches. About the year 1518, being furnished by a friend with Luther's Theses, which were just published and attracted universal attention in Germany, he read them with the greatest avidity, and, after mature enquiry, became an entire convert to the doctrines which they contained. From this time, he zealously defended that reformer and his opinions, not only in disputations within the walls of the convent, but in the different churches in which he officiated as preacher. Hence he became commonly known by the name of the *Lutheran monk*. The freedom and ability with which Musculus maintained the sentiments of Luther created such an impression on the minds of his brother-monks, that afterwards the greater part of the Benedictines of this convent quitted the habit, and entered into the world. In the mean time the conduct of Musculus excited against him the enmity of some of the older monks, who did him all the ill-offices in their power; and it would have drawn down on his head the vengeance of the bishops of Metz and Strasburg, had he not been protected against their rage by Reinhard a Rotenburg, governor of the castle of Lutzelstein, and patron of the convent, who was a person of great weight and authority in the palatinate.

In the year 1527, Musculus, finding that he was exposed to no little danger from plots that were laid against his life, came to the resolution of withdrawing from the convent to

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some place where he might profess and propagate his religious principles with safety. Before, however, he could carry this design into execution, the prior of the convent died, and Musculus was elected his successor, by the suffrages of a great majority of the monks. But this dignity he steadily rejected, recommending a friend who was chosen in his room. Towards the end of the year, having fixed upon the time of bidding adieu to the cloister, he left the convent at midnight, that he might avoid the notice of his enemies, and escaped to Strasburg; where he soon afterwards publicly married Margaret Barth, a relation of his friend the prior, to whom he had been contracted while at the monastery. The little property which they had being soon exhausted, he found it necessary to learn some manual art in order to procure subsistence; and having placed his wife as a servant in a minister's family, made an agreement with a weaver, who was an anabaptist, to be taught his business, but in about two months his master dismissed him, on account of his frequently engaging in disputation with an anabaptist minister, who lodged at the weaver's house. He had now no other prospect of gaining his livelihood than by joining the labourers, who were employed in repairing the fortifications of Strasburg, and was promised to be received into their number by the superintendent of the works; but on the evening before he was to commence this drudgery, he received a message to meet Martin Bucer, who, after some conversation with him, intimated that the magistrates of the city designed that he should preach every Sunday at the village of Dorlisheim. With this appointment he was well pleased, and discharged its duties with great diligence and success, repairing to the village every Saturday, and returning to Strasburg on the following Monday. At this time he had an apartment in Bucer's house, who gave him his board in return for the service which he had rendered him by transcribing his manuscripts for the press: for Bucer's hand-writing was so bad, that the printers could not read it, and he was often puzzled to make it out himself. Some months afterwards it was judged expedient that he should reside at Dorlisheim; to which place he accordingly removed with his wife, who was far advanced in pregnancy. Here he continued during twelve months, zealously employed in the duties of his ministerial function, and sustaining the rigours of extreme poverty with admirable constancy. He had no house-

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hold furniture but a little bed brought by him from his convent, which was occupied by his wife during her lying-in, while he contented himself with a little straw on the bare ground; and a few necessary utensils which the humanity of his parishioners supplied him with. He was also reduced to great distress, owing to the oppression of the abbot of Hohenforst, who collected the tythes and revenues of his church, but would not pay his pension; and he must have perished through want, had not the magistrates of Strasburg ordered him a sum of money out of their public treasury. At the end of the year, they recalled him from this situation, to become deacon-minister of the principal church in Strasburg; where he officiated for about two years, with the most commendable diligence, and increasing reputation. During this period he attended the theological lectures of Wolfgang Capito and Martin Bucer, and he likewise applied so closely to the study of the Hebrew language, that he was able not only to read and understand with ease the text of the sacred writings, but the most obscure commentaries of the rabbis, and the Chaldee interpreters.

In the year 1531, Musculus removed to Augsburg, where he at first officiated as minister in the church of the Holy Cross, and was for some years involved in continual disputes, either with the papists or anabaptists. He resisted successfully the cruel design of putting the latter to death, and was the instrument, by means of gentleness and calm persuasion, of reclaiming several of the deluded followers of Muncer. He was the most zealous of all the protestant ministers at Augsburg in opposing the papists, and upon the expulsion of all the priests and monks in 1537, was made minister of the church consecrated to the Holy Virgin. This situation he retained till the year 1547, distinguishing himself as a most judicious, impressive, and useful preacher, and held in high esteem by all good men. During that period, likewise, he made considerable additions to his stock of learning, and sent into the world a variety of productions, which reflected great credit both on his erudition and application. With the assistance of the principal master of the school at Augsburg, he made himself acquainted with the Greek language, to which he was before a stranger; and he gave evidence of his skill in it, by various well-executed translations from the Greek into Latin. These were printed at Basil; and the first of them, in order of time, was "D. Chrysostomi Com-

mentarii in Epistolas Pauli ad Romanos, Ephesios, Philip. Coloss. et Thessalon." 1536. Afterwards he published, "D. Basilii Oper. Tomum Secundum," 1540; "Scholia D. Basil. in Psalterum;" several treatises of St. Athanasius and St. Cyril; The Ecclesiastical Histories of Eusebius, and his Life of Constantine; The Ecclesiastical Histories of Socrates, Sozomen, Theodoret, and Evagrius; and the History of Polybius. The pieces of his own composition which he published while he continued at Augsburg, were "Two Sermons on the Mass," and some controversial tracts against the Papists. During the same time he made himself acquainted with the Arabic language, and studied its affinity to the Hebrew and Chaldee. He was also employed in some ecclesiastical deputations of great importance. In the year 1536, he was sent by the senate of Augsburg to the synod which was held at Eysenach, and at Luther's request transferred to Wittenberg, for the purpose of bringing about a re-union among Protestants on the subject of the Lord's Supper, which ended in the adoption of articles of agreement drawn up in indeterminate and ambiguous forms of expression, renounced by the contending parties almost as soon as the synod was dissolved. Equally fruitless have all subsequent efforts proved to effectuate an agreement between the different sects of Protestants upon this point. In the years 1540 and 1541 Musculus was deputed by the senate to attend the conferences held between the protestant and catholic divines during the diets of Worms and Ratisbon; and in the conference during the latter between Melancthon and Eckius, he was appointed one of the secretaries, and drew up the acts of it. In 1544, the inhabitants of Donawert having embraced the reformation, and requested that a divine might be sent from Augsburg to establish a regular church among them, Musculus was made choice of for this mission, and continued his labours among them for about three months.

When the emperor Charles V. came to Augsburg in 1547, to hold a diet after the defeat of the league of Smalkalde, Musculus was deprived of his church of the Holy Virgin; but he still continued openly to preach the reformed religion, notwithstanding the calumnies which were propagated by the Catholics with the design of rendering him obnoxious to the emperor, the many gross insults which they offered him, and the necessity that he was under of being protected by a guard against their attempts upon his person. But

When the emperor had promulgated the *interim* in 1548, and the magistrates of Augsburg were so timid as to submit to it, Musculus, who had boldly delivered his opinion against that measure both in preaching and writing, found it necessary to consult his own safety, and withdrew privately into Switzerland. Hither he was followed by his wife and eight children; and he afterwards officiated as an occasional preacher at Constance, St. Gall, and Zurich. While he continued in the last-mentioned city, he received an invitation from archbishop Cranmer to come and reside in England; but the ill state of his wife's health, and the hazards attending the removal of his young family to such a distance, induced him modestly to decline that prelate's offer. In the year 1549, the lords of Berne sent him an invitation to become professor of divinity in their university; which he readily accepted, and discharged its duties with great diligence and well-merited reputation for more than fourteen years. He was frequently tempted to remove from this situation, being twice more invited to England, after the death of Bucer, with offers of very liberal salaries. He was also recalled to Augsburg, when that city had recovered its liberty in 1552; and he was often solicited by the Strasburgers, the electors Palatine Otho-Henry and Frederic, and the landgrave of Hesse, to accept of employment in their churches and universities. So great, however, was the gratitude of Musculus to the republic of Berne, for affording him an honourable asylum when obliged to retire from Augsburg, that he refused the advantageous proposals which they made to him. He confined himself chiefly to his theological lectures; and though he occasionally appeared in the pulpit at the request of his friends, he would not enter into the engagement of pastor to any church. He died in 1563, about the age of sixty-six, respected and beloved by men of all parties for his moderation and candour, and the amiable qualities of his heart. It is believed that he disapproved of the cruel punishment of Servetus. That he was a person of great application, and very considerable learning, his numerous works sufficiently testify. Besides those which we have already enumerated, he published, in Latin, "A Commentary on the Psalms," 1550, folio; one "Upon the Gospel of St. John," 1553, folio; another "Upon the Book of Genesis," 1554, folio; one "Upon the Epistle of St. Paul to the Romans," 1555, folio; one "Upon the Epistle to the Co-

rinthians," 1559, folio; and one "Upon the Epistles to the Galatians and Ephesians," 1561, folio. In 1560, he published his, "Loci Communes," in folio, which had employed him for ten years; and after his death his heirs published, his "Commentary upon the Gospel of St. Matthew," 1567, folio; and his "Commentaries" upon the Epistles to the Philippians, Colossians, Thessalonians, and upon the first chapter of the first Epistle to Timothy. To this list might be added a multitude of pieces in the German language, &c. His writings deservedly gave him a high character with the Protestants of his day; and though the reading of them has been in some measure superseded by more modern and less voluminous works, they will carry his name down with honour to distant posterity. What opinion catholic critics entertained of him may be understood from the judgments of Huet, Dupin, and father Simon, as quoted in Bayle. Huet says of him, "Wolfgang Musculus, a very good man, but not very knowing either in Greek or Latin, is commended for his shortness, clearness, simplicity, and faithfulness." Dupin observes, that "Musculus, a Protestant, undertook a new translation of the History of Eusebius, which he performed happily enough. He adheres very much to the letter, and has translated the text with great clearness and brevity; but he did not always rightly understand his author, and there are several faults in his version." Father Simon informs us, that he is thought in his Commentary upon the Psalms, "to have shewn much more modesty, and also more respect for antiquity, than the greatest part of other Protestants; that the method which he followed is very exact; and that it may be said he knew the true way of explaining Scripture, but had not all the helps which were necessary to succeed in it to perfection, for want of being sufficiently versed in languages and critical learning. He examines, however, without prepossession, the ancient Greek and Latin translations, and had knowledge sufficient to discover that the points, which are at this day in the Hebrew text, were not used at the time of the Septuagint and St. Jerome." *Melchior. Adam. Vit. Germ. Theol. Bayle. Moreri.*—M. MUSGRAVE, WILLIAM, M. D. a learned physician and antiquary, was born in 1657, at Charlton-Musgrave in Somersetshire. He received his school-education at Winchester, and in 1675 became a probationer-fellow of New-college, Oxford. He afterwards entered upon the physic line, was elected a fellow of

Royal Society, and in 1674 was appointed secretary to that body. In this quality he edited the Philosophical Transactions, from No. 167 to No. 178 inclusive. He also communicated several papers to that collection, chiefly relating to anatomical and physiological experiments and observations. He took the degree of M.D. in 1689, and was admitted a fellow of the Royal College of Physicians. In 1691 he went to settle at Exeter, where he arrived at great practice and reputation. He died in 1721. Dr. Musgrave made himself professionally known chiefly by his two treatises "*De Arthritide Symptomatica*," *Exon*, 1703; and "*De Arthritide Anomala sive Interna*," *Exon*, 1707; both several times reprinted. They contain a great number of observations on the gout under all its forms and disguises, illustrated by cases, the subjects of which are persons of the first families in that part of England, which appears to have been peculiarly favourable to the production of that disease. Although the author seems to have too far extended the dominion of the disease on which he wrote, (a common fault!) yet there is much valuable practice and remark in his two treatises. His theory, indeed, is vague and hypothetical, and his style metaphorical and involved. His leisure was chiefly occupied in antiquarian studies; of which the principal result was a Latin work intitled "*Belgium Britannicum*," 1719, octavo, treating on the topography, history, and antiquities of that part of England which was anciently inhabited by a tribe of Belgæ, and which comprehends Hampshire, Wiltshire, and Somersetshire. Mr. Moyle (see his article) was one of his correspondents relative to this work, and his other antiquarian tracts. The latter were, "*Julii Vitalis Epitaphium cum Commentario*," 1711: "*De Legionibus Epistolæ*," "*De Aquilæ Romanis Epistola*," 1713: "*Inscriptio Tarraconensis cum Commentario*," "*Geta Britannicus*," &c. 1715: "*Diss. de Dea Salute*," 1716. *Biogr. Britan. Musgrave's Med. Treatises*.—A.

MUSONIUS, one of the most virtuous and excellent of the modern Cynics, was a Babylonian by birth, and flourished in the second century of the Christian æra. Philostratus speaks of him as next to Apollonius in wisdom, and an excellent philosopher. He was at Rome during the reign of the emperor Nero, where by animadverting on the vices of that tyrant, he provoked his resentment, and was committed to prison. While he was in confinement, he contracted a friendship

with Apollonius, and entered into a correspondence with him, of which some specimens may be seen in Philostratus. At last he was banished into the isthmus of Greece, and condemned to daily labour with the spade in a state of slavery. Being seen in this condition by his friend Demetrius of Corinth, the latter expressed great concern at his unworthy treatment: upon which Musonius, striking his spade firmly in the ground, said, "Why, Demetrius, do you lament to see me digging in the Isthmus? You might, indeed, have just cause for lamentation, if you saw me, like Nero, playing on the harp." His magnanimity is spoken of with admiration by Julian, in his epistle to Themistius. The time of his death is uncertain; and none of his writings have descended to modern times. *Philostrati de Vit. Apollonii Tyan. lib. iv. cap. 12. et 16. Enfield's Hist. Phil. vol. II. book iii. c. 6.*—M.

MUSONIUS, CAIUS, surnamed *Rufus*, a stoic philosopher, and a contemporary of the preceding, was a Tuscan by birth, of the equestrian order, and enjoyed military honours. He endeavoured to disseminate the principles and precepts of the philosophy to which he was attached among the Roman youth, particularly among the officers of the army; and by so doing excited the ridicule of some, while he gave offence to others. He, likewise, incurred the displeasure of Nero, most probably by the freedom with which he exposed the turpitude of the actions that disgraced his reign, and was banished by him to Gyara. Afterwards, however, he was recalled by Vespasian; and that emperor was so well pleased by the manner in which he conducted himself, that when he banished the philosophers in general from Rome and Italy, Musonius was alone permitted to remain in the city. He is thought to have been the philosopher of this name, whom Origen commended in his third book against Celsus, for his great integrity and exemplary behaviour. His philosophy, like that of Socrates, was adapted to the purposes of life and manners; as may be inferred from the fragment of one of his dissertations "*On the Contempt of Labour, and the Exercise of the Mind*," which is preserved in *Stobæi Sermo, cvii. Fabricii Bibl. Græc. vol. II. lib. iii. cap. 15. sub. Catalog. Stoicor.*—*Enfield's Hist. Phil. vol. II. book iii. ch. ii. sect. 7.*—M.

MUSSATO, ALBERTINO, an early Italian poet and historian, was born of poor parents at Padua in 1261. He supported himself in his younger days by copying books for scholars;

and afterwards became notary and pleader of causes, in which employments he obtained so much reputation, that about his thirty-fifth year he was made a knight, and was admitted into the public council. When the emperor Henry VII. received the iron crown at Milan in 1311, Mussato was one of the Paduans deputed to assist at the solemnity. He was afterwards sent to treat with the same emperor concerning the liberty of his countrymen; and although the conditions he, with his fellow deputy, first brought back gave so much dissatisfaction, that the Paduans determined to vindicate their rights by arms, yet, upon cooler consideration, they again had recourse to negotiation by means of Mussato and other ambassadors. Their efforts were so successful, that the emperor granted peace to Padua on moderate terms, and the ambassadors on their return were received as saviours of their country. In 1312 he was again deputed to Henry on public business, which he brought to the desired issue. The appointment of Can Grande, who was much hated by the Paduans, to the vicariate of the empire in Italy, occasioned such a flame, that the peace was soon broken; and Mussato, though he had endeavoured to prevent this breach, took up arms in the cause of his country. The emperor died in 1313, but the war with Can Grande continued; and in the meantime a sedition broke out in Padua, in which the populace were incited to attack the house of Mussato, who was obliged to fly in order to save himself. The sedition was however appeased by the death of its author, and Mussato was honourably recalled.

Before he had become of consequence as a public character, he had distinguished himself among the poets of the age; and in 1314 he received the honour then occasionally conferred upon poetical eminence, that of the laurel crown, which was placed on his head in great ceremony at Padua, in presence of the whole university, and a vast crowd of spectators. The senate further decreed, that on every anniversary of this solemnity the university should go in a body to the house of Mussato with presents, and that some of his compositions should be publicly recited. These literary honours did not prevent him from serving his country in a military capacity; and in the same year, in a defeat of the Paduans by Can Grande, near the suburbs of Vicenza, while fighting bravely, he was thrown to the ground with many wounds, and taken prisoner. A peace which was concluded in the same year gave

him his liberty, and he returned to Padua, where he employed himself in his historical labours. Troubles, both external and internal, again broke out at Padua, in which our author took his share, and he was alternately obliged to leave the city as a fugitive, and employed by his fellow-citizens in their negotiations. In 1321 he went into Germany on an embassy to Frederic duke of Austria, whom the Paduans elected as their lord, in order to induce him to defend them against the continued assaults of Can Grande. He again visited Germany in 1324; but in the mean time party-tumults revived in Padua, so that he was afraid to return, and remained at Vicenza. Whilst he continued there he was involved in a charge of sedition brought against his brother, his son, and others of his party, and was sentenced to be banished to Chiozza. There he resided, till his death, in 1330, at the age of seventy, closed the varied series of his fortunes.

Of the poetical compositions of Mussato, written in the Latin language, there are remaining two tragedies, intitled "Eccerinis," on the history of the tyrant Ezzelino, and "Achilleis." These are written in imitation of those of Seneca, and partake of all the dramatic faults of that tragedian. He also composed elegies, epistles, eclogues, and hymns, in all of which he displays more facility than elegance. His style, though less corrupt than that of the Latin writers in the preceding age, is hard and unpolished, and his prosody is incorrect. It is in the capacity of an historian that he deserves most praise. He wrote, in prose, sixteen books of a history intitled "Augusta," as containing the life and actions of the emperor Henry VII. These were followed by eight books (the last imperfect) relating the affairs of Italy after the death of that emperor, to the year 1317. Three books succeeded, written in heroic verse, describing the siege of Padua by Can Grande, and other occurrences, to 1320. There is next a twelfth book in prose, narrating the domestic troubles of Padua, and the assumption of Can Grande to the sovereignty. He also began the life of Lewis the Bavarian, but did not live to finish it. These works are pronounced by Tiraboschi as indubitably the best compositions in the Latin language from the decline of letters to that time. Their style, though marked with the rudeness of the age, is vigorous, and possesses an eloquence peculiar to the writer. These pieces are published in Muratori's collection of Italian historians. *Tiraboschi.*—A.

MUSSCHENBROEK, PETER DE, a very distinguished Dutch natural philosopher and mathematician, who flourished in the eighteenth century, was born at Leyden, in the year 1692. His early destination appears to have been to the medical profession, for which he was educated at the university in his native city; where he was admitted to the degree of doctor of physic in the year 1715. But the predominant bias of his mind led him chiefly to the study of the mathematics and natural philosophy, which he cultivated with great ardour, and proportionate success. After having paid a visit to London, where he was introduced to Newton, and formed an acquaintance with Desaguliers, he returned to Holland, where his talents soon called him into public notice. He obtained the professorship of mathematics and natural philosophy at the university of Utrecht, which, having been long celebrated as a seminary for legal studies, he rendered equally famous by the excellence and popularity of his lectures on his favourite sciences. Afterwards the curators of the university of Leyden sent him an invitation to fill the same chair in that seminary, which he accepted, and discharged the duties of his appointment with the highest credit and reputation, during the remainder of his life. His fame was not confined to his native land, but extended to foreign countries, where he was admitted a member of several illustrious academies; particularly of the Royal Academy of Sciences at Paris, and of the Royal Society of London. He died, laden with reputation and honours, in 1761, when about sixty-nine years of age. He was not only respectable for his extensive scientific knowledge, and his uncommon penetration, and accuracy in his calculations and experimental enquiries, but also for his candour, disinterestedness, and all the other qualities which constitute the character of the true philosopher. His morals were irreproachable, his manners simple and unaffected, and his conversation cheerful and entertaining. Several sovereign princes, and among others, the kings of England, Prussia, and Denmark, were desirous of engaging him in their service; but he resisted every invitation, however advantageous, to relinquish his situation and connection at Leyden. Among the other works which reflect honour on his memory, are, "Compendium Physicæ Experimentalis," 1726, octavo; "Tentamina Experimentorum," 1731, quarto; "Elementa Physica," 1736, quarto; "Institutiones Physicæ," 1748, quarto, con-

taining an abridgment of the new discoveries made by the moderns; and "Introductio ad Philosophiam Naturalem," in two volumes, quarto, which he began to print in 1766, and was completed and published by Mr. Lulofs in 1762, after the death of the author. This work was translated into French, by M. Sigaud de la Fond, and published at Paris in 1769, in three volumes, quarto, under the title of "A Course of Experimental and Mathematical Physic," &c. Professor Musschenbroek was likewise the author of several papers, chiefly on meteorology, which are inserted in the "Memoirs" of the Royal Academy of Sciences at Paris, for the years 1734, 1735, 1736, 1753, 1756, and 1760. *Novv. Dict. Hist. Hutton's Math. Dict.*—M.

MUSSO, CORNELIUS, a learned Italian prelate and one of the most celebrated preachers in the sixteenth century, was descended from a noble family; and born at Placentia, in the year 1511. When only nine years old he dedicated himself to the order of St. Francis, to fulfil a vow made by his mother when she was pregnant with him, and entered a monastery in his native city. He early discovered great vivacity of genius, a prodigious strength of memory, and talents peculiarly adapted for the pulpit; which induced his superiors to place him under the best masters, at Carpi, and in other places, in order to qualify him for the office of preacher. Under their instructions he made a rapid proficiency in classical learning, and the art of oratory; and having commenced preacher, acquired a high reputation for pulpit eloquence, when he was only nineteen years of age. But his superiors wisely judging that to attain to excellence in this art required a more solid foundation of knowledge and literature than he at present possessed, sent him with letters of recommendation to Venice, where they hoped that, by a display of his abilities before the senate, he might secure an establishment in some learned seminary. This design proved successful; for, though upon his entrance into the pulpit at the church of St. Mark, his youthful appearance, diminutive stature, and thin sickly countenance, created unfavourable impressions against him, he speedily effaced these, and captivated his audience by the charms of his voice, the sublimity of his conceptions, and the graces of his delivery. He now found many zealous patrons, who procured him an honourable post in the convent of the Franciscans at Padua. Here, without re-

glecting the art of rhetoric, he diligently applied to the study of philosophy, and of divinity; and, after he had taken the degree of bachelor, read lectures, and held disputations, by which he acquired high reputation. He was honoured with the friendship of the famous Peter Bembo, afterwards cardinal, who assisted him in his rhetorical studies. He was instructed by Lampridius in the Greek language, and by other tutors in the Hebrew and Chaldee. Having assiduously availed himself of the advantages which he thus enjoyed for improvement, Musso resumed his pulpit labours, and rose to decided pre-eminence among his contemporaries in Italy. He preached a course of Lent sermons at Padua, with great applause. He then maintained theses for several successive days, and, as a reward of his merit, was promoted to the degree of doctor of divinity. Afterwards he was appointed to preach, during a whole Lent, in the convent of his order at Venice. The same office he performed in several of the principal cities in Italy, particularly at Milan, where he was much esteemed by the duke Francis Sforza. That prince appointed him professor in ordinary of metaphysics at the university of Pavia, and frequently attended his lectures. Upon the dispersion of the university, after the death of Sforza, Musso was made professor of metaphysics at Bologna; but as several cities contended to have him for their Lent preacher, his academical lectures were dispensed with during that season. Here he read lectures on the Epistles of St. Paul, on the festival days at other times of the year.

About the year 1537, cardinal Campegio, bishop of Bologna, presented Musso to pope Paul III. who appointed him theologian to the cardinal his grandson, and preacher at St. Lawrence in *Damazo* at Rome. By his sermons in this church he attracted very crowded auditories, and acquired such celebrity, that his holiness determined to raise him to the episcopal rank. Accordingly, in 1541, he was created bishop of Bertinozo, in the Romagna; but, notwithstanding his elevation to this dignity, he did not discontinue his preaching, unless when he was desired to deliver lectures upon the Epistles of St. Paul in the same church. The approbation with which these lectures were universally received having made the pope very desirous of sometimes hearing him, he took him from these public services, and appointed him to the new office of preacher in Latin upon the gospel for the day, in his holiness's chamber, or at his table,

with directions immediately after sermon to maintain a dispute, and answer such objections as should be proposed to him. At these exercises there was always present a vast concourse of ecclesiastics, among whom were some cardinals, and several prelates; and the pope himself would occasionally assume the character of disputant. Afterwards Paul translated our prelate from the see of Bertinozo to that of Bitonto in Apulia, and in 1545 sent him to the council of Trent, where he was selected to preach a Latin sermon at the opening of the council, and distinguished himself in the debates on the points of doctrine and discipline which took place in that assembly. After the interruption of the council which followed its translation from Trent to Bologna, and the death of pope Paul III., his successor, Julius III., chose the bishop of Bitonto for his domestic prelate and assistant; in which capacity he was also employed by Pius IV. In the year 1560, he was sent nuncio into Germany, together with the nephew of the pontiff last mentioned, and executed his commission at the court of Ferdinand with great reputation. Afterwards he was employed at the court of Rome on various matters till the dissolution of the council of Trent, when he retired to Bitonto, where he applied himself to the reformation of abuses, and the diligent discharge of his episcopal functions. After a residence of ten years on his see, he paid a visit to Rome, where pope Gregory XIII. detained him for his assistant till the death of our prelate in 1574, when he was nearly sixty-three years of age. His religious and moral character are highly commended by his biographers. He was the author of several works that were published after his death, among which are a Latin "Commentary upon St. Paul's Epistle to the Romans," printed at Venice in 1581 and 1588; an Italian "Commentary upon the Magnificat," printed at Cologne in 1618; "De Historia Divina, lib. v." printed at Venice in 1587; "De Visitatione et Modo visitandi," containing the acts of a synod which he held at Bitonto; "Declaratio Psalmi de profundis," &c. But his most celebrated writings are his "Sermons," published at Venice in four volumes, quarto, in 1582 and 1590, several of which were translated out of Italian into the French and Spanish languages. Dupin characterizes the author as a polished and eloquent writer, both in Latin and Italian; but who, nevertheless, is chargeable with a fault too common among preachers,

that of paying greater attention to the ornaments of his discourses than to the solidity of his reasonings. In speaking of his sermons Tiraboschi observes, that if they do not prove that the bishop of Bitonto was the first reformer of pulpit eloquence, which, however, is not improbable, they at least testify that he contributed greatly towards such a reformation. Contrasted with the discourses of preceding orators, they will be found to surpass them as much in excellence, as gold exceeds in value the veriest dross. They abound in solid matter, beautiful images, and eloquent expressions. Yet he by no means recommends them as models of pulpit eloquence, on account of their deficiency in method and pathos, their needless verbosity, and the too frequent recurrence in them of those turns of wit, and other meretricious ornaments which were so fashionable in the succeeding age. *Bayle. Land's Hist. de la Lit. de l'Italie. vol. IV. liv. xiii. art. ii. sect. 103. Dupin. Moreri. Nouv. Dict. Hist.—M.*

MUSTAPHA I. emperor of the Turks, was placed on the throne in 1618, at the age of twenty-five, on the death of his brother Achmet; but his entire neglect of public business, and gross sensuality, caused him within four months to be deposed, and committed to the state prison of the Seven Towers. His nephew Osman was elevated to the throne in his stead, and reigned till he also was deposed in a mutiny of the soldiers, and put to death in 1622. Mustapha was then taken from his prison and replaced in the imperial seat; but proving himself wholly incapable of remedying the disorders of the state, exposed to all the evils of mutiny and rebellion, he was again deposed after an ignominious reign of fifteen months. Such was the contempt he had inspired, that the janizaries placed him upon an ass, and led him through the streets of Constantinople amidst the insults of the populace; after which he was reconducted to prison, where he was strangled by the command of his successor. *Mod. Univ. Hist.—A.*

MUSTAPHA II. emperor of the Turks, son of Mahomet IV., succeeded his uncle Achmet II. in 1695. He was then thirty-three years of age; and possessing more vigour of mind than usual in a seraglio-bred prince, he was impatient to distinguish himself. He declared his intention of putting himself at the head of the army destined to march against the German imperialists; and after having put to death the vizier who had attempted to pre-

vent his elevation to the throne, he proceeded to the borders, crossed the Danube, and took the fortresses of Lippa and Titul. He then attacked general Veterani, who commanded a detachment of the German army, and after a bloody action compelled him to retreat. His fleet, the same year, recovered Chios from the Venetians; and at the end of the campaign he returned to Adrianople in great triumph. In 1696 he again marched to the relief of Temeswar, besieged by the elector of Saxony at the head of the imperialists. The Germans made an attack upon the Turkish army, but were repulsed with loss; and this success was sufficient for another triumphant campaign to the sultan. In the mean time the Russians had taken from him the fort of Azoph. For the campaign of the next year extraordinary preparations were made; and Mustapha proceeded to Belgrade with an army of 135,000 men. It was opposed by fewer than 50,000 Germans, but they were commanded by prince Eugene. After various partial actions, the famous battle of Zenta gave a total and decisive defeat to the Turks, and damped all the military ardour of the sultan, who was an inactive spectator of the rout of his army, and fled in a panic from his camp. The superiority in number of the remaining Turks, however, prevented the imperialists from reaping much advantage from their victory. With a disheartened and disaffected soldiery, although Mustapha did not intermit preparations for continuing the war, yet his mind was wholly bent on peace; and after a year spent in negotiations, the treaty of Carlowitz, signed in January 1699, under the mediation of England and Holland, restored tranquillity to the subjects of the two bordering empires. It was followed by a truce with the Russians, and a peace with the Poles and Venetians. Mustapha returned to Constantinople, humiliated in the eyes of his subjects; and committing the management of public affairs to his vizier, he retired to a country palace, and spent his time in hunting and other amusements. The ignorance in which he was kept of public affairs caused him to perform several unpopular acts, among which was the putting to death a new and active vizier in consequence of the intrigues of the mufti. Discontents at length broke out among the soldiery, which rose to such a height, that all the military in the capital united, and effecting a revolution in the government at Constantinople, marched in a body towards Adrianople, where the emperor was. The troops which he sent

against the rebels joined them; and Mustapha, finding resistance vain, delivered up to them the mufti, whom they tortured to death, and promised to grant all their demands. It was, however, too late to conciliate them; and they sent an invitation to Achmet, the sultan's brother, to take upon himself the imperial office. Their letter was intercepted, and Mustapha was strongly urged by his domestics to prevent the design by putting his brother to death. He was not, however, sufficiently hardened for such a deed; and going to Achmet, he affectionately embraced him, acquainted him with the general desire that he should mount the throne, and himself first saluted him sultan. On retiring he requested Achmet to remember, that during his government he had suffered him to enjoy life and its comforts, and therefore hoped the same indulgence in his turn. He then withdrew to the apartments which his brother had occupied, where within six months he died of melancholy or inaction. Mustapha II. reigned between eight and nine years. He was upon the whole well disposed, and possessed better talents than most of his predecessors; but he finally sunk under the indolence common to the Ottoman emperors. *Mod. Univ. Hist.*—A.

MUSTAPHA III. emperor of the Turks, born in 1716, was the son of Achmet III. After the deposition of his father in 1730 he had lived in a state of confinement till he ascended the throne in 1757. Not wanting in natural capacity, he was totally uninstructed, and had contracted all the indolent and luxurious habits of an inmate of the seraglio. His great passion is said to have been hoarding money; yet he was just and humane, and in particular displayed great moderation towards his christian subjects, notwithstanding many instances of their disaffection. His reign was upon the whole unfortunate, the public affairs being left to the management of his ministers, and the control of a sister, who possessed an unlimited influence over him. The disturbances in Poland occasioned a war with Russia in 1768, which was attended with numerous disasters; the loss of Bender and Crim Tartary, the revolt of the Greeks in the Morea, and the destruction of a Turkish fleet in Lesser Asia. Before its conclusion Mustapha died, January 1774, in the fifty-eighth year of his age and seventeenth of his reign. He was succeeded by his brother Abdulhamet. *Ann. Regist. Nouv. Dict. Hist.*—A.

MUSURUS, MARCUS, a learned modern

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Greek, was born in the isle of Crete about 1481. He came over to Italy, where he studied under John Lascaris, and by his application he acquired a thorough knowledge of Greek and Latin literature. In the latter language, according to Erasmus, he was better skilled than almost any other Greek, except Lascaris and Theodore Gaza. From 1503 to 1509 he was Greek professor in the university of Padua, where his salary was small and his labour great. Erasmus speaks of him as scarcely intermitting his lectures four days in the year, which commenced at seven in the morning through the severest season. He had sent for his aged father from Crete, and maintained him in his own house. When the university of Padua was broken up by the wars, Musurus went to Venice, where he publicly taught Greek for many years to a numerous audience with great applause, and many learned men were formed in his school. At the same time he assisted Aldus Manutius in his editions of the Greek writers, many of which he corrected, prefixing to them Greek epigrams or prefaces of his own composition. Of those pieces, his elegy prefixed to the Aldine edition of Plato in 1513 is the most celebrated: it was translated into Latin verse by Zenobio Acciajuoli. In the year 1516 he was invited to Rome by Leo X. who conferred upon him the archbishopric of Malvasia; but he enjoyed this dignity only a short time, being attacked with a disorder in the autumn of 1517, of which he died at Rome at the premature age of thirty-six, when great expectations were entertained by the learned of his future services. Of his epigrams several were published, together with his encomium of Plato. *Hodii Græc. Illustr. Tiraboschi*—A.

MUTIANO, GIROLAMO, a distinguished painter, was born in 1528, of an ancient family at Aquafredda in the territory of Brescia. After acquiring the principles of painting under Romanino at Brescia, he went to Venice and Rome, where he perfected himself by studying the works of the great masters, and made himself known as an artist. He was employed by cardinal d'Este in embellishing his villas, and by pope Gregory XIII. in works for St. Peter's and the gallery of the Vatican. His manner of design is grand, his colouring good, both in fresco and in oil, his heads expressive and graceful. Though a student of the antique, he was also one of nature; and had a particular talent for landscape, with which his pictures are often richly decorated. He touched his trees somewhat in the Flemish

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style with fine effect; and was particularly fond of introducing the chesnut, which he reckoned the most picturesque of trees in the disposition of its branches. Mutiano married and settled at Rome, where he acquired general esteem, and accumulated considerable property. A part of this he employed in the establishment of the Academy of Painting named St. Luke's, which was founded by Gregory XIII. at his solicitation. He died in 1590, at the age of sixty-two. The principal works of this master are in the churches of Rome. There is a fine picture of his in distemper at the cathedral of Rheims, representing Christ washing the feet of his disciples, with all the figures as large as life, which was once purchased by the regent duke of Orleans, but returned in default of payment. Several pieces of this master have been engraved, especially some large landscapes, by C. Cort. *D'Argenville. Pilkington's Dict.*—A.

MUTIUS or MUCIUS, CAIUS, surnamed *Scævola*, famous in the early history of Rome, was a youth of an illustrious family at the time of the siege of Rome by Porsenna king of the Etruscans, B. C. 507. Finding that the blockade of the capital continued with no present hope of relief, he came to the senators, and acquainted them with his intention of crossing the Tiber, and entering the enemy's camp, with the purpose of perpetrating some great exploit. Having obtained their permission, he concealed a dagger beneath his garment, and mingling with the throng of Etruscans, penetrated to the royal tribunal. The king was in the act of distributing pay to the soldiers, with a secretary at his side, habited nearly like himself. Mutius rushed forwards, and by mistake laid the secretary dead by a stroke of his dagger. He then attempted to force his way through the crowd; but was seized by the guards and brought before the king. He there declared his name and purpose, and expressed his readiness to suffer any punishment for his deed that could be inflicted; adding, that there was a whole band of Roman youth prepared to make a similar attempt. Porsenna in a rage called for fire, in order to force him to disclose what he knew of any further meditated treachery. "Behold (said Mutius) how little bodily pain is valued by those who pursue true glory;" and immediately he thrust his right hand into the flame of an altar kindled for sacrifice. The king, in admiration of the resolution with which he endured the torture, leaped from his seat, and ordering the youth to

be taken from the altar, bid him depart safe and untouched. Mutius took his leave, warning the king that three hundred of the Roman youth had mutually sworn to attempt his assassination should he continue the siege. It is said that Porsenna, struck with a sense of his danger, immediately sent ambassadors to Rome proposing terms of peace. Mutius received the name of *Scævola* (left-handed) from the voluntary injury done to his right hand, which appellation descended to his posterity. Thus Livy relates the story, which is varied in some of its circumstances by other historians. Although the action of Scævola cannot be justified by the rules of fair and honourable warfare, yet it has been extolled by poets and orators, among those patriotic deeds which so much distinguished the infant state of the Roman republic. Livy seems to excuse it, in the words he puts into the mouth of the assassin: "Hostis hostem occidere volui." "I meant to deal as a public foe with a public foe." Balthasar Gerard, however, who killed William prince of Orange, and Poltrot de la Meré, who killed the duke of Guise, were both considered as murderers. *Livii Hist. lib. ii.*—A.

MUTIUS-SCÆVOLA, QUINTUS, usually named *the Augur*, a Roman of great weight and dignity, and an excellent jurisconsult, married the daughter of Lælius, and was the father-in-law of Lucius Crassus. He was prætor in Asia, and consul B. C. 117, with L. Cæcilius Metellus, with whom he triumphed over Dalmatia. He performed great services to the state in the Marsian war, though far advanced in years; and he took part with Marius against Sylla. It was to this venerable person that Cicero was taken by his father, in order to attend upon him and learn wisdom from his mouth according to the excellent Roman custom. Cicero makes him one of the interlocutors in his first dialogue, "*De Oratore*;" and speaks of him as having pleaded a cause, "after his manner, with purity and perspicuity, but with no rhetorical ornament." *Livy. Pliny. Cicero.*—A.

MUTIUS-SCÆVOLA, QUINTUS, one of the most eminent of the Roman jurisconsults, was tribune of the people B. C. 106, and consul B. C. 95, with C. Licinius Crassus. He was prætor in Asia, which he ruled with so much prudence and justice that he was proposed as a model to all future governors. Of his integrity the following instance is given by Cicero; that being desirous of purchasing a field on which a certain price had been fixed,

he examined it, and found it worth more than the estimate; whereupon he considerably added to the sum demanded. His character was extremely high for legal knowledge, together with which he possessed a masculine eloquence. Crassus, in Cicero's dialogue "De Oratore," calls him the best orator among the lawyers, and the best lawyer among the orators; and Quintilian concurs in the same commendation. This excellent man was massacred in the civil wars between the Marian and Syllan factions, B. C. 82, in the temple of Vesta, and his body was thrown into the Tiber. He is said to have been the first who reduced the civil law to a methodical system, of which he wrote eighteen books, which are often referred to by the ancient lawyers.

Others of the family of Mutius-Scævola were eminent as jurisconsults and pleaders. Cicero. Velleius Paterc. Florus. Lucan.—A.

MUYS, WYER-WILLIAM, a physician of the mathematical sect, born in 1682 at Steenwyk in Overysse, was the son of a physician. After studying at Leyden under Bidloo and others, he graduated at Utrecht, and commenced practice at his native place, whence he removed to Arnheim. In 1711 he was placed in the mathematical chair at the university of Franeker, and in the same year was appointed to a medical professorship. This he exchanged in 1720 for that of chemistry; and he was afterwards professor of botany and inspector of the botanical garden. He was likewise made consulting physician to the house of Orange. He died in 1744. The Royal Society at Berlin had aggregated him as a foreign member from the year 1709. Of the writings of this physician, which are partly medical, partly philosophical, that which principally deserves notice is his work intitled "Investigatio Fabricæ quæ in partibus Musculos componentibus extat." *Lugd. B.* 1738, 41, 51, quarto. This is only the first part of his design, containing a dissertation on the structure of muscular flesh and its fibres. This subject he has examined with laborious minuteness, pursuing the division of the muscular fibre to three orders of fibrils, of which the last consists of two orders of threads, the ultimate being, as he supposes, a series of vesicles. He has given three good microscopical plates of the fibrous texture, designed by himself, and has annexed an account of all the discoveries of Leeuwenhoek, and others. His dissertation on the use of sal ammoniac in the cure of intermittents, written in

1716, is said to merit attention in a practical view. *Halleri Bibl. Anat. & Med. Eloy Dict. Hist. Med.*—A.

MUZIO, GIROLAMO, a copious Italian writer, was born at Padua in 1496, of a family settled at Capo d'Istria. The family name was *Nuzio*, but he assumed that of Muzio in conformity with the pedantic taste for antiquity which then prevailed. He studied at Padua; and his father dying when he was eighteen years of age, he found himself obliged to seek for a maintenance in the courts of different princes. For a number of years he lived a wandering life; and in one of his letters he complains that "it has always been his lot to gain his bread by serving sometimes in armies, sometimes in the courts of popes, emperors, kings and other princes, now in this, now in that Italian capital, now in France, now in Upper or Lower Germany." The nature of his service is not clear; for though he is said to have been a doctor of laws and an eminent jurist, none of his writings turn upon legal topics. He was honoured by Leo X. with the title of cavalier. For some time he was at the court of Ferrara, where he became an ardent lover of the celebrated Tullia of Aragon, whom he celebrated in his verses; but his love appears to have been merely sentimental. The accomplished marquis del Vasto had him in his service several years, and sent him to reside with the duke of Savoy. After the death of the marquis he passed into the service of Don Ferdinand Gonzago, whose affairs he managed at several Italian courts. The duke of Urbino next appointed him governor to his son, afterwards duke Francis II. In this court, about 1550, he married a maid of honour of the duchess, by whom he had no issue. In his younger days he had two natural children, whom he decorated with the noble names of Julius Cæsar and Paulus Emilius. About the year 1569 he was at Rome, where pope Pius V. retained him with a handsome pension, to be employed solely in writing, for he had now made himself distinguished as a vigorous adversary of the reformers. The death of that pontiff, however, deprived him of his pension, and he was again reduced to that poverty which was the subject of his complaint during the greatest part of his life. He was afterwards in the service of cardinal Ferdinand de Medici. He died in 1576 at the age of eighty-one, at the house of Lodovico Capponi, in Tuscany, who had kindly invited him to repose under his roof.

Of the numerous works of this writer it will suffice to notice a very few. In 1551 he published, along with other Italian poems, his "Arte Poetica," in three books, composed in blank verse, and much valued at the time for the elegance of the language, and the judiciousness of the precepts. It is a remarkable circumstance, that in a letter written in 1566 to Bolognetti, Muzio mentions that he had entertained a design of composing an epic poem on the subject of the recovery of Jerusalem by the knights under Godfrey of Bouillon, but that he had dropped his intention. And in reply to an answer of Bolognetti's, probably announcing Tasso's projected poem on the same topic, he says, "that young Tasso had engaged in this undertaking I was totally ignorant. He has spirit and a good style. If the other parts correspond, he will do himself honour." Of his prose writings, besides letters, histories, moral treatises, &c. he wrote several tracts against the innovators in religion, especially those of the Italian nation, who at that time were numerous. He first attacked Vergerio, who had been his travelling companion, and is said to have been denounced by him to the Inquisition in consequence of what he had discovered of his opinions. He then contended with Ochino, and Betti; and afterwards carried the war beyond the mountains against Bullinger, Viret, and others. In his polemical writings, says Tiraboschi, "he is not so much a profound theologian, as a stout and wary combatant, who well knows how to use the arms with which the good cause supplies him, lays open the frauds and deceptions of his antagonists, pursues and presses on them with vigour, and enforces his arguments with art and eloquence." His books, in the opinion of that writer, had no small efficacy in preventing the ignorant vulgar from being seduced by the new opinions. As a counterbalance to the protestant writers of ecclesiastical history, called the Magdeburg Centuriators, Muzio, in 1570, published a catholic history of the two first centuries, which made up in polemic zeal for what it wanted in sound erudition. He carried the work no lower, probably discovering that he had not the necessary qualifications for such a task. *Moreri. Tiraboschi.*—A.

MYDORGE, CLAUDE, an able French mathematician in the seventeenth century, was the son of a wealthy counsellor to the parliament, and born at Paris, in the year 1585. He was educated to the legal profession, and be-

came counsellor to the Chatelet, and afterwards treasurer of France in the generality of Amiens. These places, however, he held only for the sake of rank, being more partial to mathematical studies than the practice of the courts, and master of an ample fortune, which permitted him to indulge his predominant inclination. The similarity of their taste led him to cultivate an acquaintance and friendship with Des Cartes; and in 1627 and 1628, he furnished that philosopher with the excellent glasses which he made use of in examining and explaining the nature of light, of vision, and of refraction. He defended Des Cartes in the dispute which he had with M. Fermat, a celebrated mathematician at Toulouse, and was afterwards one of the mediators of the peace which was made between those learned men in 1638. On another occasion he stood forwards to repel an attack made upon his friend when he was absent from France, and undertook to refute, either *visà voce* or in writing, any objections which might be preferred against the dioptrics and geometry of that able man. In 1638, he published a Latin treatise "On Conic Sections," in four books, which father Mersenne has inserted in his "Abridgment of Universal Geometry," &c. In 1642, he and Des Cartes received an invitation from sir Charles Cavendish, brother to the earl of Newcastle, to settle in England, which the latter was inclined to accept, and would, most probably, have been accompanied by our author, but the breaking out of the civil wars in this country put an end to all negotiation between them on this subject. About this time he successfully defended the writings of Des Cartes against the attacks of the Jesuits. He died at Paris in 1647, in the sixty-third year of his age. With such zeal was he inspired for the interests of science, that he spent above a hundred thousand crowns on the fabrication of glasses for telescopes, burning mirrors, mathematical instruments, mechanical engines, and on experiments in natural philosophy; which alone would have entitled him to respectful notice, even if he had been entirely unknown as a scientific writer. *Moreri. Nouv. Dict. Hist.*—M.

MYNSICHT, ADRIAN VON, M. D. count palatine, consulting physician to the duke of Mecklenburg and several other princes, was distinguished for his chemical knowledge in the earlier part of the seventeenth century. He published a work of great note in its time, intitled "Thesaurus & Armamentarium me-

dicōchymicum, hoc est, selectissimorum, contra quosvis morbos, Pharmacorum conficiendorum secretissima ratio," *Hamburg, 1631*, reprinted in many places. This publication consists of chemical processes, medicinal, alchemical, &c. introduced with exaggerated praises, and generally described in dark and mysterious language. Several of his preparations, however, came into common use, and were long retained in dispensatories; on which account he deserves recording as an improver of the practice of medicine. *Halleri Bibl. Med. Eloy Dict.—A.*

MYREPSUS, NICHOLAS, one of the latest Greek medical writers, was a native of Alexandria, but probably lived some time in Italy. From the quotations of later writers it is certain that he wrote before the year 1300, and

the preceding century was probably that in which he flourished. The impurity and barbarism of his style shows that the Greek was then in its last stage as a living language. He wrote a dispensatory, of which various MS. copies exist in libraries, but it has been printed only in Latin versions. That of Nicolas Rheginus, a Calabrian, was edited by J. Agricola in 1541. But it was better translated by Leon. Fuchs, under the title of "*Medicamentarium Opus, in 46 titulos digestum,*" *Basil. 1549*, folio, several times since edited. The work of Myrepsus is a vast farrago of compositions of the ancients and Arabians, intermixed with much superstition. It is full of corrupt and obscure terms, many of which are not yet elucidated. *Halleri Bibl. Med. & Botan. Eloy Dict.—A.*



NABIS, tyrant of Lacedæmon, attained to supreme power about B. C. 206, after the death of Machanidas, and whilst the lawful king Agespolis was living in exile. He is represented as one of the worst and cruellest of tyrants, the enemy of all noble and virtuous men, and intent to fill his treasury and aggrandize himself by the most unjustifiable means. He maintained great state, performed with regularity the functions of a first magistrate, made plausible speeches, and kept a number of spies and a band of foreign mercenaries to secure his authority. It is probable that he made his rule acceptable on the whole to the body of the nation, since he was able to employ a large public force, and to extend his dominion into the neighbouring states. During the war between Philip king of Macedon and the Romans, that prince, not being able to retain Argos which he had taken, delivered it to the keeping of Nabis, who immediately began to practise every kind of extortion in order to enrich himself with its spoils. He obliged all the principal inhabitants to produce their gold and jewels, putting to the torture those who were suspected of any concealment. He also compelled the magistrates to pass two decrees, one for cancelling all old debts, the other for an equal division of lands, by which he hoped to ingratiate himself with the lower classes; a policy that he had probably pursued at Sparta. After he had fleeced the men of Argos, he sent his wife to pillage the women; and this worthy partner, by alternate blandishments and intimidations, found means to strip all the females of rank not only of their gold, but of all their ornamental apparel.

When Quintus Flaminius came to put an end to the war with Philip, Nabis, knowing that he could not keep Argos without a protector, proposed an alliance with him and king Attalus, which was concluded on the conditions of his granting a truce to the Achæans, and furnishing a contingent against his former

ally Philip. When the final defeat of the Macedonians had restored liberty to Greece, Nabis was still left in possession of Argos; but as this was not only a discredit to the Romans, but the power of the tyrant excited their jealousy, the senate decreed that Flaminius should make war upon him. The Achæans willingly joined the Romans, and the confederate army marched to Argos, expecting an insurrection in their favour. The Lacedæmonian garrison, however, commanded by Pythagoras, an able officer, son-in-law to Nabis, kept all quiet within the city; and Flaminius led away his forces to Sparta itself. Nabis prepared to make a vigorous resistance; and to secure himself from internal treachery, he took a step worthy of a tyrant. Having summoned a general assembly, he surrounded the place with his guards, and then, in a plausible speech, having stated the necessity, at such a time of alarm, of anticipating the evil designs of suspected persons by a temporary confinement, he called out by name eighty young men of the principal families, committed them to custody, and on the ensuing night put them all to death. He also publicly executed a number of the Helots, charged with an intention to desert. The Roman army, after repelling a sudden attack, laid waste the country around, and reduced several places on the sea-coast, especially Gythium, the station of the Lacedæmonian maritime force. Nabis, sensible of his inferiority, now desired an interview with Flaminius and his allies for the purpose of negotiating a peace. Although the Greeks were averse to any terms with the tyrant, the Roman general, wishing for an honourable termination of the war, over-ruled them, and conditions were proposed. These appeared so hard to Nabis, that he rejected them, and obtained the concurrence of the Spartans in his resolution to abide the consequences. The allied army thereupon returned before Sparta, and made a general assault upon the town, into which they pene-

grated; while Nabis, distracted with fear, was unable to give orders, and was thinking only of flight. Pythagoras, however, by setting fire to the houses nearest the walls, compelled the assailants to retire. But the danger which the tyrant had undergone induced him to comply with the prescribed terms, which were, the withdrawing his garrison from Argos and its territories, restoring their property and families to the Spartan exiles, delivering up all his fleet except two small galleys, and paying a large sum of money.

The Romans had not long been withdrawn before Nabis began to plan the recovery of his power. He treated secretly with Antiochus and the Ætolians, and, supported by their promises, took up arms against the Achæans and their allies. Desirous of regaining a sea-port, he laid siege to Gythium, and was engaged in this enterprise when the brave Philopœmen, prætor of the Achæans, was invested with the chief command against him. Nabis had found means to procure a fleet, with which he defeated that general, who was unused to naval warfare; and he also took Gythium; but in several actions by land he was defeated by Philopœmen. At length he applied to the Ætolians for a reinforcement, who sent a small body to Sparta. The commander, however, had secret orders to destroy a tyrant whose power was now become contemptible; accordingly, having drawn him out of the walls on pretext of exercising his troops, he suddenly rode against him with his spear, overthrew him, and caused his men to pierce him as he lay. This event took place B. C. 193, after Nabis had during fourteen years acted a considerable part in the affairs of Greece. *Livy. Plutarchi Philopœmen.*—A.

NABOCOLASSAR, NABUCHODONOSOR, or NEBUCHADNEZZAR, king of Babylon, son of Nabopolassar, was taken by his father as partner in his kingdom about B. C. 606, and sent by him at the head of an army against the Egyptians and revolted Syrians. He gained a complete victory over the former; and thence entering Judæa, took Jerusalem, rifled the Temple, and threw king Jehoiakim into fetters. He however released him, and constituting him a kind of tributary viceroy over Judæa, pursued his success against Pharaoh-Necho king of Egypt. He was recalled to Babylon by the death of his father, whom he succeeded as sole monarch of the Babylonian empire, B. C. 604. Having made an alliance with Cyaxares

king of Media, whose daughter he married, he joined that prince in the siege of Nineveh, which city was taken, and an end put to the Assyrian empire.

Jehoiakim in the mean time having shaken off the Babylonian yoke, an army was sent to reduce him to subjection, which laid waste the country, and seizing the king, put him to death. He was succeeded by his son Jehoiachin, against whom Nabocolassar marched in person. Becoming master of Jerusalem, he sent Jehoiachin captive to Babylon, together with a vast number of his people of all ranks; and after pillaging the temple and palace, he raised to the throne of Judah Mattaniah, whose name he changed to Zedekiah, exacting from him an oath of allegiance. It is to be observed, that some writers do not admit the succession of a son of Jehoiakim, but carry on his reign to the accession of Zedekiah.

A confederacy was soon after planned between several petty princes, whom Nabocolassar had subdued, for the purpose of asserting their independence, and Zedekiah was induced to listen to their proposals. At length he broke out into open revolt, relying on their or support, and on that of Pharaoh-Hophra, Apries, king of Egypt. The Babylonians thereupon again entered Judea, seized upon all the fortresses, and laid close siege to Jerusalem. Apries marched to its relief, and Nabocolassar, breaking up the siege, advanced to meet him. The Egyptian king, either beaten or intimidated, returned to his own country; and this disappointment prevented any of the other confederates from rising. The king of Babylon was therefore permitted to resume the siege of Jerusalem unmolested, and after a long resistance, it fell under his power B. C. 587. In revenge for its frequent revolts, he burned the city to the ground, razed its fortifications, and carried all its inhabitants into captivity, except a few whom he left to cultivate the land under a governor of his own. It was probably some time after this success, that in gratitude for supposed divine assistance, and inflamed by the pride of conquest, he set up that golden image of the god Bel in the plain of Dura, for the universal adoration of his subjects, which is mentioned in the book of Daniel, and which produced the miraculous interposition in favour of the three Hebrew youths who nobly refused to pollute themselves with idolatrous worship.

In the twenty-second year of his reign this

potent prince again crossed the Euphrates on an expedition against the nations to the west. He laid siege to Tyre, which underwent a blockade of thirteen years, at the end of which it was deserted by its inhabitants, who removed with their most valuable effects to a neighbouring island. In the mean time his detachments subdued several of the surrounding cities and districts, and made an incursion into Judæa to revenge upon the few remaining people the death of their governor Gedaliah. From Tyre he marched into Egypt, which was then in great confusion from a civil war between Apries and Amasis. His transactions there are but obscurely recorded, but it seems that he laid waste a great part of the country, and carried off a rich booty with numerous captives. Returning to Babylon, he undertook vast works to augment the magnificence of that famous capital, and is said to have built the walls of the city, the temple of Belus, and a new palace with the celebrated hanging gardens, and to have embanked the river and dug canals and artificial lakes. But in the height of his grandeur and prosperity, as he was pronouncing "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" an affliction fell upon him, which is mysteriously described in the book of Daniel, as being driven from the society of men, dwelling with the beasts of the field, eating grass like an ox, and being wet with the dews of heaven. By those who do not understand the text literally, it is supposed that he was deprived of his understanding, and was sequestered in some solitude, probably in great neglect, whilst his son, Evil-Merodach, administered the government. In this state he continued seven years, when resuming the diadem, he confined his son for mis-government. He was brought to a deep sense of religion by his sufferings, and having occupied the throne about a year longer, he died B. C. 562, after a reign of forty-three years alone, and nearly two as partner with his father. *Daniel. Univers. Hist.—A.*

NABUNAL, ELIAS DE, a French cardinal, held in great esteem as a divine by his contemporaries, flourished in the fourteenth century, and took his surname from the place of his nativity in the province of Perigord. He embraced the religious life in the order of friars minors, became successively archbishop of Nicosia, and patriarch of Jerusalem. In

the year 1342, pope Clement VI. promoted him to the dignity of cardinal-priest, with the title of St. Vital. He died at Avignon in 1367. He was the author of a Latin "Commentary" on the four Books of Sentences of Peter Lombard; another "Commentary on the Apocalypse;" "A Treatise concerning the contemplative Life;" and "Sermons," explanatory of various passages in the Evangelists. *Moreri. Nouv. Dict. Hist.—M.*

NACLANTUS, or, NACCHIANTE, JAMES, a learned Italian prelate in the sixteenth century, was a native of Florence, who took the ecclesiastical habit among the Dominican monks. He filled the theological chair in a house belonging to his order at Rome, with such reputation, that pope Paul III. thought proper to raise him to the episcopal rank. He was one of the prelates who took part in the deliberations of the Council of Trent, and died in the year 1569. His works were held in esteem by the Catholics, and some of them were particularly valued by the advocates for the high claims of the papal power. They consist of "Enarratio in Epistolam ad Ephesios;" "Interpretatio Epistolæ ad Romanos;" "Medulla sacræ Scripturæ;" "de Papæ et concilii Potestate;" "De Maximo Pontificatu, Maximoque Sacerdotio Christi;" and other theological treatises, which were collected together, and published at Venice in 1557, in two volumes, folio. *Moreri. Nouv. Dict. Hist.—M.*

NADAB, king of Israel, succeeded his father Jeroboam on the throne, in the year 954 B. C. During his short reign of two years, he imitated his father's vices and idolatry, and speedily received the punishment which his crimes deserved. For having advanced with an army to besiege Gibbeton, a fortress belonging to the Philistines, Baasha, one of his generals, a person of the tribe of Issachar, formed a conspiracy against him, and put him to death; after which Baasha seized upon the kingdom, and destroyed the whole race of Jeroboam, according to the prediction of the prophet Ahijah. *1. Kings, xiv. xv. Blair's Chron. Tables.—M.*

NADIR SHAH, otherwise called KOULI-KHAN, a famous usurper and conqueror, was born in 1686 at Kallat, a fortress in Khorasan. His father was a Turkman of the tribe of Afshar, who, according to one account, was a maker of caps and sheep-skin coats; but another relation represents him as hereditary governor

of a fortress built by his countrymen against the Tartars. He died when Nadir was thirteen years of age, and an uncle took possession of the office which should have devolved to the youth. He was obliged, in order to support himself and his mother, to employ an ass and camel, which were his sole property, in carrying for sale to the next town fagots which he collected in the woods. He was made a slave by the Usbeks, but escaped from them after a servitude of four years. In 1712 he entered the service of a beg, who sent him with dispatches to court; and it is said that he killed his comrade, assassinated his master on his return, carried off his daughter to the mountains, and subsisted for some time on robbery. In 1714 he became gentleman-usher to the governor of Khorasan, which seems to prove, at least, that the crimes imputed to him were not notorious. In this situation his conduct was so laudable, that he was intrusted with a company of cavalry to act against the Tartars. His courage and military talents soon raised him to the command of a thousand horse, in which station he obtained general esteem. When in 1730 the Usbeks invaded Khorasan with ten thousand men, Nadir offered the governor to repulse them with only six thousand, and completely performed his promise, killing the Tartar chief with his own hand. For this success the governor proposed to procure for him from the court of Persia the post of lieutenant-general of Khorasan; but the shah, receiving an unfavourable impression of Nadir, gave the office to another. Nadir, irritated at his disappointment, reproached his patron in such insolent terms, that he was discharged from the service, after a severe bastinado. Fired with indignation, he retired to the fortress of Kallat, commanded by his uncle; and soon after joined a troop of banditti, at the head of whom he pillaged several caravans, and laid Khorasan and the surrounding provinces under contribution. At this time the Afghans under Mahmoud were become masters of Ispahan, while the Turks and Russians pressed upon Persia in other quarters, so that shah Thamas, the lawful sovereign, was possessed only of two or three provinces. In 1727 one of the shah's generals in disgust joined Nadir with one thousand five hundred men, which increased his troop to a formidable body. His uncle now wrote to him, promising to obtain his pardon if he would engage in the service of Thamas. Nadir accepted the offer, and repaired to Kallat, which he seized, and murdered his uncle.

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Thamas was obliged to overlook this villany on account of the occasion he had for his services, and Nadir marched against the Afghans, defeated them, and took possession of Nishabour in the name of the shah. That prince made him a lieutenant-general; and he so well insinuated himself into the confidence of Thamas, that he was able to make him believe that the general in chief had formed a conspiracy against him. That officer was taken off by assassination, and Nadir in 1729 was appointed his successor.

He had now a free career for his ambition, and he began with rendering important services to his sovereign. He reduced the whole of Khorasan, and was recompensed by a title which in that despotic country was regarded as highly honourable. It was that of *Thamas Kouli Khan*, signifying the khan or lord slave of Thamas. His successes alarmed Ashraf, now chief of the Afghans, who marched towards Khorasan to oppose him, but was defeated and driven back to Ispahan, which he soon quitted. Kouli-Khan had then the satisfaction of re-instating his king in the capital of his empire; thus rising to the highest distinction a subject could enjoy. He continued in the field, and pursuing Ashraf, gave him a new defeat, followed by his death, and entirely cleared the country of the Afghans. Among the captives whom he rescued from this people were the aunt and sister of the shah, who gave the first in marriage to Kouli. The general then proceeded against the Turks, gained a complete victory over them, and recovered Hamadan and Tauris. While he was absent in another part, Thamas marched in person against the Turks, and met with a defeat, which induced him to make peace with that power. Kouli strongly opposed the peace; and being desired, after its ratification, to disband his army, instead of complying, he led seventy thousand men, all devoted to his interest, to Ispahan, seized upon the shah, confined and deposed him, and proclaimed his infant son Abbas in his stead. Every thing in Persia was now at his disposal. He renewed the war with the Turks, obtained two victories over them, and recovered all the provinces which they had wrested from Persia in the preceding war; thus justifying the opposition he had made to the inglorious treaty which had left them in their possession.

In the beginning of 1736 the young king died; and all the great men being assembled to consider of a successor, Kouli proposed the restoration of Thamas. His real wishes were,

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however, too well known for the adoption of this hypocritical proposal, and he was himself desired to accept the crown. He accepted it on the condition that it should be hereditary in his family: and he annexed another condition which gives a favourable idea of his religious sentiments. This was, that they should forbear the anniversary curses of the caliphs preceding Ali, and the fanatic commemoration of Hussein's death, which keep up the animosity of the shiite Mahometans against the sunnites. The opposition of the head of the clergy to this innovation was punished with the bow-string; and on the next day Kouli-Khan was proclaimed king of Persia by the name of shah Nadir. He then concluded an honourable peace with the Turks; and in December 1737 set out on an expedition to reduce Kandahar, leaving his son Rizi Kouli to govern during his absence. After a long siege, the town of Kandahar surrendered to his arms; but he found it necessary to confirm the former possessor in his government, on terms of allegiance. Whilst he was still in this country he received an invitation from Nizam al Mulk, and other officers about the court of Mohammed-shah the Mogul emperor, to come and take possession of that empire. Such an application he was not likely to reject; accordingly, in 1738, he began his march for the frontiers of India, at the head of 120,000 men of different nations, enured to war. After making himself master of some places of less consequence, he took Cabul by storm, in which capital he found great treasures. The treacherous ministers of the emperor suffered him to advance without opposition, and he arrived at Lahor before the Mogul army had proceeded far from Delhi. At length they came in sight of each other; and the vanguard of the Persian army proved sufficient to discomfit the numerous but unwelcome host of the Mogols. Mohammed-shah, thoroughly terrified, sent Nizam ul Mulk to Nadir's camp to propose an accommodation. The Persian made it an essential preliminary that Mohammed should come to him in his camp. He was received by Nadir with courtesy, but was severely upbraided by the conqueror for his great inattention to his affairs, demonstrated by his neglecting to return answers to Nadir's letters, and his suffering one of the Persian ambassadors to be killed, contrary to all the laws of nations. From regard to the race of Timur, he said he did not mean to dethrone him; but he expected to be remunerated for the expence and trouble of his jour-

ney. He ended with declaring his intention of marching to Delhi to refresh his army after its fatigues. Mohammed was thenceforth kept under guard, and all his arms, treasures and jewels were seized. Soon after, the two emperors with their train proceeded to Delhi, which metropolis Nadir entered in March 1739, with twenty thousand horse, leaving the rest of his army encamped without the walls. A short time only elapsed before tumults arose between the soldiery and the turbulent populace of this vast city. Mutual provocations proceeded so far that several were slain on both sides, and a musket was fired at Nadir himself, which killed an officer near him. Inflamed with rage, he ordered a general massacre; and from eight in the morning to three in the afternoon, fire, sword, and pillage spread uncontrolled through the streets of Delhi. Both sexes and all ages were sacrificed to the fury of the barbarous invaders, and numbers of women fell by their own hands, or by those of their protectors, in order to escape violation. A hundred and twenty thousand persons are reported to have lost their lives in this dreadful massacre, which is scarcely to be paralleled in modern history. Nadir was at length persuaded, by the intercession of the unfortunate monarch of these people, to give orders for the cessation of slaughter. Peace was restored; and measures were taken for raising the fine or ransom imposed by the conqueror, amounting to the sum of twenty-five millions sterling, exclusive of the booty he had already made. Great rigour was used in levying it, and many of the principal nobles and courtiers were reduced to beggary by the extortion. In the beginning of May this terrible visitant set out on his march homeward, his soldiers still plundering and murdering within the range of their track. It is computed that Nadir carried out of India to the value of eighty-seven millions and a half of pounds sterling in money, jewels and effects, besides twelve millions shared by his officers and soldiers; and the loss to the Mogul empire by fire and devastation made a vast addition to those sums. He replaced with his own hands the crown upon Mohammed's head before his departure, but obliged him to resign to the Persian empire all his territories to the west of the rivers Attock, Sind, and its branch the Nala Sundra.

On his return to Kandahar, Nadir marched with an army against the Usbeks, who had made incursions into Persia during his absence. He brought the khan of Bokhara to submission,

and took and put to death the prince of Khyeva, who had murdered his ambassadors. Returning to Meshed, he was shot at and wounded in the hand by an Afghan whom his son Rizi Kouli had employed to assassinate him. That prince, on a rumour of his father's defeat in Hindostan, revolted, and murdered the deposed shah Thamas in the fortress in which he was confined. His father's affection was not extinguished by this criminality, and he would have pardoned him; but, provoked by his taunting language, he caused him to be deprived of sight. Quelling revolts in different parts of his dominions, and a war with the Turks, to whom in 1745 he gave a great defeat near Erivan, employed some succeeding years of his life. In the mean time Persia was suffering under all the evils of tyranny, and the avarice and cruelty of Nadir became insupportable to his subjects. The hatred he inspired at length proved fatal to him. As he was encamped on the plains of Sultan Meydan, a conspiracy was formed between the commander of his body guard, another great officer, and his own nephew. The former, named Saleh-beg, with four chosen men, rushed one night into his tent after killing a woman and an eunuch, and roused him by the alarm. Nadir drew his sabre, and asked what they wanted; when Saleh answered by a cut near his collar-bone. He resisted, however, with so much vigour as to kill two of the soldiers; but attempting to retire, he stumbled over the cords and fell. Saleh repeated his blow, and to Nadir's cries for mercy he replied, "You have shown no mercy, and deserve none." He was dispatched, and his head was struck off.

This successful usurper was of a tall stature and a robust form, with a comely aspect, a high forehead, large expressive eyes, and dark hair and complexion. He had a tenacious memory, great presence of mind, and quick decision. So devoid of education as scarcely to be able to read, he yet acquired a thorough knowledge of business, and was acquainted with every particular of the revenue. He was simple in his diet, plain in his dress except with respect to jewels, in which he took pride; and never was there a greater collector of them. He was attached to women, but an enemy to unnatural indulgences; cruel, insolent, and rapacious. The variety of religious sects among his subjects made him indifferent to all. He heard their systems, and treated them with contempt; and it is said that he declared his intentions of giving to the world a better faith than any of

them. He was cut off at the age of sixty-one, after a reign of eleven years and three months. *Mod. Univers. Hist.—A.*

NÆVIUS, CNEIUS, an ancient Roman poet and historian, was a native of Campania, and served in the army in the first Punic war. Of this war he wrote a history in Saturnian verse, with all the rudeness of those illiterate times, but yet, according to Cicero, perspicuously; and he adds that Ennius, who alludes to the work contemptuously, borrowed much from it. Nævius was likewise the second Roman who brought dramatic compositions on the stage. His first comedy was acted B. C. 235, or, according to another authority, B. C. 228. It appears to have given offence to some of the leading men at Rome; for Plautus, in his "Miles Gloriosus," hints at his being confined in prison. He was finally obliged to quit Rome through the enmity of the patrician family of Metelli, and died at Utica, B. C. 203. A highly laudatory epitaph on him is extant, said to have been written by himself. Of the works of this poet only some inconsiderable fragments, preserved by grammarians, have reached modern times. *Aulus Gellius. Vossii Hist. & Poet. Lat.—A.*

NAHUM, the seventh in number of the minor Hebrew prophets, according to their order in the Hebrew Bible, though probably the fifth in order of time. He gives himself the surname of *the Elkoshite*, which St. Jerome, in the preface to his comment on this prophet, derives from *Elkegai*, a village in Galilee, and the supposed place of his birth or residence. With respect to the time when he delivered his prophecy, very different opinions have been entertained both by the ancients and moderns. Josephus places him in the reign of Jotham, and says that his predictions came to pass one hundred and fifteen years afterwards. According to our best chronologers, this date would bring us to the year in which Samaria was taken, or 721 B. C. St. Jerome, Theodoret, and Theophylact, agree in supposing that he prophesied under the reign of Hezekiah, or Manasseh. The late primate of Ireland concurs in opinion with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Salmanazar, or between the years 720 and 698 B. C.; which hypothesis carries with it great appearance of probability. The subject of this prophecy is the destruction of Nineveh. It opens by setting forth the justice and power of God,

tempered by lenity and goodness; and then suddenly addresses to the Assyrians a prediction of their perplexity and overthrow, the merited punishment of their devising evil against the true God. In the next place it contains a proclamation of speedy freedom to Judah from the galling Assyrian yoke, and the destruction of the Assyrian idols; after which Nineveh is called upon to prepare for the approach of her enemies, as instruments in the hands of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, &c. are described in the true spirit of eastern poetry. The prophet afterwards denounces a woe against Nineveh for her perfidy, violence, and idolatry; describes the number of her chariots and cavalry, her burnished arms, and the unrelenting slaughter which she spread around; pronounces that all her preparations for defence, her numbers, her opulence, her multitudes of chief men, would prove of no avail; foretells her tributary nations would desert her in the day of her distress; and concludes with announcing the triumphs of others over her, on account of her extensive oppressions. This short view of the subject of this prophetic book we have taken from bishop Newcome, and we cannot better conclude this article than by following his example in quoting the judgment of bishop Lowth, concerning its style. "None of the minor prophets," says he, "seem to equal Nahum, in boldness, ardour, and sublimity. His prophecy too forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and are bold and luminous in the highest degree." *Book of Nahum. Joseph. Ant. lib. ix. cap. xi. sect. 3. Moreri. Newcome's improved Version of the minor Prophets. Lowth's prelect. de sacra poesi Heb. xxi. Gregory's Trans. Blair's Chron. Tab.—M.*

NAIN DE TILLEMONT, LEWIS SEBASTIAN EE. See TILLEMONT.

NAIRONI, ANTHONY-FAUSTUS, a learned Maronite, who flourished in the seventeenth century, was born within the district of Mount Libanus, about the year 1631. He was the nephew and disciple of Abraham Ecchellensis, and became professor of the Chaldee and Syriac languages in the college of Sapienza, at Rome, where he died in 1711, having nearly completed his eightieth year. He was the author

of two works, one entitled, "*Euoplia Fidei Catholicæ Romanæ historico-dogmatica, ex vetustissimis Syrorum seu Chaldaeorum Monumentis eruta, adversus ævi nostri novatores*," 1694, octavo; and the other, "*Dissertatio de Origine, Nomine, ac Religione Maronitarum*," 1679. In these works the author attempts to prove, that the Maronites have preserved the genuine christian faith from the time of the apostles; and that they derive their name, not from John Maron, a monothelite, who died in 707, but from St. Maron, a celebrated anchorite, who lived towards the close of the fourth century. It is remarked, however, by catholic critics, that the documents to which he appeals are not of a date sufficiently ancient to be produced in evidence of the facts which he endeavours to establish; that his principal authority is Thomas a monothelite archbishop of Kfartab, who is said to have lived about the eleventh century; and that the works of other authors whom he cites frequently refer to antiquity events which took place in their own time, or are evidently compiled from books of the Maronites written after their reconciliation with Rome. *Moreri. Nouv. Dict. Hist.—M.*

NANCEL, NICHOLAS DE, a physician and philologist, was born in 1539, at a village of that name between Noyon and Soissons. He studied at the college of Presles at Paris, of which the celebrated Ramus was at that time principal. He made such a proficiency, that at the age of eighteen Ramus appointed him to teach the Latin and Greek languages in the college. He afterwards commenced the study of physic, but the civil wars which broke out in France interrupted his progress, and he retired to Flanders, where in 1562 he became professor of the learned languages at Douay. Returning to Paris, he occupied a chair in the college of Presles, and also was aggregated to the medical faculty. He removed for the practice of his profession to Soissons, and afterwards settled and married at Tours. In that city he resided till 1587, when he obtained the place of physician to the princess Eleanor of Bourbon, abbess of Fontevault, whither he removed. He died in 1610. Of the works of this learned writer the following are the most remarkable: "*Stichologia Græca Latinaque informanda reformandaque*," 1579, octavo: this is an attempt to reduce French verse to the rules of Greek and Latin poetry, which incurred the ridicule that has attended all similar attempts. "*Discours de la Peste*," 1581, octavo; "*De Immortalitate Animi, velitatio ad-*

versus Galenum," 1587, octavo; this is taken from a large philosophical work of his intitled "Analogia Microcosmi ad Macrocosmum," of which two editions in folio were published after his death. "Petri Rami Vita," 1599, octavo; this is a curious piece of biography, written by a pupil who had the advantage of living twenty years with the master whom he celebrates. *Moreri.*—A.

NANGIS, GUILLAUME DE, an ancient French historian, is supposed to have been a native of a town of that name in the Isle of France. He was a Benedictine of the abbey of St. Denis, and lived from the time of St. Lewis to the beginning of the fourteenth century. He wrote the lives of St. Lewis and of Philip le Hardi, and also two Chronicles; the first, from the creation to the year 1300; the second, a chronicle of the kings of France. The great chronicle, written with clearness, and in tolerably pure Latin, has been much used by later writers. It has had two continuators, who have brought it down to 1368. The lives above mentioned were printed first in Pithou's collection in 1596, and afterwards in that of Du Chesne. The chronicle from the year 1113, was published in the "Spicilegium" of Dom Luc d'Achery. *Moreri. Nouv. Dict. Hist.*—A.

NANI, GIAMBATISTA, an estimable Italian historian, of a noble Venetian family, was born in 1616. He was educated under the eye of his father, a procurator of St. Mark, who took his son with him to Rome in his embassy from the Venetian republic to pope Urban VIII. In 1641 Nani was admitted into the College of Senators, and soon after was appointed ambassador to France, where he resided five years. He was much esteemed by cardinal Mazarin, who often consulted him on public affairs. In 1648 he returned to Venice, after having obtained from the court of France a considerable aid of men and money for the defence of Candia against the Turks. The superintendence of the affairs of war and the finances was then intrusted to him; and in 1664 he was sent ambassador to the Imperial court, which he again visited on the accession of the emperor Leopold. In 1670 he went upon a second embassy to the court of France. At his return he was nominated a procurator of St. Mark; and was soon after raised to the post of captain-general by sea. A maritime life, however, not agreeing with him, he continued to serve the state at home. The office of historiographer of the republic, which is always reserved for one of the principal nobles, was conferred upon

him, and the manner in which he acquitted himself in it has rendered his name illustrious. He died in 1678.

Nani wrote in Italian the History of Venice from 1613 to 1671, of which the first part was published at Venice in 1662, quarto; the second, after his death, in 1679, quarto. It is much esteemed for the veracity of the narrative (at least in the opinion of his countrymen), and for the depth and sagacity of the political reflexions. The style, however, is censured as defective in purity and simplicity, and too much involved in parentheses. To the new edition in the collection of Venetian historians, the life of the author is prefixed. This history has been translated into French and English. He left in manuscript a paraphrase on Lucan's Pharsalia, and Considerations on the Annals of Tacitus. *Moreri. Tiraboschi.*—A.

NANNI, PETER (NANNIUS), a critic and philologist, was born at Alcmaer in Holland in 1500. After receiving a classical education, he applied for some time to painting; but resuming his literary studies, he taught philosophy in his own country. He was then chosen professor of the learned languages at Louvain, where he passed eighteen years. He then obtained a canonry at Arras, which he kept till his death in 1557. The reputation he acquired by his writings procured him invitations to Italy, which he refused from attachment to the Low Countries, where his amiable character rendered him generally esteemed. His principal works were "Miscellaneorum Decas," containing annotations upon a number of ancient authors, in ten books: "Dialogismi Heroinarum," reckoned his best work: "Annotationes in Institutiones Juris Civilis;" "Scholia in Cantica Canticorum;" "Translations of the Psalms in Latin Verse;" and a number of other translations, chiefly from Greek authors. His versions are pronounced by Huet to be faithful, and happily expressive of the sense of the originals; but he is said by Hermant to have grossly mistaken the sense of many passages of Athanasius, almost all of whose works he translated. He is regarded as a good critic, and an estimable poet, but an indifferent orator. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

NANTEUIL, ROBERT, an eminent engraver, was born at Rheims in 1630. A talent for the arts of design disclosed itself in him from his childhood, and he drew and engraved, without a master, the decoration for the thesis which, according to custom, he maintained in

philosophy when a student in the university. An early marriage reduced him to indigence, which the practice of his art at Rheims was unable to relieve. Coming to Paris, he made his works known, and soon gained employment. He first drew portraits in crayons, and then engraved them. His success in taking that of Lewis XIV. procured him the place of the king's designer and cabinet engraver, with a pension. All the great persons about the court were afterwards represented by the hand of Nanteuil, and he rose to the summit of reputation. His heads of the king, of Colbert, Richelieu, and Mazarin, in particular, were admired as master-pieces. Carlo Dati, in speaking, in his life of Zeuxis, of the perfection to which the modern art of engraving was arrived, cites the portraits of Nanteuil as the most finished examples of this excellence. His engraved heads amount to two hundred and forty, the subjects of which are all the most eminent persons in France of his time, and for beauty of execution they are considered as unrivalled. He acquired a large sum by his labours, which he spent freely, being of a social disposition, and much caressed for his companionable qualities. He composed verses with ease, and recited agreeably. This artist died at Paris in 1678. *Moreri. Nouv. Dict. Hist.*—A.

NANTIGNI, LOUIS CHAZOT DE, distinguished for his genealogical writings, was born in 1692, at Saulx-le-duc in Burgundy. He studied at Dijon and Paris, and at the latter capital was intrusted with the education of some young men of rank. Having a particular turn to historical researches, he employed all his leisure in drawing up genealogical tables; and from 1736 to 1738 he published the fruits of his labours in a work intitled "Genealogies Historiques des Rois, des Empereurs, et de toutes les Maisons Souveraines," four volumes, quarto. This is considered as a valuable work, and he left in MS. materials for a continuation of it. He also published "Tablettes Geographiques; "Tablettes Historiques, Genealogiques, et Chronologiques;" and "Tablettes de Themis." He furnished many genealogical articles for the supplement of Moreri in 1749; and during the latter years of his life he supplied the genealogical part of the *Mercure*. This industrious writer became totally blind before his death, which happened in 1755. *Moreri.*—A.

NAOUAI, or NAOUAOU, the surname of Mohi Eddin Abou Zakaria Jahia Ben Scharaf, called *al-Schafëi*, a mussulman doctor of the sect of *Schafëi*, who wrote many works by

which he acquired great celebrity. He was a native of Naoua, a small town within the jurisdiction of the city of Damascus, of which place he became an inhabitant at the age of thirteen, or, according to some authors, at the age of nineteen. At that early period of life he is said to have been created a doctor of law in that city. The mussulmen call him *Imam abel Zamanehi*, or, the great Imam of his age, and speak of him as a doctor intimately conversant in the knowledge of religion, who lived retired from the world, in the practice of all the duties of piety, who was thoroughly instructed in traditions, and a great master of jurisprudence. He died at Damascus, in the year 676 of the Hegira, or 1279 of the christian æra, and was buried at his native place, where the honours of saintship are offered at his tomb. He was the author of "*Menbag' Althalebin*," a treatise on jurisprudence, founded on the principles of the *Shafëi* sect, on which *Seiouthi* has written a comment, entitled, "*Mogni Alraghebin*," and "*Tag' Almenbag'*," another work on the same subject, entitled, "*Raoudbat fil fekh*;" "*Riadb and Adhkar fil hadith*," a treatise on mussulman traditions; "*Heliat Alabrar u Scheâr Alakhbar*," commonly known by the name of "*Adhkar Naouaoui*," which is divided in 366 chapters, and contains prayers for all the prescribed exercises of the day and night; a "Commentary" on the book, entitled, "*Moslem*;" "*Erschab fil Hadith*," which is an introduction to mussulman traditions; "*Arbâin Almokhterat fil Hag*," or, forty select traditions on the subject of the pilgrimage to Mecca; and a work entitled, "*Ossoul*," or "On the fundamental Principles of the Mussulman Religion." Sometimes he is known by the title of *Mohadeth al-Scham*, or, doctor in traditions of the city of Damascus. *D'Herbelot's Bibl. Orientale.*—M.

NAPIER, or NEPER, JOHN, baron of Merchiston in Scotland, and inventor of logarithms, was the eldest son of sir Archibald Napier of Merchiston, and born in the year 1550. Having given early indications of excellent natural abilities, and of a propensity to reading and study, his father was careful to give him the advantages of a liberal education. After being well grounded in the requisite preparatory learning, he was sent to the university of St. Andrew's, where he went through the courses of philosophy, and the other branches of academic study. Afterwards he made the tour of France, Italy, and Germany. Upon his return to his native country his li-

terature and fine accomplishments soon attracted notice, and might have raised him to the highest offices of the state; but, declining all civil employment, and the bustle of the court, he retired from the world to pursue literary researches, in which he made an uncommon progress, as appears by the several useful discoveries with which he afterwards favoured the public. He applied himself chiefly to the study of the mathematics; but at the same time did not neglect that of the holy Scriptures; in both of which he discovered the most extensive knowledge, and profound penetration. His "Plain Discovery of the Revelation of St. John," published in 1593, affords evidence of the most acute investigation; though the progress of time has discovered that his calculations concerning certain events had proceeded upon fallacious data. This work has been printed abroad in several languages; and a French edition of it, which appeared at Rochelle in the same year, was very acceptable to the French Protestants, on account of the zeal and erudition employed by the author to prove the pope to be antichrist. But what principally contributed to give celebrity to his name, was his great and fortunate discovery of logarithms in trigonometry, which by ease and expedition in calculation have so wonderfully assisted the science of astronomy, and the arts of practical geometry and navigation. Napier's attachment to astronomy and spherical trigonometry led him to make many numerical calculations of such triangles, with sines, tangents, &c.; and these being expressed in large numbers, they hence occasioned a great deal of labour and trouble. To spare themselves part of this labour, Napier, and other authors about this time, engaged in attempts to find out certain short modes of calculation, as is evident from many of their writings. To these endeavours we owe several ingenious contrivances; particularly the computation by Napier's bones, or rods, and several other curious and short methods which are given in his "Rabdologia;" and at length, after trials of many other means, the most complete one of logarithms, in the actual construction of a large table of numbers in arithmetical progression, adapted to a set of as many others in geometrical progression. The property of such numbers had been long known, namely, that the addition of the former answered to the multiplication of the latter, &c.; but it wanted the necessity of such very troublesome calculations as those above mentioned, joined to an ardent

disposition, to make such a use of that property. This disposition Napier possessed; and it is not improbable but that it might be urged into action, by hearing that certain attempts of this kind were making elsewhere.

In the "Athenæ Oxonienses," under the article *Briggs*, Anthony Wood relates, "that one Dr. Craig, a Scotchman, coming out of Denmark into his own country, called upon John Neper, baron of Marcheston near Edinburgh, and told him, among other discourses, of a new invention in Denmark, (by Longomontanus as 'tis said) to save the tedious multiplications and divisions in astronomical calculations. Neper being solicitous to know further of him concerning this matter, he could give no other account of it than that it was by proportionable numbers. Which hint Neper taking, he desired him at his return to call upon him again. Craig, after some weeks had passed, did so, and Neper then shewed him a rude draught of what he called, *Canon mirabilis logarithmorum*. Which draught, with some alterations, he printing in 1614, it came forthwith into the hands of our author Briggs, and into those of William Oughtred, from whom the relation of this matter came." But that this story is not quite accurate may be fairly concluded from the circumstance that neither Longomontanus, nor any other of our author's contemporaries who might be engaged in the attempts above mentioned, ever laid claim to the honour of this admirable invention, but left the glory of it to be solely ascribed to the baron of Merchiston. Napier published his invention in 1614, under the title of "Logarithmorum Canonis Descriptio;" containing a large canon of logarithms, of the kind that is called hyperbolic, with the description and uses of them; but their construction was reserved till the sense of the learned concerning his invention should be known. As soon as Napier had communicated this invention to Mr. Henry Briggs, at that time mathematical professor in Gresham college, the latter immediately set about the application of the rules in his "Imitatio Nepeireæ;" and in a letter to archbishop Usher in the year 1514, he says, "Napier lord of Markinston hath set my head and hands at work with his new and admirable logarithms. I hope to see him this summer, if it please God; for I never saw a book which pleased me better, and made me more wonder." He also gave the greatest encouragement to the work, teaching the nature of the logarithms in his public lectures, and at the same time re-

commending a change in the scale of them, which he submitted to lord Napier; and during his subsequent visits to Scotland, these two friends agreed upon a form according to which the baron strongly urged Mr. Briggs to proceed with his computations, which are thence called Briggs's logarithms, and are those now in common use. The following passage from the life of Lilly the astrologer, is quoted by lord Buchan as containing a curious account of the first meeting of these two illustrious men. "I will acquaint you," says Lilly, "with one memorable story related to me by John Marr, an excellent mathematician and geometrician, whom I conceive you remember. He was servant to king James I. and king Charles I. When Marchiston first made public his logarithms, Mr. Briggs, then reader of the astronomy lectures at Gresham college in London, was so much surprized with admiration of them, that he could have no quietness in himself until he had seen that noble person whose only invention they were: he acquaints John Marr therewith, who went into Scotland before Mr. Briggs, purposely to be there when these two so learned persons should meet. Mr. Briggs appoints a certain day when to meet at Edinburgh; but failing thereof, Markiston was fearful he would not come. It happened one day as John Marr and the baron Napier were speaking of Mr. Briggs; "Ah John," said Markiston, "Mr. Briggs will not now come." At the very instant one knocks at the gate; John Marr hasted down, and it proved to be Mr. Briggs to his great contentment. He brings Mr. Briggs up to the baron's chamber, where almost one quarter of an hour was spent, each beholding other almost with admiration before one word was spoke. At last Mr. Briggs began: "Sir, I have undertaken this long journey purposely to see your person, and to know by what engine of wit or ingenuity you came first to think of this most excellent help into astronomy, viz. the logarithms; but, sir, being by you found out, I wonder nobody else found it out before, when now being known it appears so easy." He was nobly entertained by baron Napier; and every summer after that, during the lord's being alive, this venerable man Mr. Briggs went purposely to Scotland to visit him."

To Napier science is also indebted for considerable improvements in spherical trigonometry, &c. particularly by his catholic or universal rule, being a general theorem for the resolution of all the cases of spherical triangles, in

a manner very simple, and easy to be remembered, which is commonly called "the five circular parts." He, likewise, prepared for the press his "Construction of Logarithms," a work not only of great labour but of the greatest ingenuity. The last literary exertion of this eminent man was the publication of his "Rabdology," and "Promptuary of Multiplication," consisting of instruments and tables for the more easy performance of the arithmetical operations of multiplication, division, &c. His "Rabdology" describes an invention of rods, or, Napier's bones, as they are commonly called, which are five in number, made of bone, ivory, horn, wood, or pasteboard, &c. for an account of the construction and use of which we refer to Dr. Hutton, or Chambers's "Cyclopædia." Napier died at Merchiston in 1617, when he was in the sixty-eighth year of his age. To him Kepler dedicated his "Ephemerides;" and it appears from many passages in a letter which he wrote about the year 1617, that he considered Napier to be the greatest man of his age in the particular department to which he applied his abilities. "And indeed," says lord Buchan, "if we consider that Napier's discovery was not like those of Kepler or of Newton, connected with any analogies or coincidences which might have led him to it, but the fruit of unassisted reason and science, we shall be vindicated in placing him in one of the highest niches in the temple of fame. Kepler had made many unsuccessful attempts to discover his canon for the periodic motion of the planets, and hit upon it at last, as he himself candidly owns, on the 15th of May 1618; and Newton applied the palpable tendency of heavy bodies to the earth to the system of the universe in general; but Napier sought out his admirable rules by a slow scientific progress, arising from the gradual evolution of truth." The subject of this article was twice married, and left behind him a numerous issue. His only son by his first wife, called *Archibald Napier*, was a person of fine parts and learning, who, having a greater turn to public business than his father, was raised to be a privy-councillor by James VI. under whose reign he also held the offices of treasurer-depute, justice-clerk, and senator of the College of Justice. Charles I. promoted him to the peerage, by the title of *lord Napier*. The titles of our author's works not already particularly specified, are "*Mirifici Logarithmorum Canonis Constructio: et eorum ad ipsorum numeros habitudines; una cum Appendice, de*

alia eaque præstantiore Logarithmorum specie condenda. Quibus accessere propositiones ad Triangula Sphærica faciliore calculo resolvenda. Una cum Annotationibus Doctissimi D. Henrici Briggsii in eas, et memoratam Appendicem," published by the author's son in 1619; "Rabdologia, seu Numerationis per virgulas, Libri duo," 1617; and a letter to Anthony Bacon, the original of which is in the archbishop's library at Lambeth, entitled, "Secret Inventions, profitable and necessary in these days for the Defence of this Island, and withstanding Strangers Enemies to God's Truth and Religion," dated June 2, 1596; which the earl of Buchan has printed in the appendix to his *Account of the Writings and Inventions of Napier of Merchiston*. *Martin's Biog. Phil. Hutton's Math. Dict. Encycl. Britan.*—M.

NAPHTALI, the ancestor of one of the tribes of Israel, was the sixth son of Jacob, by Bilhah, Rachel's maid, and born about the year 1745, B. C. In the prophetic blessing pronounced by Jacob upon his sons, according to our version, with which most ancient and modern expositors concur, he is described under the allusion of "a hind let loose, that giveth goodly words;" or, one who should excel his brethren in swiftness; and be remarkable for the sweetness of his eloquence. But other learned men, understanding the words in another sense, which is agreeable to the Septuagint, Chaldee, and Arabic versions, render them, "Naphtali is a well-spread tree, which shoots out beautiful branches." The prediction contained in the words according to the latter translation, was exactly verified by the event: for no tribe multiplied so wonderfully as that of Naphtali, who had but four sons when he came into Egypt; and yet at the time of the Exodus, it could muster fifty-three thousand men, able to bear arms. The portion of the land of Canaan which was allotted to this tribe lay to the east of the inheritance of the tribe of Asher, between it and the river Jordan, over against the half-tribe of Manasseh. It was a very fertile district, and bounded by Syria on the north, and southward by the tribe of Zabulon. *Genesis xxx. 7, 8. xlix. 21. Anc. Un. Hist. vol. III. book i. ch. 7.*—M.

NARDI, JACOPO, an eminent Italian historian, was born of an ancient and noble family at Florence, 1476. After sustaining several honourable offices in his native city, he was sent ambassador to the republic of Venice in 1527. Upon his return to Florence he espoused the party adverse to the Medici family, and dis-

tinguished himself as well in counsel as in arms. The prevalence of the Medici was attended with his imprisonment and his exile, after being stripped of all his property. He was one of the emigrants who in 1535 laid their complaints before the emperor Charles V. at Naples; but the application proving fruitless, he retired to Venice, where he employed the latter years of his life in cultivating literature, and composing various works. He appears to have had many friends who wished for his return to Florence, among whom the grand duke Cosmo is mentioned in a letter to him from Pietro Aretino, but probably he felt himself more at liberty in Venice. It is not known when he died. In a letter written by him to Varchi, dated in July 1555, he says, "I am still in health, though weak, having to begin, in the twenty-first of the present month, to ascend with my staff the laborious steep of the eightieth year of this my mispent life." Probably he did not long survive.

Nardi wrote the history of Florence from 1494 to 1531, a period all within his own observation. A party-exile could scarcely avoid writing a party-history; and his work, though much esteemed, bears the stamp of that character. He wanted either the power or the courage to publish it in his life-time, and it was first printed at Lyons in 1582. Several other editions followed. Some discourses belonging to it, with some expunged passages, exist in manuscript in libraries at Venice and Florence. He likewise composed the life of Antonio Giacomini Tebalducci Malespini, printed at Florence in 1597. These original works, however, contributed, perhaps, less to his reputation than his translation of Livy, first published at Venice in 1540, and several times reprinted. It has always been accounted one of the best versions in the Italian language. He also translated Cicero's oration for Marcelus. Nardi moreover cultivated Italian poetry, and composed some "Canti Carnaschialeschi," printed in the collections of poems of that kind; and a comedy in verse intitled "L'Amicizia." *Tiraboschi.*—A.

NARES, JAMES, Mus. D. an eminent musical composer, was born in 1715 at Stanwell in Middlesex. His father was for many years steward to the earls of Abingdon. James received his musical education under Mr. Yates and Dr. Pepusch; and in 1734 was chosen organist of York, though only nineteen years of age. While he resided in that city he married, and was much employed as a teacher of

music. On the death of Dr. Green in 1755 he was so powerfully recommended at court, that he obtained the united places of organist and composer to his majesty. On this promotion he came to London, and was soon after created doctor in music at Cambridge. In 1757 Dr. Nares had the additional place of master of the choristers, with an increase of the former salary; and in this situation he superintended the education of several pupils who became eminent in their profession. He composed a great many anthems and services for the royal chapel, of which a number have been printed. He died in 1783, leaving a character as a man not less respectable than his reputation as a musician. His principal works are several sets of Lessons for the Harpsichord; the Royal Pastoral, a Dramatic Ode; Catches, Canons, and Glee; and Anthems. Their merit has been highly extolled by a person of eminence in the profession, who affirms that they "will be admired as long as a taste for music shall subsist." Dr. Burney says of him that "he was a studious and sound musician," and that "his diligence in composing for the chapel, and instructing the children, acquired him great respect." *Burney's Hist. of Music. Gen. Biogr. Dict.—A.*

NARSES the eunuch, a celebrated general, whose native country is unknown, was brought up in the palace of Justinian I. to those domestic and feminine services in which persons of his condition were usually employed. By his insinuating talents he obtained the favour of the emperor, who gave him the posts of his chamberlain and private treasurer. He was gradually introduced into public business, and in the year 538 was placed at the head of a body of troops to assist Belisarius in Italy, who was engaged against the Ostrogoths. He was instrumental in the relief of Rimini, besieged by the enemy: but dissensions soon arose between the two generals; and Narses, availing himself of the ambiguity of the order, that he was to obey Belisarius "as far as it might be advantageous for the public service," separated from him with the Heruli and other troops particularly attached to him. He recovered several places from the Goths, but was at length recalled through the remonstrances of his rival. From that time he continued to serve the emperor in a civil capacity till the year 552, when the great success of the Goth Totila in Italy, and the death of Germanus, the general appointed to oppose him, caused Narses to be again raised to military command. He was allowed to em-

ploy without control the treasures and forces of the empire in preparations for a new expedition into Italy, which he entered with a numerous army by the eastern shore of the Adriatic. After reposing for some days at Ravenna, he advanced towards Rome, and met Totila in the Apennines near Tagina. The battle which ensued terminated with the entire defeat of the Goths, and the death of Totila in his flight. Narses marched on to Rome, which he recovered with little difficulty. He employed himself in repairing the ruined walls of the metropolis, whilst a detachment of his army was besieging the strong castle of Cumæ, whither Totila had sent his treasures. Teias, a valiant chief, had been chosen by the Gothic nation to succeed their vanquished king; and he advanced from the north to relieve his brother, who commanded the garrison of Cumæ. Eluding the vigilance of the commanders sent to stop him, he arrived in Campania, and encamped on the banks of the Sarnus. Narses advanced from Rome, and took post on the opposite side of the river, and several weeks were spent in skirmishes. Want of provisions at length forced Teias to decamp, and Narses following him, brought the Goths to an engagement at the foot of the Lactarian mount. After a most obstinate resistance, Teias was killed, and the remaining Goths were reduced to capitulate. The victor then proceeded to the recovery of several cities of Italy still held by that nation. Lucca held out a long siege, and the humanity of Narses is praised in dismissing uninjured the hostages it had given, notwithstanding repeated acts of perfidy. In the mean time a large army of combined Franks and Alamanni entered the north of Italy as allies to the Goths, and spread like a torrent along the whole coast of the Adriatic to Apulia and Calabria. Narses at first gave way to the inundation, attending chiefly to the defence of the cities. But whilst the invaders were melting away from the effects of intemperance and an unaccustomed climate, he was assembling an army and enuring it to military exercises. In the spring of 554 he met, on the banks of the Vulturnus, near Casilinum, the Alaman chief Buccelin, returning from the south of Italy. By skilful movements he reduced the enemy to combat at a disadvantage, and the barbarian chief with the greatest part of his army perished in the field, with very small loss to the victors. An incident just before the battle displayed the resolution and justice of Narses. A leader of the Heruli, a fierce

people in the imperial service, had killed his servant for some trifling offence. Narses caused him instantly to be put to death; and while the Heruli were full of indignation at this exertion of authority, he called to them to march forward before they should lose their place in the field of honour, and he was obeyed.

Having recovered the remaining places possessed by the Goths, and entirely overthrown their dominion in Italy, Narses was appointed to the government of that country, with supreme authority. This post he occupied for fifteen years, during which his political and military virtues gave way to that avarice which so readily insinuates itself into the breast of one placed in a situation favourable to its indulgence. He accumulated a vast treasure by methods which rendered his government unpopular, and excited a complaint against him by Roman deputies before the throne of Justin II. A recall was sent to him, conveyed in the insulting mandate of the empress Sophia, "that he should leave to *men* the exercise of arms, and resume the distaff, which was fitted for the hands of an eunuch." To this message he is said indignantly to have replied, "I will spin her such a thread as she will not easily unravel;" and he fulfilled his threat by inviting the Lombards to that invasion of Italy which followed under Alboin. He retired to Naples, where he was visited by the pope, who persuaded him to return to Rome, the inhabitants of which had repented the ill offices they had done him at court, and which some have imputed more to envy than to his misconduct. He died in 567, at a very advanced age. Baronius, indeed, supposes that he was the same Narses to whom St. Gregory addresses some letters, and who perished in a revolt against Phocas; but this would imply a length of active life which is totally incredible. That writer, with Muratori and Saint-Marc, disbelieve the charge of his having invited the Lombards into Italy, and have adduced reasons which, at least, render the fact dubious. *Univ. Hist. Gibbon. Tiraboschi.*—A.

NASSAFI, the surname of Nagmeddin Abou Hafi Omar Ben Mohammed, a celebrated mussulman doctor, who was born in the year of the Hegira 461, or, A. D. 1069, at the city of Nekscheb, called by the Arabians Nassaf or Nessef, in that part of the Persian territories which lies beyond the river Gihon, anciently called the Oxus. He was one of the most eminent of the sect of the *Hanifites*, or followers of *Abou-Hanifah*, who is venerated as the principal Imam or chief of one of the four

orthodox sects among the Mahometans. He is spoken of by succeeding writers in high terms of praise; and has the titles given to him of "*Nagm-Eddin u'almillat*," or, "The star of the faith, and of religion;" and "*Mosti Alginn u'Aluns*," or, "Sovereign doctor of Genii and Men." He died at Samarcand, in the year 537 of the Hegira, or A. D. 1123, when he was about the age of fifty-four, deeply regretted by an immense number of disciples, who respected him equally on account of his learning and piety. To him are attributed nearly a hundred treatises on the mussulman law and traditions, in which he is said to have condensed the excellences of 550 preceding writers. Among others, he was the author of a book entitled, "*Acaid*," on the articles of the Mahometan faith, which was commented upon by *Taktazani*, in the year 718 of the Hegira, or A. D. 1299; a poem consisting of 2660 distichs, entitled, "*Khelafiah Almandheumah*," on all the articles of the "*Sunnah*," which is a directory for the practical part, and ritual observances of the Mahometan religion; and a poem intitled, "*Al-Mokhammassat*," composed in Pentastichs, and entirely on moral subjects. *D'Herbelot's Bibl. Orient.*—M.

NASSAFI, the surname of *Hafedbeddin Aboulbarakat Abdallah Ben Ahmed, Ben Mahmoud*, another famous mussulman doctor, of the same country with the preceding, but who flourished at a much later period. The soundness of his doctrine, and the exemplariness of his piety, are likewise highly commended, and his writings on law and religion are held in much esteem. He died at Bagdat, in the year 710 of the Hegira, or A. D. 1291. He was the author of a "Commentary" on the elder *Nassafi's "Khelafiah*," &c. which he entitled, "*Mosfi*," or, "*Mossafi fi Scharli Mandboumat al-Nassafi*;" of "*Mostasafi fi Schari Alnaf u'Alkafi u'Alvasi u'Alkenz u'Almenar*," which is a "Commentary" of the five books of the mussulman law, called "*Nafi*," "*Kaf*," "*Vafi*," and "*Menar*;" an abridgment of *Cadouri's* work, intitled "*Magma Alabreïn*;" of a work entitled "*Kens Alhacaik*," or, "The Treasury of Subtleties;" and another intitled "*Omdat Alacaïd*." The two last-mentioned pieces are on the metaphysics and scholastic divinity of the Mahometans. *D'Herbelot's Bibl. Orient.*—M.

NASSIR EDDIN, the surname of *Mohammed Ben Hassan*, or *Ben Mohammed al-Thoussi*, a very celebrated philosopher, astronomer, and various writer among the Mahometans. He was born in the year of the Hegira 597, or

A. D. 1182; but in what place or country we are not informed. He cultivated literature and the sciences with great success, and is characterized by *Ebn Khalekan*, as "the doctor who had acquired the highest reputation in all branches of knowledge." He is frequently called, by way of eminence, *Khouageh*, or, the master, *Nassir Eddin*. Holagou, emperor of the Moguls, placed him at the head of all the philosophers and astronomers, whom he had given directions for sparing amidst the wars of depredation which he carried on against the Mahometans; and he created him director, or superintendant of the revenues of all the colleges in the cities of which he became master. Afterwards he assigned him the city of Maragah, in the Persian province of Aiderbeitzan, and commanded him to prepare those astronomical tables which have reached our time, and were called *Imperial*, or *Ilkhanik*, after the emperor's title of *Ilkhan*. *Nassir Eddin* also published the most esteemed Mahometan editions, with commentaries, of Euclid's "Elements of Geometry," and "the Spherics," of Theodosius and Menelaus, in the years 663 and 670 of the Hegira, or A. D. 1246 and 1253; a treatise on moral subjects, entitled, "*Akblak al-Nasseri*;" and another on Economics and politics, entitled, "*Al-Menzeli*, and *Alc Medeni*." *Ebn Aluari*, in his "*Kheridat Alagiab*," attributes to our author a work on mussulman law, with the title of "*Schar Altedb Kerab*," or, "A Commentary on the Book entitled, '*Tedbkerab*.'" *Nassir Eddin* died in the year 672 of the Hegira, or A. D. 1254, according to some writers; but others assign his death to the year 687 of the Hegira, or, A. D. 1269. *D'Herbelot's Bibl. Orient.*—M.

NATHAN, BEN-JECHIEL-BEN-ABRAHAM, a learned rabbi who flourished in the eleventh century, was president of the Jewish academy at Rome, and died in the year 1106. He was the author of a work entitled "*Haruch*," or "Set in Order," being a Talmudical dictionary; in which all the terms of the Talmud are alphabetically arranged; the pages from which they are taken quoted in the margin; and the whole explained in a very copious manner. Of this work the elder Buxtorf frequently availed himself, without duly acknowledging his obligations. It was first printed at Pesaro, in 1515, folio, and afterwards underwent impressions at Venice, in 1531, 1553, and 1653; at Basil, in 1599; at Amsterdam, in 1655, with additions by rabbi Benjamin Musaphia; and at Paris, in 1629, folio, greatly enlarged by Philip Aquino, under the title of, "*Dictionarium Hebræo-*

Chaldæo-Thalmudico-Rabbinicum." Subjoined to the "*Haruch*," are two poetical pieces by the author, in one of which he assigns the completion of that work to the year 1105. *Wolfii Bibl. Hebræa. Mod. Univ. Hist. vol. XI. ch. xxxix. Moveri.*—M.

NATHAN, ISAAC, a learned rabbi who flourished in the fifteenth century. He was the first Jew who made a "Hebrew Concordance to the Bible," on which he was occupied from the year 1438 to 1445. This work, he acknowledges in the preface, was not his own original compilation, but for the most part copied from Latin concordances; so that the Jews are indebted to Christians for the works of this nature which they possess. Our author intitled his performance "*Mair Netib*," or, "Light to the Path." It was first printed at Venice by Bombergue, in 1524, folio; afterwards in a more correct state, with a Talmudical index, at Basil, by Froben, in 1581, folio; and at Rome in 1622, under the care of Marius a Calasio, of the order of Friars Minors, and professor of the Hebrew language, in four volumes, folio, still further corrected; and with the addition of the Chaldee of Daniel and Ezra, a Latin version of the words, and such Syriac and Arabic words as are supposed to be derived from Hebrew roots, &c. The most complete and valuable edition of it is that of Buxtorf the elder, which was published by his son at Basil, in 1632, folio. An edition of this work was published at London, in 1747, by William Romaine, A. M. in four volumes, folio; but its reputation for correctness does not stand so high in the learned world, as to supersede those of Rome and Basil. Rabbi Nathan also left behind him some smaller pieces, in MS. the subjects of which may be seen in *Wolfii Bibl. Heb. Simon's Catal. of Jewish Authors, added to his Crit. Hist. Old Test.*—M.

NATHAN, NATA-SPIRA, whose surname was taken from the city of Spires, where he was probably born, was another celebrated rabbi in the seventeenth century. He became chief of the synagogue at Cracow, where he died in 1633, at the age of forty-eight. He was a famous cabalist, who wrote a treatise, entitled "*Tob Aaretz*," or, "The Goodness of the Earth," consisting of a cabalistical dissertation on the advantages and privileges of the Holy Land, printed at Venice in 1655, octavo; and of another, entitled, "*Megillab Hum*," or, "Volume of the Profundities," printed at Cracow, in 1636, and Erfurt in 1691, quarto, which is a cabalistical comment on some verses in the third chapter of Deuteronomy,

abounding, as he imagined, in deep mysteries, which he endeavoured to explain, and to remove the difficulties that occurred to him. *Wolfii Bibl. Heb. Moreri. Mod. Un. Hist. vol. XI. ch. xxxix.*—M.

NATHAN, NATHA-BEN-MOSES, a celebrated rabbi in the seventeenth century, who resided at Saslaw, in the Russian dominions, in 1648; removed at first to Leghorn, and then to Venice, where he was distinguished as a cabalist in 1653; and was afterwards chief of the Jewish synagogue at Jassy in Moldavia. He was the author of "*Teami Socah*," or "The Manner of observing the Feast of Tabernacles," containing an allegorical exposition of that festival, printed at Amsterdam in 1652, quarto; "*Iven Metzolah*," or, "The Mire of deep Waters," taken from Ps. 69. 3. printed at Venice in 1653, quarto, in which he describes the oppressions and persecutions that were suffered by the Jews during the years 1648 and 1649, in Rhætia, Lithuania, and Poland; "*Share Zion*," or, "The Gates of Zion," consisting of various prayers used by the Jews, with an account of the ceremonies accompanying them, instructions for reciting the *Keriath Schema* in bed, for studying the Talmud, &c. which has been frequently printed at Prague, Amsterdam, Dessau, Franckfort on the Oder, &c. in octavo; and "*Shephah Beroah*," or, "The pure Lip," which is a kind of vocabulary, containing Hebrew, German, Latin, and Italian words of the same meaning, in opposite columns, printed at Prague in 1660, quarto, and at Amsterdam in 1701, octavo, with an addition of a fifth column, of French words, &c. *Wolfii Bibl. Heb.*—M.

NATTA, MARCANTONIO, a celebrated Italian jurist, was descended from an ancient and noble family of Casal in Montferrat, which produced several eminent men of the same profession. Marcantonio was born at Asti, and studied the law at Pavia in the early part of the sixteenth century, under Corti, Maino, and Decio. The acquisition of knowledge was his only passion; and the progress he made was such that he was admitted among the juriconsults before the age of twenty-three, and was made a senator at Casal. The wars drove him thence to Pavia, where he opened a school of law. He received invitations from several princes to settle in their dominions, and exercised various honourable offices, one of which was that of a magistrate in Genoa. He published legal consultations, which were in great esteem, and likewise wrote works on theology

and philosophy. Paulo Manuzio greatly praises a metaphysical work of his "*De Pulchro*," and addresses to him many letters in his collection. Besides the work just mentioned, he published a treatise "*De Deo*," in fifteen books, which is a typographical rarity; "*De Immortalitate Animi*," "*De Passione Domini*," "*De Doctrina Principum*," "*Conciliorum*," tom. iii. folio. *Moreri. Tiraboschi.*—A.

NAVÆUS, JOSEPH, a celebrated catholic divine of the diocese of Liege in the seventeenth century, was born in the year 1651, at the village of Viesme in Hesbaye, within the diocese of Liege. He pursued his academical studies at the university of Louvain, where he distinguished himself by his exercises while passing through his courses of philosophy and divinity, and obtained the character of being one of the finest geniuses and best divines in the Low Countries. At the same time he rendered himself respected and beloved by all who knew him, for his piety, exemplary moral conduct, and amiable manners. He was made professor of poetry in the college of the Trinity at Louvain, and retained that situation till he took the degree of licentiate in divinity. He undertook to confute the sentiments advanced by the sieur du Bois, who filled the chair of public lecturer on the sacred Scriptures in the university of Louvain; and the pieces which he produced in this controversy were afterwards collected together in a volume under the title of "*Recimations*," which is held in much esteem. Afterwards he accepted of an invitation to become professor of philosophy at Liege, and discharged the duties of that office during several years, with very high reputation. He became involved in controversies with the Jesuits, on account of the efforts which they made to introduce themselves into the professorships in the seminary at Liege; and also in defence of M. Dennis, professor of divinity at Liege, and other leading men in the Jansenist party, whom they accused of heterodoxy. In Moreri the reader may find the titles of the principal works of our author, which these controversies occasioned. About the year 1701, the infirm state of his health obliging him to resign the philosophical chair, he was made canon of the collegiate church of St. Paul at Liege, where he punctually officiated, as long as his infirmity permitted him. He was the friend of Obstraët, the celebrated Arnauld, and father Quesnel. He is also deserving of being commemorated among the friends of humanity, for the very active part

which he took in forming the regulations of the "Hospital of Incurables" at Liege, and in founding the "House for penitent Prostitutes." Towards the end of his days, finding that he was no longer able personally to discharge the duties of his canonry, he resigned that preferment, and devoted the remainder of his strength and fortune to the private instruction and consolation of the poor. He died at Liege in 1705, at the age of fifty-four. He was the author of several pious treatises; of which that most known is entitled, "The Foundation of the Christian Life, &c." *Moreri. Nouv. Dict. Hist.—M.*

NAVÆUS, MATTHIAS, another catholic divine of the diocese of Liege in the same century, concerning the time and place of whose birth we have no information. He became a member of the university of Doway, where he took the degree of doctor of divinity, and was made pastor of the church of St. Peter in that city. Afterwards he was promoted to a canonry of Seclin, and finally, to the same dignity in the cathedral church of Tournay. He had been appointed to the office of censor of books, for which he is said to have been well qualified by the solidity of his judgment, the quickness of his penetration, and the ample stores of learning with which he had furnished his mind in the course of a studious life. He died about the middle of the seventeenth century. He was the author of several works which are held in esteem, among which are, "Catechesis, sive de Sacramentorum Institutione, Confessione Sacramentali, extrema Unctione, et Matrimonio, Conciones Sexdecim," 1633, octavo; "Prælibatio Theologicæ et Sacræ Scripturæ præcipuas Difficultates, &c." 1640, quarto; "Tri-Octava Sermonum de Venerabili Sacramento et Sacrificio," 1645, octavo; and other pieces of which the titles may be seen in *Valerii Andreae Bibl. Belg. Moreri. Nouv. Dict. Hist.—M.*

NAVAGERO, ANDREA (Lat. *Naugerius*), an eminent Italian poet and orator, was born at Venice of a patrician family in 1483. He received his first instructions from Antonio Sabellico, and from an early age displayed extraordinary powers of memory, and a happy disposition for literary pursuits. He then repaired to Padua, where he studied Greek with great assiduity under Musuro, and philosophy under Pomponazzi. In that university he formed connexions of friendship with Bembo, Contarini, Fracastoro, Ramusio, the Torriani, and other distinguished persons, which con-

tinued unbroken during his life. After passing some time at Pordanone, where the celebrated general Alviano had founded a literary academy, he returned to Venice, and became a zealous supporter of the learned labours of Aldo Manuzio, whom he assisted in the collection and examination of manuscripts, for the purpose of giving correct editions of the ancient writers. His reputation for eloquence caused him to be chosen by the republic to recite the funeral orations of Alviano, the doge Loredano, and Catharina Cornara queen of Cyprus. He was afterwards appointed keeper of the library of cardinal Bessarion, and historiographer to the state. When the battle of Pavia had given a decided superiority to the arms of Charles V., Navagero was sent in conjunction with Priuli, afterwards doge, to Spain on an embassy to that prince, in the spring of 1525. He remained in that country till January 1528, when he set out on his return. Soon after his arrival at Venice he was sent to France on an embassy for the purpose of inviting Francis to return into Italy to balance the power of the emperor. He reached Blois, where he was attacked with a fever which carried him off in May 1529, at the age of forty-six, to the deep regret of all who knew him.

As a writer, Navagero holds a place rather among the most polished than the most considerable of his time. In Latin poetry he was distinguished by elegance, grace, and a kind of Grecian simplicity that denoted great purity of taste. To this simplicity he was attached to a degree that perhaps deserves the name of pedantic; for he not only sacrificed to it several of his own juvenile productions, but was accustomed annually to commit to the flames a copy of the epigrams of Martial, whom he regarded as the great corrupter of that species of composition as it existed in Grecian models. His funeral orations are rather elegant and methodical discourses than striking pieces of eloquence. His historical powers are unknown, as he committed to the flames the little he had composed on the Venetian history. In Italian poetry he displayed the elegance and purity which characterized him, but without attaining excellence. Some letters which he wrote from Spain to Ramusio exhibit him as a minute observer of every thing curious presented by a foreign country, and as a learned antiquary and geographer. In the year after his death a publication appeared of his funeral orations for Alviano and Loredano, and his Latin poems.

These were his only memorials, till the brothers Volpi in 1718 published, at the Cominian press in Padua, a quarto volume, containing, together with the above-mentioned pieces, all the works of Navagero that could be collected, namely, four prefatory epistles, various readings in all the works of Ovid, Italian poems, and his remarks in his journeys in Spain and France. A life of the author was prefixed by Gianantonio Volpi. *Tiraboschi. Roscoe's Leo X.*—A.

NAVAGERO, BERNARD, an eminent Italian prelate and cardinal in the sixteenth century, was of the same family with the preceding, and born at Venice in the year 1507. He possessed excellent natural abilities, which he cultivated by a diligent application to his studies, and made a considerable progress in literature. He was also distinguished by his talents for business, and his powers of eloquence. These qualifications pointed him out as a fit person to fill some of the most important stations in the service of the republic. Accordingly, he was sent syndic to Dalmatia; appointed bailly at Constantinople; and afterwards nominated ambassador to Rome, to France, and to the court of the emperor. He was highly esteemed by Andrew Gritti, doge of Venice, and married the grand-daughter of Lando, the successor of Gritti in that dignity. Having the misfortune to lose his wife when she was very young, he gave up all thoughts of a second marriage, and made his books his favourite companions. His life was exceedingly solitary; for he scarcely quitted his study, unless when called upon to render service to his country. In 1561, pope Pius V. created him a member of the Sacred College, and promoted him to the bishopric of Verona. Afterwards that pontiff sent him in the capacity of his legate to Trent, where he was present at the termination of that famous council. He then retired to his diocese, where he was occupied in the diligent discharge of the pastoral functions till his death, which took place in 1565, when he was fifty-eight years of age. He was the author of some "Harangues," and "The Life of Pope Paul IV." *Moreri. Nouv. Dict. Hist.*—M.

NAVARETTE, FERNANDEZ, a distinguished missionary of the order of St. Dominic, was born at Pennafiel in Old Castile. He had already occupied several posts in his order, when, in 1646, he left Spain for the purpose of preaching the Christian faith in China. He was long detained in America, and did not arrive at the Philippine islands till 1648. He was appoint-

ed a professor of theology in Manilla, and employed himself in making proselytes in those islands and at Macassar, and at length reached China in 1659. He applied with so much assiduity to the language, that he soon became able to speak and write it with facility. He was chief of the mission in the province of Che-kiang in 1665, when a persecution was excited in consequence of the ephemerides of father Adam, a Jesuit, and the missionaries had orders all to repair to Peking, whence they were sent to Canton, with permission to leave the empire. Of this Navarette did not immediately avail himself, and it was not till 1672 that he arrived at Madrid. He soon after went to Rome, where he gave an account of his mission, which did him so much honour, that he had the offer of returning thither with the episcopal dignity. This he declined, and in 1678 was consecrated archbishop of St. Domingo, in the possession of which see, which he governed with much prudence, he died in 1689. This missionary wrote a detailed account of his travels, and particularly of what he observed in China, in three volumes, of which the first appeared at Madrid 1676, folio, in Spanish. It is esteemed one of the most faithful and curious accounts of that country, though marked with the prejudices and narrow views of his profession. It is given in an English translation in Churchill's collection. The printing of the second volume was far advanced, when don John of Austria, Navarette's protector, died, which gave the Inquisition power to suppress it. The freedom with which he spoke of the contests between the Jesuits and the other orders in China was probably the cause of its suppression. It has, however, been often quoted by the Jesuit writers, who, doubtless, obtained a copy. It is not known what became of the MS. of the third volume. *Moreri.*—A.

NAUDE, GABRIEL, a philosopher and man of letters, was born at Paris in 1600. He received his elementary education in a religious community, and then studied at the university of Paris, where he took the degree of M.A. Having commenced the study of medicine, he was for a time interrupted in it by accepting the office of librarian to Henry de Mesmes, president a mortier in the parliament of Paris. This he resigned in 1626, and went to Padua to complete his medical studies. The death of his father recalled him to Paris, where the faculty of medicine chose him to deliver the annual discourse on the reception of licentiates, on which occasion he wrote and printed his

oration "De Antiquitate & Dignitate Scholæ Medicæ Parisiensis." His views, however, do not seem to have been directed to the practice of physic; for he attached himself to the cardinal de Bagni as his librarian and Latin secretary, and accompanied him to Rome in 1631. Having been appointed titular physician to Lewis XIII. he took his doctor's degree at Padua in 1633; he however continued with the cardinal de Bagni at Rome till the death of that prelate in 1641. He then remained some time with the cardinal Ant. Barberini; but being recalled by cardinal Richelieu, he returned to Paris in 1642. Before his return he had been desired by Richelieu to make inquiries respecting the true author of the celebrated work "De Imitatione Christi," which the Benedictines of St. Maur chose to attribute to John Gerson, a monk of their order. Naudé's researches were unfavourable to his claim, and a canon of St. Genevieve gave an edition of the book under the name of Thomas a Kempis, prefixing it to Naudé's account of his examination of the manuscripts in Italy, upon which he had decided against Gerson. The Benedictines, highly irritated at this procedure, calumniated Naudé with having falsified the manuscripts, and sold his testimony to the canons of St. Genevieve for a priory; and a warm controversy was carried on for several years on the subject, till both parties became ridiculous. A legal decision at length justified Naudé, and adjudged the work to Thomas a Kempis.

After the death of Richelieu, Naudé was engaged by cardinal Mazarin as his librarian, and entirely formed for him a noble library, amounting in seven years to forty thousand volumes. He had the chagrin to witness its dispersion when the cardinal was obliged to quit France, and he purchased out of it all the medical books. Mazarin rewarded his services by two small benefices. On becoming unemployed, he accepted an invitation from queen Christina of Sweden to take the office of her librarian; but he soon resigned it, through dislike of the climate. The fatigue of his journey on his return threw him into a fever, which obliged him to stop at Abbeville, where he died in 1653, at the age of fifty-three. Naudé was a man of regular manners, of extensive erudition and penetrating judgment, free in his opinions and language. His character as a freethinker may be judged of by a passage in Guy Patin's Letters. That physician informs his friend, that Naudé had invited Gassendi and himself to spend the night with him at Gentilli, on

condition that they should be alone, and have a *débauch* together. "But, God knows (says he) what a *débauch*! M. Naudé never drank wine in his life; Gassendi has such delicate health that he dares not drink it; and I drink very little. It will, however, be a *débauch*, but a philosophical one, and perhaps something more; for, being all three cured of bugbears, and freed from that scrupulosity which is the tyrant of the conscience, we shall perhaps approach very near the sanctuary." One of the best proofs of his freedom from common prejudices is given in his "Apologie pour les grands Personages faussement soupçonnés de Magie," 1625, 12mo. often reprinted. This is a valuable performance, in which the characters of several eminent men have been vindicated from the absurd imputations thrown upon them by superstition and ignorance. It is to be wished, for his own reputation, that he had not regarded among prejudices, the indignation felt by all honest men against the execrable massacre of St. Bartholomew's, which he directly vindicates in his "Considerations Politiques sur les Coups d'Etat." His political education at the court of Rome, and under Richelieu and Mazarin, will account for his sentiments on this transaction, which he seems to have considered as a coup d'etat against a dangerous civil faction, rather than as an act of religious bigotry. His other numerous publications, many of them scarce and curious, are chiefly upon local or temporary topics. His thoughts, and anecdotes of his life, were collected in the "Naudæana," printed in 1701, along with the "Patiniana." *Moreri. Nouv. Dict. Hist. Lett. de G. Patin.—A.*

NAUDE', PHILIP, an able professor of mathematics at Berlin in the seventeenth and early part of the eighteenth century, was born at Metz in Lorraine, in the year 1654. At the age of about twelve he was taken into the service of the court of Eysenach, in the capacity of page, and attendant on the young princes. In this situation his behaviour secured him the esteem of all who knew him; and while he continued here he learned the German language, which afterwards proved of great use to him. When he had spent about four years at Eysenach, his father chose to take him home; but how he was employed during the next fifteen years of his life we are not informed. We are only told that his father had neither the intention nor the means of affording him a learned education; but that, notwithstanding the disadvantages of his con-

dition, having an unconquerable thirst for knowledge, he became his own master, and made considerable proficiency in different branches of learning, particularly in the mathematical sciences. As he was in principle a Protestant, when the edict of Nantes was revoked in 1685, he left France with his wife and young child about nine months old, and resided about two years at Hanau. Hence he removed to Berlin, where he contracted an intimacy with M. Langerfeld, mathematician to the court, and tutor to the pages. This gentleman, who knew how conversant he was with the sciences, advised him to open a mathematical school, and recommended pupils to him. In 1687, he received an appointment to teach arithmetic and the elements of the mathematics at the college of Joachim; and in 1690, he was made secretary interpreter. Upon the death of M. Langerfeld not many years afterwards, M. Naudé succeeded him in 1696, both in his employments at court, and the professorship in the Academy of Sciences. In 1701 he was elected a member of the Academy of Sciences; and in 1704, when the king founded the Academy of Princes, M. Naudé was attached to it by a special patent, as professor of mathematics. He died at Berlin in 1729, at the age of seventy-five, highly respected for his integrity and general excellence of character. Though the mathematics chiefly occupied his attention, he was not unacquainted with the other sciences; and as he was zealous for the religion which he professed, he had made divinity his particular study, and written several treatises on religious and moral subjects. In mathematics, his sole publication was "Elements of Geometry" in quarto, written in German, and printed at Berlin for the use of the Academy of Princes; and some smaller pieces, which appeared at different periods in the "Miscellanea Berolinensia." Among his theological and moral productions were, "Sacred Meditations," 1690, 12mo.; "Evangelical Morality," 1699, in two volumes, 12mo.; "The Sovereign Perfection of God in his Divine Attributes, and the perfect Integrity of the Scriptures, in the Sense maintained by the first Reformers," 1708, in two volumes, 12mo., written against Mr. Bayle; which, being attacked in a 12mo. pamphlet, he defended in "A Collection of Objections to the Treatise on the Sovereign Perfection of God, with Answers to the same," 1709, 12mo.; "An Examination of two Treatises of M. de Placette," 1713, in two volumes, 12mo.; "Dial-

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logues in Solitude," partly translated from the Dutch of William Teclink, 1717, 12mo.; "A Refutation of the Philosophical Commentary," 1718, 12mo. 8c. *Moreri. Nouv. Dict. Hist.*—M.

NAVIER, PIERRE-TOUSSAINT, an enlightened physician and chemist in the eighteenth century, was born at Saint-Dizier, and practised at Chalons-sur-Marne, where he was very serviceable to the country-people, especially in epidemic diseases. He obtained general esteem by his modesty, disinterestedness, and active benevolence. He died in 1779. As a chemist, this physician rendered himself celebrated by his discovery of nitrous ether, and of the method of uniting mercury with iron. He also entered into some curious chemical researches into the animal fluids in his "Observations sur l'amollissement des Os," 1755, suggested by the remarkable case of Supiot. He further wrote some anatomical observations, particularly respecting the peritonæum; "Dissertation sur plusieurs Maladies populaires qui ont régné depuis quelque tems a Chalons-sur-Marne," 1753; and some other practical pieces. *Halleri Bibl. Anat. Nouv. Dict. Hist. Eloy Dict.*—A.

NAUNTON, SIR ROBERT, a statesman and historian in the seventeenth century, was educated at Cambridge, and became proctor and public orator of that university. He attracted the notice of king James I. in a speech to him at Hinchinbroke; and by the favour of his friends sir Thomas Overbury and sir George Villiers, was brought into public employment. He rose to the offices of secretary of state and master of the court of guardians, which he filled with great reputation for prudence and integrity. He lost his place as secretary in 1620, through the displeasure of the duke of Buckingham; and nothing further is recorded of his life. He wrote a work intitled "Fragmenta Regalia, or the true Character of Queen Elizabeth and her Favourites," first published in 1641, quarto, and re-published with sir Fr. Walsingham's "Arcana Aulica." It is regarded as a faithful and judicious performance. *Rapin's Hist. Engl. Nicolson's Hist. Libr.*—A.

NAUSEA, FREDERICK, a learned German prelate in the sixteenth century, who took the surname of *Blancicampianus*. No mention is made of the time or place of his birth or education; but the first account which we have of him states, that he applied to the study of the law and divinity with great success, and ac-

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quired a high character for erudition, as well as by his zealous defences of the catholic doctrine and discipline against the Protestants. He preached at Mentz for some time with great reputation; and the fame of his eloquence having reached the court of the emperor Charles V. at Vienna, he was called to officiate there before that monarch. So acceptable were his services to the emperor, that in the year 1541, on a vacancy taking place in the see of Vienna, he promoted our author to that dignity. In 1552, he was deputed to attend the council of Trent, and died in that city in the same year. He was the author of "An Exposition of the Books of Tobit and Judith;" "A Paraphrase on the Gospel of St. Matthew;" "An Exposition of the Twelve Articles of the Creed;" "Postils and Homilies on all the Gospels of the Year;" "An Explication of the Decalogue;" "Paraphrases on the seventh, eighth, and nineteenth Psalms;" "A Discourse on the Lord's Prayer;" "Four Books concerning the End of the World;" "Three Books concerning the Final Advent of Jesus Christ;" "Four Centuries of Homilies," printed at Mentz in 1534; "Five Books on Councils," printed at Leipsic in 1538; and a multitude of controversial works, the principal of which are enumerated in our authorities. A collection of the whole was published at Cologne in 1616. In the year 1550, a very curious collection of "Letters," written to him by different persons, was published at Basil, in folio, which serve to throw light on the history of the times, and furnish us with numerous interesting anecdotes. Dupin's judgment of this prelate's works is, that "they are well adapted to the instruction of the people, with respect both to morality and doctrine. The author often enters upon controversy; but he treats of disputable points more like a preacher than a doctor." *Moreri. Dupin. Nouv. Dict. Hist.*—M.

NAXARA, EMMANUEL DE, a learned Spanish Jesuit in the seventeenth century, was born at Toledo, in the year 1605. He entered on his noviciate at the age of twenty; and after he had taken the four vows and finished his studies, he read lectures on the sacred Scriptures for many years at the university of Alcala, with very great celebrity. Afterwards he lectured on politics in the royal schools at Madrid, where he was appointed preacher to the court. He died in 1680, when about seventy-five years of age. He was the author of "Commentarii Litterales et morales in Josue, cum Appen-

dice de Rahab, &c." 1647, in two volumes, folio; "Comment. lit. et moral, in Judices," 1656-1664; in three volumes, folio; "Comment. lit. et moral, in lib. I. Regum," 1672, in three volumes, folio; "Conciones Quadregesimales," 1649, in two volumes, quarto; "Conciones per adventum," 1658, quarto; "Conciones Panegyricæ de Christo Domino," 1649, quarto; "Conciones de Dominicis per annum," 1657, quarto; "Conciones Variæ," 1650-1658, in five volumes, quarto; "Conciones Funebres in Exequiis," 1666 quarto, &c. *Sotvelli Bibl. Script. Soc. Jesu. Nouv. Dict. Hist.*—M.

NAYLER, JAMES, an English Quaker in the seventeenth century, who was remarkable both on account of the extravagance of the delusions which for a time possessed him and his followers, and the excessive severity of the punishment which was inflicted upon him. He was the son of an industrious little farmer, who supported his family by the cultivation of his own estate, and was born in the parish of Ardsley, near Wakefield in Yorkshire, about the year 1616. He had a good natural capacity, and was taught to read and write his native tongue with correctness. About the age of twenty-two he married and removed into the parish of Wakefield, where he continued till the breaking out of the civil wars in 1641. He then entered into the parliament-army, and served as a soldier eight or nine years, at first under lord Fairfax, and afterwards as quarter-master in major-general Lambert's troop in Scotland; till, being disabled by sickness, he returned home about the year 1649. At this time he was a member of the independent party, and continued so till the year 1651, when the preaching of George Fox at Wakefield made him a convert to the communion of the Quakers, as they are called. Among them he soon commenced preacher, and, according to their judgment, acquitted himself well both in speaking and writing. In the beginning of the following year he imagined that he heard a voice, calling upon him to renounce his kindred and his father's house, and to go into the west, promising that God would be with him. In obedience to this voice, which he believed to be the voice of God, he went about preaching from place to place, and greatly increased the numbers of the new sect. Towards the close of the year 1654, or early in 1655, he came to London, where he found a meeting of friends which had been established by Edward Burrough and Francis Howgill, among whom he so greatly

distinguished himself by his preaching, that many began to draw invidious comparisons between him and his brethren, which created uneasiness and differences in the society. To such a length did these proceed, that some women, admirers of Nayler, assumed the liberty of interrupting and disputing with Howgill and Burrough in the midst of their preaching, and thus disturbed the peace of the meetings. For this conduct they were reprov'd by those preachers; upon which they complained so loudly and passionately to Nayler, that he was weak enough to take their part, and was so intoxicated with their flattering praises, that he became estranged from his best friends, who strongly disapproved of and lamented his conduct. In the year 1656, we find him in Devonshire, where he was committed to Exeter jail for propagating his opinions. Here he received letters from some of his female admirers and others, written in the most extravagant strains, calling him the *everlasting Son of Righteousness*; the *Prince of Peace*; the *only begotten son of God*; the *fairest among ten thousand*, &c.; and some of his followers kneeled before him in the prison, and kissed his feet. Before he could have suffered such language to be applied to him, the intoxication of his brain must have risen to frenzy; of which he soon afforded additional evidence. While he continued in this prison, George Fox called upon him, and reprov'd him for his defection and lofty pretensions: but without effect. At parting, Nayler would have kissed Fox; but the latter told him, that since he had turned against the power of God, he could not receive his shew of kindness. And it is but justice to the Quakers in general to mention, that they had now disowned Nayler and his adherents.

Soon afterwards Nayler was released from imprisonment, and intended to return to London; but taking Bristol in his way, as he passed through Glastonbury and Wells, his deluded attendants strewed their garments before him. When they came to Bedminster, about a mile from Bristol, they carried their extravagance to the highest pitch: for they formed a procession, in imitation of our Saviour's entrance into Jerusalem, in which a man walked bare-headed before Nayler, and a woman led his horse, while other women spread their scarfs and handkerchiefs in the road, and the company sung, "*Holy, holy, holy, is the Lord God of Hosts: Hosanna in the highest; holy, holy, is the Lord God of Israel.*" In this manner these

mad people made their entrance into Bristol, marching through the mire and dirt, to the amazement of some, and the diversion of others; but the magistrates thought proper to interfere, and after an examination into what had passed, committed them to prison. Soon afterwards they were sent to London, and a committee was appointed by parliament to examine witnesses against Nayler, upon a charge of blasphemy, for admitting religious worship to be paid to him, and for assuming the names and incommunicable titles and attributes of our blessed Saviour. Before the committee he did not deny what was alleged concerning the extraordinary proceedings in Exeter-jail, and at his entrance into Bristol; while he defended himself by maintaining, that the honours which he received were not shewn to him, but to Christ who dwelt within him; and that if they were offered to any other than to Christ, he disowned them. However, the committee having made a report to the house on the fifth of December, declaring the charge well founded, on the following day he was sent for and heard at the bar; and on the eighth they resolved, "that James Nayler is guilty of horrid blasphemy, and that he is a grand impostor, and a great seducer of the people." The next business to be determined was the nature of the punishment to be inflicted on him; which occupied the debates of the house, both on forenoons and afternoons, till the sixteenth of December: many members being for putting him to death, and losing their vote, as secretary Thurloe informs us, only by fourteen voices; while many other members totally disapproved of the severity which was used against him. At length, on the following day, after a considerable debate, the majority came to the resolution, "that James Nayler be set on the pillory, in the Palace-yard, Westminster, during the space of two hours, on Thursday next; and be whipt by the hangman through the streets from Westminster to the Old Exchange, and there likewise be set on the pillory, with his head in the pillory, for the space of two hours, between the hours of eleven and one on Saturday next: in each place wearing a paper, containing an inscription of his crimes. And that, at the Old Exchange, his tongue be bored through with a hot iron; and that he be there also stigmatized in the forehead with the letter B. That he be afterwards sent to Bristol, and be conveyed into and through the said city on horseback, with his face backward; and there also

publicly whipt the next market day after he comes thither. And that from thence he be committed to prison in Bridewell, London, and there restrained from the society of all people, and there to labour hard, till he be released by parliament. And, during that time, be debarred the use of pen, ink, and paper; and shall have no relief but what he earns by his daily labour."

This sentence was repugnant to humanity, equity, and wisdom. For, though the religious extravagancies of Nayler might reasonably shock pious and sober minds; yet his criminality ought to have been estimated, not by the greatness of the titles and claims which he assumed, or which were given him, but by the delusion and frenzy which had seized his brain. On this ground he was an object of pity, not of indignation; and he should have been assigned over to a physician for a cure of his madness, and not to the executioner of public justice to be punished. In its cruelty this sentence bears a great resemblance to that passed on Dr. Leighton by the infamous court of Star-chamber; and it vied with it in illegality: for the house of commons is no court of judicature, nor has any power to inflict a punishment beyond imprisonment during its session. To the honour of humanity, however, it ought to be mentioned, that several persons of different persuasions had offered petitions to parliament on his behalf; but it was resolved not to read them till sentence had been past. On the eighteenth of December, the first part of it was carried into execution with the greatest rigour; but he was brought into a state of such extreme weakness by his cruel whipping, that, upon repeated applications to the parliament, his further punishment was respite for one week. During this interval, many persons, looking upon him rather as a madman than guilty of wilful blasphemy, again interposed in his favour by a petition to parliament, that the remainder of his punishment might be wholly remitted. But intolerance and vindictiveness resisted these solicitations. The protector was then addressed, and wrote a letter to the house; which, though it occasioned some debate, obtained no resolution in favour of the prisoner. On this the petitioners presented a second address to Cromwell; but, it is said, the influence of the ministers with him prevented its effect. Five of these reverend gentlemen, Caryl, Manton, Nye, Griffith, and Reynolds, went to Nayler, in order to bring him to an acknowledgment of

his offence; but, though in many respects excellent characters, they did not manage this interview in a manner worthy of themselves, or honourable to their memory. For they would admit no friend of his, nor any neutral or impartial person into the room, although requested so to do. When Nayler insisted that what passed should be put in writing, and a copy be left with him or the jailor, they consented; but on his remarking in the course of the conversation, when he thought that they were desirous of wresting his words, "how soon have you forgot the works of the bishops, who are now found in the same, seeking to ensnare the innocent!" they rose up with much warmth, burnt what they had committed to paper, and so left him, as he said, "with some bemoaning expressions." On the twenty-seventh of December, the remainder of Nayler's sentence was executed at the Old Exchange. Afterwards he was sent to Bristol, where he was publicly whipt, from the middle of Thomas-street, over the bridge, to the middle of Broad-street; which punishment, we are told, he bore with wonderful patience, as he had done the former. From Bristol, he was brought back to Bridewell, London, where he was confined about two years; during which his mind recovered from the frenzy which had governed it, and he felt deep humiliation and sincere repentance on account of his past conduct. Having also, notwithstanding the prohibition in his sentence, found means to procure pen, ink, and paper, he wrote letters to the parliament, the magistrates of Bristol, and his friends, in which he acknowledged and condemned his extravagant behaviour, and asked forgiveness of all to whom he had given offence. He likewise wrote several small books, in which he retracted his past errors, and other pieces that are particularly noticed by Sewell.

After the protector's death Nayler was released from prison, and went to Bristol, where, in a public meeting, he made confession of his offence and fall, in a manner so affecting as to draw tears from most of those who were present; and having afforded satisfactory evidence of his unfeigned contrition, was again received into the communion of his friends. "Because God," says Sewell, "forgives the transgressions of the penitent, and blotteth them out, and remembereth them no more, so could James Nayler's friends do no other than forgive his crime, and thus take back that lost sheep into their society." Nayler did not long survive his enlargement: for having left London in Oc-

tober 1660, with the intention of going home to his wife and children at Wakefield, he was taken ill in Huntingdonshire, where, it is said, he was robbed, and left bound in a field. Whether he received any personal injury is not certainly known, but being found towards evening by a countryman, he was carried to a friend's house at Holm near King's-Rippon, where he expired in the month of December, when about forty-four years of age. The expressions uttered by him, about two hours before his death, both in justice to his name, which is so conspicuous in the history of the reveries of human imagination, and on account of their own excellence, ought not to be omitted in the memoirs of his life. "There is a spirit which I feel," said he, "that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations: as it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any pity to it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with them who lived in dens, and desolate places in the earth, who through death obtained this resurrection and eternal holy life." His writings were collected together, and published in an octavo volume in 1716. *Biog. Brit. Sewall's Hist. of the Quakers, vol. I. book iv. Neal's Hist. Purit. vol. IV. ch. iii. Toulmin's edition.*
—M.

NEAL, DANIEL, a learned English protestant-dissenting divine and ecclesiastical historian who flourished in the eighteenth century, was born in the city of London, in the year 1678. Having lost his parents when very young, the care of his education devolved on a maternal uncle, who discharged that trust with fidelity and affection, and sent him to be instructed in classical learning at Merchant-Taylor's school. In this seminary he continued till he became head-scholar, and from conscientious principles declined an offer which

was made him of an exhibition to St. John's college at Oxford, out of a foundation belonging to the school, preferring an education to the ministry among the protestant-dissenters. About the year 1696, or 1697, he entered as a student in a dissenting academy under the direction of the reverend Thomas Rowe, an eminent tutor, who was deservedly in high repute for learning, candour, and liberality. After spending three years with Mr. Rowe, Mr. Neale removed for further improvement to Holland; where he prosecuted his studies during two years at the university of Utrecht, under the celebrated professors d'Uries, Grævius, and Burman; and then one year at Leipsic. In 1703, he returned to his native country; in company with Mr. Martin Tomkins and Mr., afterwards Dr., Nathaniel Lardner, and soon began to officiate as a public preacher. It was not long before his abilities and acquirements attracted notice, and in the year 1704, he was chosen assistant to Dr. John Singleton, minister of an independent congregation in Aldersgate-street; upon whose death, in 1706, he was elected to the pastoral office among them. In this connection he continued for thirty-six years; and though on the commencement of his pastoral labours in this church, it was very small, in point of numbers, yet such acceptance did his ministry meet with, that, in a few years, the place of worship could not accommodate Mr. Neal's increasing audience, and they were obliged to remove to a larger house in Jewen-street. Mr. Neal discharged the duties of his pastoral office with great attention and diligence; statedly preaching twice every Lord's day, till the three or four last years of his life, and usually devoting two or three afternoons in a week to visiting his flock. He applied so closely to the pursuit of his studies, as to reserve little or no time for exercise; and though he was assiduous in his preparations for the pulpit, he gave himself some scope in his literary pursuits, and particularly indulged in the study of history, to which his natural genius strongly led him. Still, however, he principally kept his character and profession in view, as a christian divine and minister. The first production of his literary labours was given to the public in 1720, under the title of "The History of New-England, being an impartial Account of the civil and ecclesiastical Affairs of the Country, with a new accurate Map thereof: to which is added, an Appendix, containing their present Charter, their ecclesiastical Discipline, and their municipal Laws," in two volumes, octavo. This work contains an entertaining and instructive narrative of the

first planting of the Gospel in a foreign heathen land, and of the rise of a new commonwealth, struggling in its infant state with a thousand difficulties, but triumphing over them all; together with biographical memoirs of the principal persons in church and state. It met with a favourable reception, particularly from the inhabitants of New-England; and in the following year, their university of Cambridge honoured the author with the degree of M. A. the highest academical title which they had the power to confer. In the year 1722, Mr. Neal published, "A Letter to the reverend Dr. Francis Hare, Dean of Worcester, occasioned by his Reflections on the Dissenters, in his late Visitation Sermon and Postscript," octavo. In the same year our author gave to the public, "A Narrative of the Method and Success of inoculating the Small-pox in New-England, by Mr. Benjamin Colman; with a Reply to the Objections made against it from Principles of conscience, in a Letter from a Minister of Boston. To which is now prefixed, an historical Introduction." On the appearance of this piece, her royal highness Caroline, princess of Wales, sent for him to wait upon her, that she might receive from him further satisfaction concerning the practice of inoculation. He was introduced by a physician of the royal family to the princess in her closet, who did him the honour of entering into a free conversation with him for near an hour, on the subject of inoculation, and afterwards on other subjects, particularly the state of the dissenting interest in England, and of religion in New-England. After some time the prince of Wales, afterwards king George II., came into the room, and condescended to take a part in the conversation for above a quarter of an hour. Mr. Neal had the honour of kissing the hands of both the royal personages. From this time our author published only some single sermons before the year 1732, when he sent into the world the first volume of his great work, "The History of the Puritans, or, Protestant Non-conformists, from the Reformation to the Death of Queen Elizabeth: with an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines," octavo. The circumstances which gave rise to this publication were as follows. Many years before, Dr. Edmund Calamy, in his "Abridgment of the Life of Mr. Richard Baxter," and the "Continuation" of it, had laid before the public a view of the state of non-conformity, and of the characters and sufferings of its principal adherents during the period im-

mediately succeeding to the act of uniformity in 1662. This work suggested to Dr. John Evans the design of writing, "A History of Non-conformity," from the beginning of the reformation to the commencement of the civil wars in 1640. Mr. Neal was requested, by several ministers and other principal persons among the dissenters, to take up the history from that period, and to carry it on to the act of uniformity. Dr. Evans, as we have seen in his life, employed himself with great industry for many years in collecting materials for this design; but his ill state of health, and other circumstances, prevented him from completing it; and at his death in 1730, he had written only about a third part of his intended work. In the mean time Mr. Neal had prosecuted his undertaking with so much application and spirit, that he had completed his collections, and prepared them for the press, some time before the doctor's decease. This event opened to him a new field of study and investigation: for he now found it necessary to take up himself the long period of history from the reformation to the year 1640, that his own work might appear in a more complete and acceptable form, than it could have done if the doctor's province had been entirely neglected.

The approbation which the first volume of Mr. Neal's "History of the Puritans" met with, gave him abundant encouragement to proceed with his design; and in the year 1733, he published a second volume of that work. During the interval that elapsed before the appearance of the remaining parts of his history, our author was engaged with some of his respectable brethren, in carrying on two courses of lectures: one at Berry-street, and the other at Salter's-hall. The former was preached at the request and by the encouragement of William Coward, esq. of Walthamstow, and consisted of fifty-four sermons on the principal heads of the christian religion, entitled, "Faith and Practice." Nine of them were contributed by Mr. Neal, and after the course was finished were published, with the discourses of the other preachers, in 1735, in two volumes, octavo. Dr. Doddridge, in the preface to his "Ten Sermons," when speaking of them says, "I cannot recollect where I have seen a set of important thoughts, on such various and weighty subjects, more judiciously selected, more accurately digested, more closely compacted, more accurately expressed, or, in a few words, more powerfully enforced, than I have generally found in those sermons." Though we cannot but consider this encomium to be carried beyond due bounds,

yet we must observe, that the practical strain in which the discourses are drawn up, and the good temper with which greatly controverted subjects are handled in them, without any censure or illiberal insinuation against others mingling with the representation of their own views on the points discussed, do great honour to the heart and spirit of the authors. The other course of lectures in which Mr. Neal was engaged, originated in an alarm concerning the increase of popery, which prevailed in the year 1734. This circumstance induced several eminent dissenting ministers of the presbyterian denomination, in conjunction with one of each of the other persuasions, to unite in preaching a set of sermons on the principal doctrines and practices of the church of Rome, in order to guard Protestants against the efforts of its emissaries. These discourses were separately printed immediately after each was delivered, and when the course of lectures was closed, were collected together in two volumes, octavo; and they remain a lasting monument of the ability and success with which the authors, on the ground of consistent protestant reasoning, exposed the erroneous tenets and antichristian usurpations of the papal church. In the year 1736, Mr. Neal published the third volume of his "History of the Puritans;" and in 1738, he completed his design by the publication of the fourth, which brought down the history of non-conformity to the act of toleration in 1689. By this, and his other historical works, he spread his fame through the learned world, and secured to himself great and permanent reputation. The following just character is given them by Dr. Jennings, in his funeral sermon for the author: "I am satisfied that there is no judicious and unprejudiced person, that has conversed with the volumes he wrote, but will acknowledge he had an excellent talent at writing history. His stile is most easy and perspicuous; and the judicious remarks which he leads his readers to make upon facts as they go along, make his histories to be not only more entertaining, but to be more instructive and useful than most books of that kind."

While Mr. Neal's work was going through the press, an attack was made upon it by Dr. Maddox, bishop of St. Asaph, who published "A Vindication of the Doctrine, Discipline, and Worship, of the Church of England, as established in the Reign of Queen Elizabeth, from the injurious Reflections of Mr. Neal's first Volume, &c." To this our author replied, in "A Review of the principal Facts objected

to the first Volume of the History of the Puritans." It was considered to be written with great judgment, and to establish our historian's character for an impartial regard to truth. Had his declining state of health permitted him, we may conclude, from this specimen of his powers of defence, that he would have as thoroughly vindicated the other volumes from the animadversions afterwards published against them by Dr. Zachary Grey. This task has been since performed by Dr. Joshua Toulmin, in notes to a new edition of Mr. Neal's history, in which he has reviewed the animadversions of bishops Maddox and Warburton, and Dr. Grey, with equal acuteness, judgment, and candour. The first volume of this edition made its appearance in 1793; and the whole work contains such an accession of new matter, that it was found necessary to extend it to a fifth volume, which was published in 1797. Mr. Neal had engaged in writing his history, at an advanced period of life, and when his health had begun to decline. This circumstance, joined with the close application which he gave to the prosecution of it, brought on him a lingering illness, from which he never recovered. Having been rendered entirely incapable of public service for some months, in November 1738 he resigned his pastoral office. At length, repeated paralytic attacks gave the finishing blow to his enfeebled constitution, and he died at Bath, whither he had gone to try the efficacy of the waters, in April 1743, when he was in the sixty-fifth year of his age. In all his sensible intervals, during his last illness, he enjoyed an uncommon serenity of mind; and he behaved in a manner becoming a christian and a minister. He had filled the relations of domestic life with integrity and honour; and his loss occasioned a deep regret in the hearts of his family. In his public connections, he was the prudent counsellor, and faithful, steady friend. His labours in the pulpit, and his visits in families, while his health continued firm, were edifying and entertaining. He had an easy, agreeable, and unaffected manner, both in the style and in the delivery of his sermons. In conversation, he knew how to mix grave and prudent instruction or advice with a becoming cheerfulness, which made his company to be pleasing and profitable. He was honoured with the friendship of some persons in very high stations; and, in early life, contracted an acquaintance with several, who afterwards made a distinguished figure in the learned world, both

in the established church and among the dissenters. His religious sentiments were supposed to come nearest to those of Calvin, which he looked upon as most agreeable to the sacred scriptures, and most adapted to the great ends of religion; but neither his charity nor his friendships were confined to men of his own opinion. The Bible alone was his standard for religious truth; and he was willing and desirous, that all others should be at perfect liberty to take and follow it, as their own rule. The unchristian heats and unhappy differences, which had arisen among christians by the restraints that had been laid more or less, by all parties, when in power, on the faith or worship of their fellow christians, had fixed in him an utter aversion to imposition upon conscience in any shape, and to all such party distinctions as would naturally lead to it. He married a sister of the great and excellent Dr. Lardner, by whom he left a son and two daughters. His son, Mr. Nathaniel Neal, was an eminent attorney, and secretary to the Million Bank. He was the author of "A free and serious Remonstrance to Protestant Dissenting Ministers, on Occasion of the Decay of Religion;" which was republished by the late reverend Job Orton, in 1775. Many admirable letters of this gentleman are preserved in the collection of "Letters to and from Dr. Doddridge," published by the reverend Thomas Stedman, vicar of St. Chad's, Shrewsbury. *Memoirs prefixed to Toulmin's Edition of the History of the Puritans.*—M.

NEANDER, MICHAEL, a German physician in the sixteenth century, but chiefly distinguished by his mathematical productions, was born at Joachimsthal, a town of Misnia on the confines of Bohemia, in the year 1529. He pursued his studies at the university of Wittemberg, where he took the degree of M. A. in 1550. He now removed to Jena, where he taught the mathematics and the Greek language for seven years, during which he also applied to the study of medicine. In 1558, he was admitted to the degree of doctor in that faculty; and two years afterwards was called to the chair of medical professor. He twice discharged the duties of rector of the university, and he died in 1581, about the age of fifty-two. He was the author of a learned work, entitled, "Synopsis Mensurarum et Ponderum," &c. published at Basil in 1555, quarto; "Methodorum in omni genere Artium Brevis et Succincta Synopsis." 1556; "Physice, seu Sylloge Physica Rerum Eruditaram

ad Omnem Vitam utilium, Partibus Duabus ex prælectionibus Michaelis Neandri," 1585 and 1591; "Spherica Elementa, cum Computo Ecclesiastico," &c. *Moreri. Nouv. Dict. Hist.*—M.

NEARCHUS, one of Alexander's captains, was employed by that conqueror in conducting his fleet from India, by the ocean to the Persian gulf. This expedition proved so tedious and fatiguing, that the leader, on his return, was not recognised by his friends till he had made himself known. His service was so much esteemed, that he was crowned with a garland by Alexander at Susa; and wherever he went through the camp flowers were thrown upon him. He is supposed to have been the same person who, after Alexander's death, became prefect of Lycia and Pamphilia. Nearchus is reckoned among the historians of Alexander, and is referred to as such by Strabo, Suidas, and Arriani; the latter of whom has copied much from him in his "Indica." The relation of his voyage is extant, and is a very curious and valuable piece. It is published among the "Geographi Minores," by Hudson. *Arriani Alexander. Vossii Hist. Græc.*—A.

NECKER, JAMES, a statesman and financier, distinguished by the part he acted in the French revolution, was born in 1732 at Geneva, where his father was professor of civil law in the college. He received the liberal education usually bestowed upon youth in that city, though his destination was a commercial life. In his fifteenth year he went to Paris, where he was employed as a clerk, first in the banking-house of Vernet, and then in that of Thelusson. Such was the ability and assiduity which he displayed in this station, that he rose to the post of first cashier, and finally a partner, in the house. His speculations, and especially his concerns with the French East India company, turned out highly advantageous, and he rapidly accumulated a fortune. About the year 1765 he married Madlle. Curchod, the daughter of a parish minister in the Pais de Vaud, a lady of extraordinary merit and accomplishments, who had already possessed the heart of the historian Gibbon. He was soon after appointed the minister of the republic of Geneva at Paris; his share in the business was increased; and on the death of Thelusson he set up a bank of his own, in partnership with Girardot and Haller, the latter a son of the illustrious baron Haller.

His high reputation for financial knowledge caused him, in 1776, when the French finances

were in a very disordered state, to be appointed director, and soon after comptroller-general, of that department in the state; and he was the first Protestant, since the revocation of the edict of Nantes, who had held any important place in the French administration. At that time Maurepas was prime-minister, an old courtier, who occasionally made him feel his inferiority of birth, and was with difficulty brought to acquiesce in his schemes of reform. Economy and regularity were the leading points of Necker's financial government. He suppressed the posts of intendants des finances, established provincial assemblies, and restored public credit, though, as his censors assert, at the expence of improvident loans, which left a great additional burden. Whether his measures were wise and solid, or specious and illusory, may be disputed; but it is generally admitted that his intentions were pure, and his conduct disinterested. He refused all emolument for his services, and advanced a large sum to government from his private property, which he never drew out from the funds. His administration was popular, but his saving plans could not fail of making him many enemies at court; and upon his applying to be admitted to a seat in the council, for the purpose of increasing his consequence, he received no answer. Regarding this as a purposed indignity, he resigned, after having been five years in office. Some time before his resignation, he published his "Compte Rendu," which was a statement of what he had done in the financial department, and what were his views of this important branch of policy. It was artfully composed, and had a great effect upon the public mind. He followed it by a work, "De l'Administration des Finances," which treated the same subject more largely, and was read with great avidity. Its details were accurate, and its speculations ingenious; and it had a powerful influence in exciting the popular attention to matters of government.

When M. de Calonne was appointed to the office which Necker had resigned, he made an attack, before the assembly of Notables, upon the veracity of Necker's statements in the *Compte Rendu*. The latter drew up a memoir in reply, which he sent to the king; and his majesty intimated that if he would forbear making it public, he should shortly be restored to his place. Necker, however, in whom a regard for reputation was a predominant feeling, thought proper to make an appeal to the

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nation by publishing his defence; and this disobedience to the royal pleasure was punished by exile to his seat of St. Ouen, forty leagues from Paris. It was during his retreat from business that he wrote his work "*De l'Importance des Opinions Religieuses*," a performance of great eloquence, in which he speaks of the influence of religion like one who had felt it, and who was fully convinced of its importance both to individuals and to society. When the prevalence of opposite opinions in France at that time is considered, it can scarcely be supposed by the most uncandid estimator of his motives that he had in this instance any other than the most purely philanthropic views.

When the dazzling operations of Calonne had only augmented the deficiencies of revenue, and the incapacity of Brienne had become notorious, nothing was left to the court but to recall a man whose dismissal had rendered him more popular, and whose virtues had confirmed the confidence which his talents had inspired. It has been invidiously suggested that his wife's aim in the charities by which she distinguished herself, had been to add popularity to the name of Necker; but if the founding a noble receptacle for the sick, superintending it with the utmost assiduity, visiting the prisons, and relieving distress of every kind, are not to be admitted as proofs of disinterested benevolence, it will be difficult to establish any criterion of virtue. It was in August 1788, that Necker was reinstated in his former post, to the apparent satisfaction as well of the court as the people. It was, however, a period of extreme difficulty; and the minister who could venture to assume the helm in such circumstances, may be presumed to have felt as much confidence in his abilities as in his good intentions. His first steps were to recall the banished members of the parliament of Paris, and to restore that body to its functions; to replenish the treasury, which he found almost empty; and to relieve the scarcity of corn under which the kingdom and capital then laboured. His next great concern was, the convocation of the States-General, which had been already promised by the king. He has been blamed for his forwardness in promoting this measure, which proved the immediate fore-runner of the revolution; and especially for having consented that the number of members of the *Tiers Etat* should be equal to that of the nobles and clergy united. With

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respect to the first point, there is no reason to suppose that any ministerial artifices could have counteracted the strong will of the nation, which looked to such an assembly as the only remedy for the public disorders. The proportion given to the Tiers Etat he asserts to have been so generally expected, that it could not safely have been refused. In fact, however, Necker's own political principles were in favour of a limited monarchy, and he certainly did not wish to render the assembly of the States a mere pageantry, that should leave the defects of the constitution as it found them. His error lay in thinking too well of the temper of the nation, and in supposing it was in his own power to guide and moderate that spirit which had rendered the convocation of the States necessary, and was continually betraying itself by violences. His own strong moral principles, joined with vanity and self-confidence, seem to have blinded him to the probable consequences of his plans. If the impending evils were to have been averted by sincerity and moderation, his counsels would have been salutary; if the strong arm of power ought to have been employed, he was in no respect the man to wield it.

Necker delivered an elaborate speech at the opening of the States, the ideas in which were too moderate to please any party. He afterwards proposed a royal sitting, and drew up a plan of government to be recommended by the king in a speech, which underwent several alterations in the council. His absence at the time of its delivery was much censured, as indicative of his displeasure at these alterations, and prejudicing the people against the court. That he should seem to approve what in reality he disapproved, and had opposed with all his power, was hardly to be expected; but his dissent should rather have been shown by an open resignation than by an insinuated dissatisfaction. This resignation, indeed, according to his own assertion, he had from this time resolved upon; but the rumour of it excited great commotion among the people, and served to display his popularity. When, in the progress of events, the king was persuaded to show a spirit of resistance to the increasing claims of the popular party, and had determined upon the assembling of troops round Paris and Versailles, the dismissal of Necker, who decidedly opposed these measures, was a matter of course. In July 1789, a sudden order was brought to him, while sitting at table with com-

pany, that he should quit the kingdom within twenty-four hours. The manner in which he submitted to it fully acquits him of any wish to raise a disturbance on his account. Pretending a head-ache, he retired from the company after dinner, threw himself into a chaise with his wife, and drove incognito first to his country seat, and then to Brussels, with all possible speed. As soon as his dismission was known, all Paris was in a flame. The destruction of the Bastille soon followed, and such symptoms of popular fury appeared, that the king found it necessary immediately to send a message inviting his return. This overtook him at Basil, where he had been first apprized of the events at Paris by his enemy the duchess de Polignac, who was herself now become a fugitive. He determined upon compliance with the invitation, and his return was a scene of triumph, similar to that of Cicero from his banishment. On his approach to Paris, he learnt the danger of the baron de Bezenval, who was on the point of falling a sacrifice to popular rage. He successfully interfered in his favour; and also exerted his influence to calm the fury which was let loose against the persons and properties of the whole aristocratic and royal party.

But his popularity had now reached a summit from which it was thenceforth to decline. As minister of finance, it was necessary for him to propose expedients which could not but be ungrateful to the mass of the people. His moderate sentiments with respect to government left him far behind the *advanced principles* which now began to be avowed by the popular leaders. Above all, the intrigues of his rival Mirabeau, a man of no scruples, and much better qualified than himself for directing the torrent of public opinion, undermined the foundation of his favour with the people. Of the part he took in the debates respecting a new constitution, the most remarkable circumstances were his proposal of a suspensive veto in the crown, as a middle measure between an absolute veto and none at all; and his opposition to the abolition of titles and orders of nobility. He also proposed the establishment of a national bank; and when the red book or private list of royal pensions and expenditures had been insidiously published by the National Assembly, he greatly resented that proceeding, and defended the contents, though there were no expences incurred in his own administration to be justified. Such was the alteration of sentiments, that he

came to be regarded as an aristocrat; and as the violent party acquired the ascendancy, his personal safety was at length endangered. Alarmed and mortified at the symptoms of his loss of influence, he wrote a letter to the Constituent Assembly in September 1790, desiring leave to resign, and at the same time offering to leave the money which he had advanced to government, two millions of livres, and his house and furniture, as pledges for his integrity. His resignation was accepted with marks of perfect indifference; and he left Paris with the poignant reflexions of a man, who had found his utter incapacity of doing the good he expected to have done, and who had seen that popularity fade away which had supported him through former trials. In his journey towards his estate of Copet in Switzerland, he was arrested at one place, and with difficulty suffered to proceed; and at another he was stopped and insulted by the populace. His state of mind in his retreat may be judged of by the following passage in a letter from Gibbon. "I passed four days at the castle of Copet with Necker; and could have wished to have shown him, as a warning to any aspiring youth possessed with the demon of ambition. With all the means of private happiness in his power, he is the most miserable of human beings: the past, the present, and the future, are equally odious to him. When I suggested some domestic amusements of books, building, &c. he answered with a deep tone of despair, 'in the state in which I am, I can feel nothing but the blast that has overthrown me.'" Domestic affliction was soon added to his political misfortunes. His beloved wife died after a long illness, in which he attended on her with the most affectionate assiduity. His mind supported itself chiefly by his favourite occupation of writing, and several works of different kinds were the product of his solitude. He wrote a defence of his public conduct, entitled "*Sur l'Administration de M. Necker par lui-même*." Whilst the king's trial was depending, he endeavoured to serve him by the publication of "*Reflexions addressed to the French Nation*." He gave his ideas on the executive part of government in an essay "*Du Pouvoir Executif*," which is much commended even by those who are little inclined to favour him. His "*Course of Religious Morality*" shows him in the light of an eloquent preacher. One of the last of his compositions was a novel, entitled "*The fatal Consequences of a single Fault*," written at the suggestion of his daughter, and left in manu-

script. In all his writings he was extremely attentive to the elegance and harmony of his language, and this attention has been said to be discernable in a pomp of expression which gives his style an air of stiffness and uniformity. It however abounds in passages of true eloquence.

Though deprived by the French and Swiss revolutions of three-fourths of his fortune, he was still able to make a respectable appearance, and to indulge his benevolent disposition. He had been placed in the list of emigrants, but the Directory unanimously erased his name; and when the French army entered Switzerland, the generals treated him with marked attention. He continued to reside at Copet, in the bosom of his friends, till his death, which took place in April 1804, at the age of seventy-two.

The daughter of M. Necker, who married the baron de Stael, the ambassador from Sweden to France, has made herself well known to the literary world by several ingenious publications. Among these are "*Memoirs of the Character and private Life of her Father*," written in a strain of high sentiment and elaborate panegyric, or rather adoration: for never does a parent seem to have been more idolized by a child. Indeed, his domestic virtues, and the goodness of his heart, are generally acknowledged by those who are the severest censurers of his political conduct. *Hist. of the Fr. Revolut. Adolphus's Biogr. Mem. of the Fr. Revolut. Mad. de Stael's Memoir.*—A.

NECKHAM, ALEXANDER, an English abbot, and one of the most learned men in the thirteenth century, was born at St. Alban's in Hertfordshire. He possessed an early inclination for acquiring knowledge, and that he might indulge it embraced the religious life among the canons regular of the order of St. Augustine. He prosecuted his studies with great diligence and success, not only in his native country, but in France and Italy, and directed them to all the various branches of learning and science then known. Considering the age in which he lived, he became an excellent divine, an able philosopher, an accomplished orator, and an elegant poet. Some specimens of his poetic taste may be seen in Leland. In the year 1215, he was elected abbot of the monastery at Cirencester in Gloucestershire, where he appears to have died about three years afterwards. He was the author of "*Commentaries*" on Ecclesiastes, the Song of Songs, the Psalms, and the Creed of Athanasius; biblical criticisms;

sermons; religious and moral treatises; a treatise on the Nature of Things; poems, &c. of which a long list is given in *Lelandi Comment. de Script. Britan.*—M.

NEEDHAM, J. TURBERVILLE, an ingenious physiologist, was born at London in 1713. He was descended from a younger branch of the noble family of Kilmorey, and was brought up at Douay in the Roman catholic religion, in which he took priest's orders. For some time he was a professor in that university, and he afterwards passed several years as a travelling tutor to English and Irish noblemen. He resided at different times both in London and Paris; in the latter capital occupying an apartment in the English seminary. His philosophical reputation caused him to be elected a fellow of the Royal Society in London, and he is said to have been the first catholic priest who had this honour. The French Academy of Sciences also chose him a correspondent member. In 1769 he was invited by the government of the Low Countries to assist in the formation of a literary society. This was the Academy of Sciences and Belles Lettres of Brussels, of which he was rector at the time of his death in that city, in 1781. Mr. Needham distinguished himself by his experimental labours and his speculations concerning the formation of organized bodies. In the "Philosophical Transactions," No. 411, he published an account of certain moving fibres, resembling eels, generated from smutty wheat. In 1745 he published "Microscopical Discoveries, containing Observations on the Calamary and its Miltvessels," &c. &c. *Lond.* octavo, translated into French in 1747. Many curious particulars relative to the structure and production of minute animals are described in this work. It was followed by "Nouvelles Observations Microscopiques; avec des Decouvertes interessantes sur la Composition et la Decomposition des Corps organises," *Paris*, 1750, 12mo. Of this publication the first part is the preceding work, with some notes by the translator; the second part (published also in the *Philosophical Transactions*) contains many ideas in common with Buffon, opposing the doctrine of evolution, and supporting that of spontaneous generation by organical particles. He pursued these speculations further in his "Nouvelles Recherches sur les Decouvertes Microscopiques de Spallanzani, avec des Notes, des Recherches Physiques et Metaphysiques sur la Nature," &c. two volumes, *Par.* 1769, octavo. Finding that the author of the *Systeme de la Nature*,

Voltaire, and others, had represented his opinions as favourable to materialism, he thought proper to publish, in 1776, "Idée sommaire, ou vue generale du Systeme Physique et Metaphysique de M. Needham sur la Generation des Corps Organises," *Brussels*, octavo. In this work he particularly explains four terms employed in his writings, which the author above-mentioned had confounded, viz. minero-vegetable, vegeto-vegetable, vegeto-vital, and sensitive, representing different kinds or degrees of existence; and he defines the term *sensitive* as being a quality which can only reside in an immaterial and indivisible being or soul. Notwithstanding the apparent tendency of some of his speculations, he was strictly orthodox in his religious opinions, and indeed much disposed to superstition. A tract which he published in 1763, "De Inscriptione quondam Egyptiaca Taurini inventa," &c. supported the notion which had been advanced by some academicians, and ridiculed by Voltaire, that the Chinese were descended from the Egyptians. It was replied to by Edward Wortley Montague, who exposed the credulity of M. Needham with respect to the inscription in question. The style of our author in his philosophical works is somewhat obscure, and his ideas, though profound, not remarkably lucid; but Haller speaks of him as one who has contributed much that is worthy of attention to physiological science. *Halleri Bibl. Anatom. Monthl. Rev. Nouv. Diet. Hist.*—A.

NEEDHAM, MARCHAMONT, a political writer, was born at Burford in Oxfordshire in 1620. His father dying while he was an infant, his mother married again to Mr. Glynn, vicar of Burford, and master of the free-school, under whom he received his early education. At the age of fourteen, he was sent to All-Souls college in Oxford, where he continued till he took the degree of B. A. and then removed to St. Mary's Hall. He afterwards became an usher in Merchant-Taylor's school, which occupation he quitted on the breaking out of the civil war, for that of writer to an attorney in Gray's-Inn. In 1643 he commenced a weekly paper of intelligence on the side of the parliament, under the title of "Mercurius Britannicus," and was considered as a useful partizan in that cause. About the same time, he turned his studies to physic, and began to practise in it in 1645. Upon some occasion of disgust he quitted his party, and repairing to the king at Hampton-Court, obtained his pardon and favour, and began a

new weekly paper, entitled "*Mercurius Pragmaticus*." In this he was as satirical and jocular against the presbyterians, as in the former he had been against the royalists. This freedom, however, could not be permitted; and search being made for him, he left London, and lay concealed in Oxfordshire. He was there discovered and lodged in Newgate, and his life would have been endangered had he not been favoured by Lenthall and Bradshaw. Being enlarged, he was persuaded to take up his pen for the independents, now the prevalent party; and in their service he published a third weekly paper, entitled "*Mercurius Politicus*," commenced in 1649. It contained many discourses against monarchy, and in favour of a republic, and was continued till 1660, when it was suppressed by order of the council of state. After the restoration he lay concealed till he had obtained a pardon under the great seal, upon which he resumed the practice of physic with considerable encouragement among the dissenters, till his death in 1678. He is described as being a man of quick parts, humorous and satirical. The versatility of his principles is apparent from the preceding sketch of his life.

Besides the *Mercuries* above-mentioned, he was the author of a great number of fugitive and temporary political tracts, which it is now superfluous to enumerate. One work of his, however, has escaped oblivion. Its title is, "*A Discourse on the Excellency of a Free State above Kingly Government*," first inserted in the "*Mercurius Politicus*," then printed separately in 1650, and reprinted so lately as 1767. It is a learned and methodical work, full of illustrations from Greek and Roman history, often unnecessarily repeated. Its foundation is the natural sovereignty of the people, which principle is ably supported and vindicated. This piece was thought worthy of a French translation in the year 1791. Another of his political works which may be noticed, was a translation of Selden's "*Mare Clausum*," printed in 1652, with "*Additional Evidences*" in favour of the sovereignty of the English kings on the sea. This was corrected and re-printed in 1662 by James Howell. Our author likewise displayed his free principles in his own profession, by a work entitled "*Medela Medicinæ*," in which he attempted to prove that every man ought to be allowed to undertake the practice of medicine without previous study in schools, or the examination of colleges. This medical heresy was refuted by two fel-

lows of the College of Physicians. *Wood's Athen. Oxon. Monthl. Rev. Eloy Dict. Hist.*—A.

NEEDHAM, WALTER, a physician and anatomist, probably received his education at Cambridge, where he mentions his having made anatomical observations in Trinity college about 1654, and afterwards at Queen's college. In 1659 he was invited to practise physic at Shrewsbury. Some time after, the fame of the anatomical school at Oxford drew him thither, and he attended the dissections of Lower, Willis, and Millington, occasionally taking the knife himself, and demonstrating what he had before discovered at Cambridge. He removed to London, where he was made physician to the Charter-house. In 1667 he was admitted into the Royal Society, and in that year, at the instigation of the hon. Robert Boyle, drew up his treatise "*De Formato Fœtu*," which is dedicated to that eminent person. He died in 1691. The above-mentioned work of this writer ranks among the valuable anatomical writings of the time. Although, in common with the other English anatomists of that period, he enjoyed few opportunities of human dissection, and was obliged to draw his remarks chiefly from brutes, he has corrected various errors then current concerning the course of the lymph, the mode of nutrition in the fœtus, the admission of air into the blood, &c. and has given various facts from original observation. This work was reprinted at Amsterdam, and in the collection of Maagetus. He has an anatomical paper in the *Philosophical Transactions*; and Birch, in his *History of the Royal Society*, gives a dissertation of his, of some length, relative to the blood, bile, lymph, and other animal fluids. *Halleri Bibl. Anat. Needham de Form. Fœtu. Eloy Dict.*—A.

NEEFS, PETER, a painter of singular eminence in one particular branch of the art, was born at Antwerp, probably about 1510, and was a scholar of Henry Steenwyck, who excelled as an architectural painter. Imitating the manner of his master, Neefs represented the insides of churches and convents, especially those in the Gothic style, with such minute and laborious exactness of detail, and such truth of perspective, neatness of finishing, and judicious disposition of lights, that his pieces were the objects of universal admiration, and are still unrivalled. The best of them have a bright and clear colouring, in which respect they excel the works of his master, which are too much upon the dark-brown tint. He drew

figures but indifferently, and frequently borrowed the pencil of Breughel and Teniers for that purpose, which gave his pictures an additional value. He died in 1651.

His son, *Peter Neefs the Young*, was an artist in the same line, but of much inferior excellence. *Pilkington's Dict.*—A.

NEELS, NICHOLAS, a learned dominican monk in the sixteenth century, was a native of Campenhout in Brabant, where he was born in the year 1540. He embraced the monastic life in the year 1558, and after he had finished his prescribed course of academic studies, taught divinity in the seminaries belonging to his order, and officiated as a preacher with great reputation. He was a good Greek and Hebrew scholar, and possessed an intimate acquaintance with the Scriptures, which he is said to have displayed with advantage in various disputes with the Calvinists. The superiority of his acquirements in these branches of learning, occasioned his being sent to Ghent in 1577, to oppose the progress of protestantism in that city; and for that purpose he preached every day, alternately endeavouring to defend some leading point in the catholic creed, and to impugn some principal tenet of the reformed church. But, the protestant party having acquired an ascendancy in that city, he and his fellow-labourers in the popish cause were banished from it during the following year. In 1584, he was appointed provincial of lower Germany, and occupied that post till his death in 1600, when he was sixty years of age. He was the author of "Commentaries," in the Latin language, on the book of Genesis, the Song of Songs, the Epistles of St. Paul, and the Apocalypse, &c. *Moreri*.—M.

NEERCASSEL, JOHN DE, a celebrated Dutch catholic prelate in the seventeenth century, was born at Gorcum, in the year 1626. He became a member of the Congregation of the Oratory at Paris; and, after distinguishing himself for several years by his lectures on philosophy and divinity in their seminaries, was promoted to the archdeaconry of Utrecht, and appointed apostolic provincial in Holland and the other united provinces. In the year 1662, the chapter of Utrecht having lost their archbishop, elected Neercassel to that dignity; but pope Alexander VII. intimated his pleasure that the vacant see should be filled by the abbé Catz, dean of the chapter of Haarlem. The two competitors, being alike friends to peace, agreed to compromise the matter, by

dividing the episcopal labours; and that Catz should govern the diocese of Haarlem, under the title of archbishop of Philippi, while Neercassel should preside over the diocese of Utrecht, with the title of bishop of Castoria. This arrangement met with the approbation of the papal nuncio; and after the death of Catz, Neercassel remained sole bishop of all the Dutch Catholics during the remainder of his life. His zeal and assiduity in discharging the functions of this post were unwearied; and he fell a sacrifice to the fatigue occasioned by his exertions at Zwol, in 1686, when he was at the age of sixty. The recollection of the faithful pastoral labours, and of the exemplary virtues of this prelate, was long fondly cherished by the Catholics of Holland. He was the author of three treatises in Latin, which are held in high esteem by the members of his communion. The first of them is entitled, "Tractatus de Lectione Scripturarum, in quo Protestantium eas Legendi praxis Refellitur, Catholicorum vero Stabilitur," 1677, 12mo, accompanied with a dissertation "De Interprete Scripturarum." The next of these works is "On the Worship of the Saints, and particularly of the Holy Virgin," in a large octavo volume. Both these pieces were translated into French, by M. le Roy, abbé de Haute-Fontaine, and met with a very favourable reception among the French Catholics, especially those of them inclinable to the opinions of the bishop of Ypres. Our author's third celebrated treatise is entitled, "Amor Pœnitens," &c. a discourse on love to God, as exercised in the sacrament of penance; the most complete edition of which was published by him in 1684, in two volumes, 12mo. It was censured by pope Alexander VII.; and prohibited by a decree of the sacred congregation. The Jesuits also endeavoured, though without success, to obtain a formal condemnation of it from Innocent XI. A French version of this work made its appearance in 1741, in three volumes, 12mo. Besides these pieces, the author likewise published some "Pastoral Letters." *Moreri*.
o *uv. Dict. Hist.*—M.

NEHEMIAH, an eminent and pious Jew, and governor of Judah and Jerusalem under Artaxerxes Longimanus, was born in the land of captivity, where he was promoted to the honourable and advantageous post of cup-bearer to the king of Persia. In that book of the Hebrew Scriptures which bears his name, and is generally allowed to have been written by him, we are told that he was the son of Hacha-

kiah, but without any mention of the tribe to which he belonged. Many are of opinion that he was a descendant from a branch of the royal family of Judah; which hypothesis is rendered probable from his high and confidential station at the Persian court. While he was in attendance upon the king at the palace of Shushan, in the year B. C. 445, he received intelligence by one of his nation who had lately come from Jerusalem, of the ruinous and defenceless condition in which that city still remained, notwithstanding the many favours which that monarch had bestowed upon Ezra, and the other Jews who had been permitted to return to the land of their forefathers; in consequence of which they were exposed to the predatory incursions of their enemies, as well as to the contempt and reproach of their jealous neighbours. This account filled him with the deepest affliction, the marks of which were discernible on his countenance when his office next called him into the royal presence. Upon the king's enquiring into the cause of his grief, Nehemiah took the opportunity of laying before him the distressed condition of his country, and humbly petitioned that he might be sent with a royal commission to remedy the evil. As the sacred text informs us that queen Esther was then sitting with the king, it is most probable that she supported this request; which the monarch was pleased to grant. Accordingly, a royal decree was issued out for the rebuilding of the walls and gates of Jerusalem, and Nehemiah was empowered, with the commission of governor of the province of Judea, to carry it into execution. At the same time orders were sent to Sanballat, governor of Samaria, and to others of the king's officers on this side of the Euphrates, to furnish him with what assistance he might require out of the royal treasury, and all other necessary materials for his undertaking. The king also honoured Nehemiah with an escort of troops, to conduct him in safety to the country he was to govern. These he appears to have dismissed at some distance from Jerusalem: for he entered that city in a private manner, and continued in it three days before he made public the appointment which he had received. During this interval, he privately took a survey of the city and its walls; and finding that their ruinous condition corresponded with the account which had been given him at Shushan, he summoned the heads of the people to meet him, to whom he opened his commission, and de-

clared his determination to put it in force without delay. Having received assurances of their willingness zealously to co-operate with him in his great design, he divided the whole body of the people into several companies, assigning to each the quarter where they were to work, but reserving to himself the superintendence and direction of the whole.

While Nehemiah was proceeding with this design, he had many obstacles to encounter from the secret machinations of Sanballat, as well as the Moabites and Ammonites, to impede the work; to which they were excited, not only by their ancient enmity to the Jewish nation, but by the prospect of being obliged to restore those estates of the Jews, which they had seized on during their captivity. They even went so far as to hire some treacherous Jews to discourage both the governor and people, with the specious pretence that they were sent from God to put a stop to the enterprise. This imposture Nehemiah soon detected; but, suspecting that those enemies might resort to forcible measures, when they found that their insidious practices were of no avail, he ordered the people to arm themselves, even while they were at work, placing guards at particular places for their defence, and trumpeters at convenient distances from each other to summon them to any spot where a hostile attack might be made. One of the greatest difficulties, however, which he had to remove, arose from the impoverished and miserable condition of the lower classes of the people, who were to bear the greatest share of the labour, but were by their circumstances rendered unable, as well as indisposed, to devote themselves to the work. To this condition they had been reduced by the avarice of their richer brethren, who, taking advantage of their distresses on their return from captivity, had lent them money at exorbitant interest, and reduced them to the necessity of mortgaging their lands, and selling their sons and daughters into servitude, in order to procure subsistence for themselves and families. When he became apprized of this state of things, Nehemiah called a general assembly of the people, in which he severely reproached the wealthy Jews on account of the cruelty and illegality of their conduct, and partly by persuasion, and partly by his own authority, obliged them to restore their ill-gotten property to the poor owners. Encouraged by this relief from oppression, and the care which was taken of their necessary sustenance, the peo-

ple applied themselves with such zeal and spirit to their assigned tasks, that in fifty-two days the repair of the wall and gates of the city was completely finished; after which a public dedication of them was celebrated with great solemnity, by the priests and Levites, and all the people. Having thus executed the principal business for which he obtained the king's permission to proceed to Jerusalem, Nehemiah appointed his brothers Hanani and Hananiah to be governors of the city, and returned, as is reasonably supposed, into Persia, to solicit a new and more extensive commission. His absence, however, appears to have been but of short duration, and after resuming the government, one of the first objects of his attention was the increase of the population of the city. With this view, he prevailed on the nobler and richer Jews to build houses in it for their own residence; which encouraged many others voluntarily to follow their example. Of the rest of the people every tenth family was taken by lot, till the city became so far rebuilt and inhabited, that it began to resume something of its former lustre; and Herodotus, who saw it soon after this time, compares it in the third book of his history to Sardis, the metropolis of Asia Minor. Nehemiah, likewise, had the genealogies of the people well examined into and clearly stated, not only for the sake of their civil rights, that by knowing their tribes and families they might be directed where to take their possessions; but also for the sake of the sanctuary, that none might be admitted to officiate who were not of the tribe of Levi or family of Aaron.

While Nehemiah was thus occupied in civil matters, Ezra had completed his collection of the sacred books, and was preparing himself and some other priests, to read and explain them to the people at the approaching feast of trumpets. Of the solemnities with which this business was conducted, and the good effects produced by it, we have given a particular account under the article EZRA. Nehemiah now returned a second time to Shushan, after having enjoyed his government twelve years, during which he supported the dignity of his office with a very expensive and hospitable magnificence, which he defrayed out of his own private purse, generously relinquishing the allowance from the province which had been granted to other governors. After spending five years at the Persian court, the king nominated him once more to the government of Judah

and Jerusalem, with very extensive powers. As soon as he came to Jerusalem, he found that a number of flagrant abuses had crept into the Jewish church and commonwealth during his absence. The temple had been profaned; the sabbath had become totally disregarded; and divine worship had ceased, either in consequence of the tythes and other dues for the maintenance of it being embezzled by the high-priest, or withheld through the avarice of the people. And what aggravated the criminality of the Jews was, that they had at that time among them the prophets Zechariah, Haggai, and Malachi, who rebuked them severely for their misconduct, and warned them of the dreadful punishments which it would bring upon them. All these abuses Nehemiah employed himself in correcting, with zeal and vigour; and to prevent the people from falling into them in future, either through ignorance or forgetfulness of the mosaic law, he made provision for the frequent reading and exposition of it, not only in Jerusalem, but also in all other cities and places in Judea, as had been formerly done with good success by some of the pious princes of Judah. About the same time the Chaldee paraphrases were introduced, in order to facilitate the knowledge of the mosaic law, and the other sacred books, among those who were unacquainted with the original Hebrew. How long Nehemiah lived after this reformation, which was finished about the year 409 B. C. and whether he died in Judæa, or in Persia, we are not informed either in the Hebrew Scriptures or by Josephus; only the latter says, that he died at an advanced age; and we may add, that at the period when his book terminates, he must have been at least seventy years old. *Book of Nehemiah. Joseph. Ant. Jud. lib. xi. cap. v. vi. Prideaux's Connect. part I. book vi. Anc. Un. Hist. vol. X. b. ii. ch. II.—M.*

NELLER, GEORGE CHRISTOPHER, a learned German writer on ecclesiastical antiquities and medals in the eighteenth century, was born at Auba-Ganerbial in Franconia, in the year 1709. He became canon of St. Simeon's at Treves, privy-councillor to the prince-elector, and doctor of laws. He excelled in the knowledge of ancient monuments and medals, of which he had a fine collection, and he acquired no little celebrity by his various publications. These consist of dissertations, which display great learning and laborious research; but are not entirely exempt from marks of system, and notions that are paradoxical. The author

died at Treves in 1783, in the seventy-fourth year of his age. The following is a list of his pieces: "Dissertatio de Decretis Basiensibus;" "De Primatu S. Ecclesiæ Trevirensis," claiming the primacy of Germany for the church of Treves; "Hermenia Inauguralis in Magni Balduini Trevirensis Documentum Anecdorum," on the same subject with the preceding; "De Genuina Idea et Signis Parochialitatis Primitivæ, Ejusque Principio, Incorporatione, Ex chartis Trevirensibus Confec-ta," 1752; "De Juribus Parochi Primitivi," 1752; "De Sacro Electionis Processu," 1756; "Dissertatio de Varietate Residentiarum Canonicalium," 1759; "De Statu Resignantium ad Favorem apud Germanos," 1765; "Exercitium Juridicum Historico-Chronologicum de S. Henrico Imperatore, Bambergensis Episcopatus fundatore" 1771; which was followed by two apologies in 1772 and 1773; "Collectio Methodica S. S. Canonum;" "De Solido Ficto," 1759; "De Solido Speciei Argenteæ," 1759; "De Moneta Rotata," 1760; "De Grosso Turonensi et Trevirensi," 1760, &c. *Nouv. Dict. Hist.*—M.

NELSON, HORATIO, lord viscount, one of the bravest and most successful naval commanders in the British annals, was fifth son of the reverend Edmund Nelson, of a family long settled at Hilborough in the county of Norfolk, and rector of Burnham-Thorpe in the same county. Horatio was born in September 1758, at his father's parsonage house. His grammatical education, which he received at the public schools of Norwich and North Walsham, was cut short in his twelfth year, by a summons from his uncle, captain Suckling, to go on board his ship, the *Raisonable* of sixty-four guns, in quality of a midshipman. This vessel was among the equipments in consequence of the dispute with Spain respecting the Falkland islands; and its speedy termination soon returned the young sailor to shore. He had, however, in this short period imbibed a decided predilection for a nautical life, in consequence of which his uncle placed him immediately with the captain of a West Indiaman who was going to sea. With him Horatio made his first voyage, from which he returned in 1772, with the acquisition of no small share of professional knowledge. Soon after his return, captain Suckling took him on board his ship, the *Triumph*, then lying at Chatham, in which situation his chief employment was navigating the cutter in the channel of the Thames. The expedition planned in 1773 for the purpose of

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penetrating as far as possible towards the north pole, operated so forcibly upon the enterprising spirit of the young sailor, that he used all his influence with captain Lutwidge, one of the commanders, to be appointed his coxswain. His application was successful, and he sailed in the summer of that year with the expedition. Its results are well known to the public by the narrative of captain Phipps, afterwards lord Mulgrave; and there is nothing to be related personal to Nelson on this occasion, except an anecdote strongly exemplifying his fearless and adventurous spirit. During one fine clear but cold night, he was missing from the ship, and search was made for him, but in vain. At day-break he was descried at a distance upon the ice in which the vessels were locked, with his musket in his hand, pursuing a polar bear. On being reprimanded by the captain for his rashness, and asked what could be his inducement to run such a hazard, he replied, "I wished, sir, to get the bear's skin for my father." The filial affection of the motive was not less laudable, than the intrepidity of the attempt was admirable.

On his return from this voyage, his uncle procured him a station under captain Farmer, who commanded a ship in a squadron destined for the East Indies under the conduct of sir Edward Hughes. He sailed thither, but the climate proved unfriendly to his constitution, and it was found necessary to send him home, where he arrived in 1776. Though now only in his eighteenth year, his naval experience was considerable; and in the September of that year he was appointed to act as lieutenant on board of the *Worcester* of sixty-four guns, captain Robinson, then going as convoy to the Mediterranean. With him Nelson remained at sea till April 1777, distinguishing himself by the vigilance and exactness with which he performed his duty. Soon after his landing, he passed his examination for a lieutenantcy, and was immediately commissioned as second lieutenant of the *Lowestoffe* of thirty-two guns, captain Locker. In that ship he was cruising off Jamaica, when, in a hard gale of wind, she gave chase to an American ship, which struck its colours. Captain Locker sent his first lieutenant in a boat to take possession, but the sea ran so high that he found the exploit too dangerous, and returned. The captain indignantly exclaimed, "Have I then no officer who can board this prize?" The master was going to jump into the boat, when Nelson stopt him, saying, "It is now my turn;" and

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his superior expertness enabled him soon to effect his purpose. He afterwards requested and obtained the command of the schooner attached to the frigate, with which he gained a complete knowledge of the intricate passages among the islets called the Keys, to the northward of St. Domingo. In 1778, sir Peter Parker, favourably impressed with the character of Nelson, both as a seaman and a youth of amiable manners, took him on board of his own flag-ship as third lieutenant, and in a short time raised him to the first lieutenantcy. Near the close of the same year, sir Peter appointed him to the command of the *Badger* armed brig, with which he was to cruise for the protection of the Bay of Honduras and the Mosquito shore. In June 1779, he was made a post-captain, and soon after had the command of the *Hinchinbroke*. The expedition against the Spanish territories in South America, undertaken from Jamaica in 1780, was the first occasion on which this naval hero exercised that martial valour for which he has been so highly distinguished. He conveyed the troops destined for the attack of fort San Juan, landed with a few sailors and marines in the face of a hot fire, seized a battery, and was the foremost in every service necessary for reducing the fort. This success, however, was the destruction of almost all the brave men concerned in it, from the fever of that baneful climate, and Nelson himself was near falling a sacrifice to it: He lay languishing under its effects, when he received a summons to take the command of the *Janus* of forty-four guns lying at Jamaica, and this promotion saved his life. He was, however, obliged to quit his command and sail for England, as the only means of recruiting his debilitated frame.

In 1781, he was appointed to the *Albemarle* of twenty-eight guns, in which he was employed during the whole winter in the hard service of cruising and convoying in the North Seas. In the next spring he sailed with a convoy for Quebec, and he spent the summer chiefly in cruising off Boston. On the approach of winter he was ordered to New York, whence he joined lord Hood in the West Indies. Nothing worthy of notice occurred there till the peace of 1783, which brought him back to England. When his ship was paid off, his crew showed their attachment to him by unanimously offering to enter with him, should he get another appointment. His frank and familiar manners, not refined above the quarter-deck pitch, and seasoned with

good-nature, were, indeed, admirably calculated to gain the affections of that class of men. In March 1784, he was nominated to the command of the *Boreas* frigate, destined for the Leeward Islands as a cruizer under the orders of sir Edward Hughes, commander-in-chief. In that station he distinguished himself by a spirited execution of the navigation act, in preventing the access of American ships to the English islands, and seizing them on disregard of his warnings. In this conduct he appears to have been little supported by the admiral, and to have incurred the enmity as well of the planters, as of the American traders. The latter prosecuted him for detention and false imprisonment, and laid their damages at a ruinous sum. Captain Nelson was obliged to remain a sort of prisoner on board his ship, to prevent an arrest; he, however, gained his cause on a trial. In his distress, he had sent a memorial to his majesty, who directed that he should be defended at his expence. At Nevis he was united in marriage, in 1787, with Mrs. Nesbit, a West-Indian lady, widow of Dr. Nesbit, a physician. She had already a son, but no farther issue was the result of this connexion. In the same year, the usual term of service on that station being expired, he returned to England with his bride.

Of his life on shore, which chiefly passed in retirement in Norfolk, there is little to be said. The sea was his true element, to which he was restored in 1793, on the breaking out of the war with France, when he was appointed to the command of the *Agamemnon* of sixty-four guns. His reputation soon completed his ship's company, which was raised chiefly from Norfolk and Suffolk. That captain Nelson was perfectly well disposed to co-operate in a war for the cause of *authority*, will appear from the following anecdote, given as authentic by his most panegyrical biographer. Having received into his ship as a midshipman the son of a friend, who was a staunch Whig, apprehending that he might have imbibed some of his father's principles, he took the youth into his cabin, and thus admonished him. "There are three things, young gentleman, which you are constantly to bear in mind: first, you must always implicitly obey orders, without attempting to form any opinion of your own respecting their propriety; secondly, you must consider every man as your enemy who speaks ill of your king; and thirdly, you must hate a Frenchman as you do the devil."

He sailed to the Mediterranean under the

command of lord Hood, by whom he was sent, in August 1793, with dispatches to sir William Hamilton, residing at Naples as envoy extraordinary and plenipotentiary. There he contracted that intimate connexion with sir William and lady Hamilton, especially with the latter, which is so conspicuous in the history of his private life. After conveying some Neapolitan troops to Toulon, he proceeded to the coast of Corsica, where he was very active in his services both by sea and land. He assisted greatly in the reduction of Bastia and Calvi, where he commanded the seamen. At the siege of the latter, he had the misfortune to lose the sight of an eye in consequence of some gravel forcibly driven into it by a shot which struck the ground near him. After the return of lord Hood to England, captain Nelson continued to serve in the Mediterranean under his successor lord Hotham, and had occasionally the command of a light squadron of frigates, with which he performed some valuable services, and he was rewarded by promotion to a colonelcy of marines. When sir John Jervis, now earl St. Vincent, succeeded in November 1795 to the command, he was too sensible of the merit of captain Nelson to part with him. He raised him to the rank of commodore; and the commander of the Captain, of seventy-four guns, returning home on account of ill health, Nelson was appointed to succeed him. On February 14, 1797, was fought the glorious action off Cape St. Vincent, which gave immortal honour and his title to admiral Jervis, and introduced commodore Nelson to public notice in the most conspicuous light. In this combat, the commodore, besides contributing much by a skilful manœuvre to the general success of the day, performed the extraordinary exploit of boarding in person a ship of eighty-four guns with which he was closely engaged, and having succeeded in securing her, passing on to a three-decker of the enemy of one hundred and twelve guns, which was lying in contact with the other, which he took likewise, receiving the swords of the Spanish officers upon their own quarter-deck. Among the rewards of the victors in this memorable combat, were those of promotion to the rank of rear-admiral, and the honour of knighthood of the Bath, conferred upon Nelson.

After being employed in the service of bringing away the garrison of Porto Ferrajo, he was appointed to the command of the inner squadron blockading Cadiz. During this blockade he had a very sharp encounter in his barge with

a Spanish gun-boat, in which he underwent a great hazard of his life, but came off with his usual success. Advice having been received of an exceedingly rich Spanish ship being in the port of Santa Cruz in the island of Teneriffe, an expedition against that place was resolved upon under the conduct of sir Horatio Nelson, who sailed with three ships of the line and some frigates in July 1797, in order to execute this enterprise. Although the plan was laid with great judgment, yet some unforeseen impediment to the landing having taken place, and the enemy being fully prepared and in great strength, it failed of success, and was attended with considerable loss of men. The rear-admiral himself, on stepping out of his boat to land on the mole under a tremendous fire, received a shot which nearly carried off his right arm, and rendered its amputation necessary. He afterwards returned to England for the cure of his wound, and was recompensed for his loss by a pension of a thousand pounds a year. In the following December, he received orders to hoist his flag on board the Vanguard and proceed to the Mediterranean, where in April he joined lord St. Vincent off Cadiz. At this period the formidable armament prepared by the French for the conquest of Egypt was collected at Toulon, and Nelson was sent with a squadron of three men of war and some frigates, to watch its motions. In consequence of a violent storm, he was obliged to anchor off Sardinia; and in the meantime the French armament sailed for its destination. He was joined on June 8, by ten sail of the line under captain Trowbridge, and immediately proceeded in search of the French fleet. Their object being unknown, much time and pains were consumed in the quest, along the shores of Italy and Sicily, and as far as Alexandria. From this port, where the French were not yet arrived, Nelson returned to Sicily, and at length, on new intelligence, revisited the Egyptian coast, where, on August 1, the whole of the enemy's fleet was descried, lying at anchor in Aboukir bay, supported by batteries on an island in the van, and by gun-boats on the flanks. Its force consisted of thirteen ships of the line, one a first-rate, and four frigates; that of the English was thirteen seventy-four-gun ships, and one of fifty guns. The English admiral, though the day was far spent, made the signal for immediately engaging; and his ships ran into the bay, each anchoring opposite an antagonist. In this operation, captain Trowbridge had the

misfortune to run aground, so that his ship could take no part in the action. A tremendous firing commenced, in which the British superiority soon became manifest. The darkness which ensued made the scene more terrible, and the horror was heightened by the destruction of the French admiral's ship, *L'Orient*, of one hundred and twelve guns, which took fire and blew up with a prodigious explosion. In the morning, the result of this great action appeared, in the capture of nine of the French ships of the line, and the destruction of two, with two frigates. Two ships of the line and two frigates cut their cables and escaped. Admiral Nelson received a severe wound in the head; and the total loss on board the English fleet amounted to eight hundred and ninety-five killed and wounded. A more completely successful engagement is not upon record in the British annals, and it placed the brave commander at once in the list of the greatest of his country's naval heroes. Its effects all over Europe, in enhancing the idea of British valour, and giving strength to the antigallican cause, were extraordinary. At home it was received with boundless transport, and honours of every kind were heaped upon the victorious admiral. The thanks of both houses of parliament, his elevation to the peerage by the appropriate title of baron Nelson of the Nile, and a pension of two thousand pounds, were among the substantial proofs of his sovereign's and the nation's gratitude. He received also a superb plume of triumph or diamond aigrette, with a rich pelisse, from the grand seignor; a portrait set in diamonds and a splendid gold box, with an epistle in his own hand, from the Russian emperor Paul; and several presents from the kings of Naples and Sardinia. After leaving a squadron to watch the coast of Egypt, lord Nelson proceeded in the *Vanguard* to Naples, where his arrival was celebrated with every demonstration of joy. The king himself went some leagues to sea in his barge to meet him. The victory of the Nile had inspired that court with the courage openly to declare against France, and a powerful army under general Mack was preparing to march against the French in Italy. Malta was at this time in a state of blockade by the English and Neapolitans, and lord Nelson sailed thither to assist in its reduction. In the month of November he proceeded with a squadron to Leghorn, which town with its fortress was delivered to the Neapolitan troops accompanying him. When the mismanagement

of the wretched court of Naples, and the cowardice of the troops, had rendered the French triumphant, and brought the capital into immediate danger, lord Nelson, zealously attached by principle to the royal family, took them, with his friends sir W. and lady Hamilton, on board his ship, and carried them safe to Palermo. He remained at that capital, directing various operations of the vessels under his orders in the Mediterranean, not without some occasional bickerings with sir Sidney Smith, who was sent out with a separate command. Lord Nelson had a punctilious jealousy respecting any interference with him in the rights attached to his station; and certainly was not wanting in a high sense of his own merits and consequence, though at the same time no man was more ready to give due praise to others. His jealousy had no taint of envy in it, but proceeded from his early habits of naval discipline, and a consciousness of the importance of his services.

After the French had taken possession of Naples, and established a Parthenopian republic on the ruins of the former monarchy, the dormant spirit of loyalty began to revive, and measures were taken for a counter-revolution. In these lord Nelson warmly concurred, and he sent captain Trowbridge to cruise in the bay of Naples, and reduce the islands by which it is surrounded. On June 24th, 1799, Nelson himself arrived in the bay, when the republicans had just entered into an armistice with the Neapolitan general cardinal Ruffo, signed by commodore Foote and the Turkish and Russian commanders, for the castles which alone remained in their possession. The king of Naples, in this prosperous state of his affairs, was induced to disavow the authority of the cardinal to treat with subjects in rebellion, and lord Nelson immediately put an end to the truce. The fortresses were afterwards obliged to capitulate, and an execution took place of a number of the Neapolitan rebels, under the eye of the British commander. The prisoners of Castel a Mare alone, which surrendered to commodore Foote, were preserved from royal vengeance. This is the only part of lord Nelson's public conduct that has been censured; and it were to be wished that some better apology could be found for his concurring in the apparent violation of a treaty, and submitting to be subservient to the passions of a vindictive court, than has been offered by his panegyric biographers. In truth, his own passions were all on the same side; and during his long stay at Naples and Palermo he seems to have lain under an

influence by no means favourable to his fame. His services, however, in restoring the king to his dominions were really great, and were with justice rewarded by that monarch by the title of duke of Brontë in Sicily, and a valuable estate annexed.

After the appointment of lord Keith to the command of the Mediterranean fleet, lord Nelson made preparations for his return; and proceeding, in company with sir W. and lady Hamilton, to Trieste, he travelled through Germany to Hamburgh, every where received with distinguished honours. He embarked at Cuxhaven, and landed at Yarmouth on November 6th, 1800, after an absence of three years from his native country. On the first day of 1801, he was raised to the rank of vice-admiral of the blue, and soon after hoisted his flag on board the *San Josef* of one hundred and twelve guns, his own prize at the battle of Cape St. Vincent. About this time the emperor Paul had renewed the northern maritime confederacy, the immediate purpose of which was to set limits to the naval supremacy of England. A resolution being taken by the English cabinet to attempt its dissolution, a formidable fleet was fitted out for the North seas under sir Hyde Parker, in which lord Nelson consented to go as second in command. Having shifted his flag to the *St. George* of ninety-eight guns, he sailed with the fleet in March, and on the 30th of that month he led the way through the Sound, which was passed without any loss. The harbour of Copenhagen now lay before them, defended by nineteen ships and floating batteries, flanked by extensive batteries on two islands called the Crowns, artificially raised for the protection of the port. An attack being determined upon, the conduct of it was entrusted to lord Nelson, with twelve ships of the line besides frigates. The combat which succeeded was one of the most terrible and best disputed upon record. It ended, however, after a conflict of five hours, by the striking of the whole line of Danish ships and floating batteries. Still the Crown batteries, and the ships at the entrance of the arsenal, were untouched; while two ships of the assailants were aground, and others in hazard of a like fate. At this critical period, lord Nelson, with the presence of mind of one familiarized to danger, sent a flag of truce proposing a cessation of hostilities, as otherwise he should be obliged to set on fire the batteries he had taken, without having it in his power to remove the brave defenders. His panegyrists

have here attempted, somewhat inconsistently, to give him equal credit for policy and humanity; for if the flag was a stratagem of war, the saving of lives could be only a secondary object. The measure, however, was a happy one. It put an end to further carnage; and on the landing of lord Nelson to hold an amicable conference with the prince royal, the preliminaries of a treaty were arranged, which finally terminated the dispute. After having negotiated with Sweden for the free navigation of British ships in the Baltic, and witnessed the friendly dispositions of Russia, now no longer governed by the frantic Paul, lord Nelson returned to England. His great services in this expedition were rewarded by elevation to the dignity of a viscount.

The preparations made for the invasion of England from Boulogne having now excited a great alarm in the nation, it was thought advisable to calm the public fears by entrusting the marine defence to the popular hero; and lord Nelson was appointed commander-in-chief of a squadron posted between Orfordness and Beachy Head, with the whole attached flotilla of guns-boats, bomb-vessels, &c. Resolving to attempt something that should effect more than a temporary security, he planned a vigorous attack upon the enemy's vessels before Boulogne harbour. This was executed on August 16, 1801; but from a mistaken calculation of the enemy's strength, and the difficulty of the enterprize, it proved unsuccessful, and was attended with considerable loss of men.

The ensuing peace restored him to his friends on shore, and to the enjoyment of that renown which rendered all his journeys of amusement to different parts of the kingdom so many triumphal progresses. His sailor-like frankness and generosity, and his familiar condescensions, endeared him to all classes of people; and whatever blots there might be in his domestic character, they were overlooked in admiration of his glorious exploits. On the termination of the short-lived peace, lord Nelson, still unwearied in his country's service, accepted the command of the Mediterranean fleet, and in May 1803 sailed for Gibraltar with his flag-ship, the *Victory*. It was his particular business to watch the motions of the Toulon fleet; but he disdained a close blockade, and rather wished to give the enemy an opportunity of coming out and trying his fortune against him. At length, in March 1805, admiral Villeneuve with his whole fleet got out of Toulon,

and eluding the vigilance of the English admiral, effected a junction with the Spanish squadron off Cadiz. The united fleet sailed to the West Indies, whither Nelson followed them as soon as he obtained information of their course. This extraordinary chase across the Atlantic was conducted with singular order and expedition; and the terror of Nelson's name preceding him, prevented the combined fleets from effecting any thing of consequence in that part of the world. They soon steered homeward, followed by their indefatigable antagonist, who was greatly chagrined at missing them. He returned to England, and again in September sailed with the *Victory* to join admiral Collingwood with the fleet off Cadiz. It was now his only wish to obtain an opportunity of crowning his great services by a victory over the collected naval force of his country's most formidable foes, and he practised every expedient to induce them to leave their port. At length, on October 20th, the combined fleet was in motion, and was seen, to the number of thirty-three sail of the line, bearing away for the Straits of Gibraltar. The English fleet, consisting of twenty-seven sail of the line, pursued, and at noon on October 21st came up with the enemy near Cape Trafalgar, and began the engagement. The admiral had already laid a plan of attack, in which he was confident of success, and which was admired by his officers as a masterpiece of skill. He bore down in two columns upon the enemy's fleet, which was drawn up in the form of a crescent, and divided their line in such a manner that every English ship had her own single antagonist. His concluding telegraphic signal to his fleet was worthy of the purest days of Sparta: "England expects every man to do his duty!" It was, indeed, nobly done on this awful day, for the battle of Trafalgar stands unrivalled in modern history. In the height and fury of the battle, the great commander received from the mizen-top of the ship he was engaging a musket shot, which entered at his shoulder, pierced his lungs, and lodged in the spinal marrow. He was carried down, and the wound was declared mortal. During the short time that he survived, his great anxiety was to know the state of the battle, and he was cheered with the intelligence that twelve of the enemy had already struck. With the exclamation, "Thank God I have done my duty;" he expired in the arms of victory, more glorious in the moment of death than at any period of his life. The final event of this ac-

tion was the capture of eighteen men of war, of the French commander-in-chief and two other flag-officers, with a general. It was a blow to the maritime strength of the two hostile powers that entirely ruined their present projects, and lastingly crippled their exertions.

The joy with which the news of this great success was received at home was sensibly damped by the universal feeling of regret at the loss of the national hero; and rarely in any country have higher honours been paid to the memory of a public benefactor. His body was brought home for interment in the cathedral of St. Paul's. The funeral, at the public expence, was one of the most solemn and magnificent spectacles of the kind ever beheld in this country, and was duly honoured by the presence of seven princes of the blood. Honours and rewards were munificently bestowed on his relations, and an earldom was perpetuated in the family of Nelson, of which his brother was the first possessor.

Admiral Nelson died at the age of forty-seven. To the traits of character which have been already given, should be added a spirit of piety which he imbibed in his youth, and which distinguished him through the whole of his progress. It appeared in all his public dispatches, and much contributed to his popularity at a period when religion bore a political value in addition to its own. A fervent aspiration to heaven fell from his pen just as he was advancing to the final combat.—A.

NELSON, ROBERT, a learned and worthy English gentleman in the seventeenth and early part of the eighteenth century, generally distinguished by the appellation of the pious Mr. Nelson, was the son of a considerable Turkey merchant, and born at London in the year 1656. He lost his father when he was only two years of age, who left him a handsome fortune, and committed him to the care of his mother, and of her brother sir Gabriel Roberts, whom he appointed his guardian. This gentleman soon became extremely attached to his nephew, who possessed a beautiful personal form, with singular sweetness of temper, and gave early evidence of strength and vivacity of intellect. For some time he was placed at St. Paul's school; but afterwards his mother took him home to her house at Dryfield, near Cirencester in Gloucestershire, where she engaged the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to attend him in the capacity of private tutor. When he was sufficiently

qualified for entering on academic studies, he was sent to the university of Cambridge, and admitted a fellow-commoner of Trinity college. Here he secured the esteem and affection of all who knew him, by the excellence of his character, and the ripening, as he grew to manhood, of those amiable qualities which disclosed themselves early in his youth. Being frequently induced to visit London, he soon became acquainted with Dr. Tillotson, with whom his uncle sir Gabriel Roberts was very intimate; and from the congeniality of their characters and dispositions, a close friendship took place between that worthy divine and our author, which was dissolved only by the death of the former. In the year 1680, Mr. Nelson was chosen fellow of the Royal Society; and being desirous of improving himself by foreign travel, set out for Paris towards the latter end of the year, in company with his school-fellow and friend Dr. Halley. On their road to that city, they saw the remarkable comet which gave rise to sir Isaac Newton's cometical astronomy, and Halley's "Synopsis Cometarum;" and Mr. Nelson sent a description of it to Dr. Tillotson, which was probably drawn up with the assistance of his fellow-traveller. While he continued at Paris, he received a letter from Mr. Henry Saville, vice-chamberlain of king Charles the Second's household, proposing to him the purchase of a place at court, and promising his aid in managing the business. Mr. Nelson, who was young and loyal, and could not but be flattered with the thoughts of making a figure near the king's person, appears to have entertained some inclination to close with this proposal, and wrote to Dr. Tillotson, requesting him to sound his mother and uncle on the subject; but when he found that his friends were on several accounts greatly averse to such a design, he entirely relinquished it. From Paris our travellers proceeded together as far as Rome, where they separated; and Mr. Nelson, after completing what is called the grand tour, returned to England in the summer of 1682. While he was at Rome, he became acquainted with lady Theophila Lucy, widow of sir Kingsmill Lucy, bart. and second daughter of the earl of Berkeley; and a mutual passion taking place between them, they were married soon after their arrival in their native country.

Some time after their marriage, her ladyship acquainted her husband with a secret which she had hitherto carefully concealed from him, that she had become a convert to

the Roman catholic religion. This change was effected by her conversations at Rome with cardinal Howard, grandson of the earl of Arundel, collector of the Arundelian marbles, who had been raised to the purple by pope Clement X. Nor was this alteration in sentiment confined to herself; for as soon as she was proselyted, her zeal prompted her to draw over her daughter by her first husband to her new opinions. It also engaged her to enter the lists in the famous popish controversy, in defence of that religion; and she is supposed to have written a piece published in 1686, in quarto, under the title of, "A Discourse concerning a Judge of Controversy in Matters of Religion, shewing the Necessity of such a Judge." The avowal of her conversion to popery filled Mr. Nelson with the deepest concern, and he used his able and diligent endeavours to bring her back within the protestant fold; but without success. Equally inefficacious proved the labours of his friends Tillotson and Hickes for the same purpose. The former wrote a long letter to her on the subject; and the latter published, on her account, his collection of "Letters" which passed between him and a popish priest in 1675, in octavo. In this collection is inserted a letter to an English priest of the Roman communion at Rome, which was written by Mr. Nelson for his lady's use. It was in a great measure with the same view that he published, in 1687, a piece entitled, "Transubstantiation contrary to Scripture; or, the Protestant's Answer to the Seeker's Request," quarto. But she continued in the popish communion till her death. She was a person of good sense, and a fine understanding; on which account Dr. Tillotson particularly lamented her case, and seemed in one of his letters not to be free from all apprehension of the influence she might have upon her husband, with respect to his religious opinions. He continued steady and firm, however, in his attachment to the faith in which he was educated; and, though greatly afflicted at his wife's apostacy, possessed too much of the genuine spirit of a Christian, to permit her change of sentiment to make the least alteration in the tenderness of his affection for her. This he shewed in the year 1688, when the bad state of her health required her to go to drink the waters of Aix la Chapelle, by attending her thither. After continuing with her there for some time, he made a short visit to England towards the latter end of the year; but not liking the prospect of affairs at home, which seemed to threaten the

exclusion of James II. from the crown, he returned to the continent, and proceeded with his lady to France. From France they went to Italy; from which country they returned through Germany to the Hague, where they spent some time with lord Dursley, envoy-extraordinary to the States-general from the English court, who had married lady Theophila's sister. In 1691, Mr. Nelson came with his lady to England, entirely dissatisfied with the revolution, and determined not to transfer his allegiance from king James. To that prince he shewed his attachment while he resided at Florence, by keeping up a correspondence with the earl of Melfort, ambassador from king James to the pope after the revolution; and he now declared himself a nonjuror, withdrawing from the communion of the church of England.

However, Mr. Nelson's nonjuring principles had not the effect of producing a separation between him and those old friends of opposite political sentiments, whose good opinion he chiefly valued. In particular, they did not disturb his friendship with archbishop Tillotson, whose death-bed he attended, and who expired in his arms. After that event, he continued his kindness to his grace's widow, and was very instrumental in procuring her pension from the crown to be augmented from 400*l.* to 600*l.* per annum. As he resided in or near London, a coincidence in religious and political sentiments soon led him into an acquaintance with the Rev. John Kettlewell, who appointed him his sole executor and trustee in his last will. In pursuance of this trust, Mr. Nelson published some posthumous pieces of that worthy divine, with a preface, containing particulars of his life and character. By this gentleman he was prevailed upon to take up his pen in the service of piety and devotion, under the persuasion that books upon such subjects, when coming from a layman, would meet with a more favourable reception, and be likely to be more extensively useful, than similar productions from a clerical hand. The first work of this kind which he published, was his "Companion for the Festivals and Fasts of the Church of England, with Collects and Prayers for each Solemnity," 1704, octavo; which has been uncommonly popular, and passed through upwards of twenty editions. This was followed, in 1707, by "The great Duty of frequenting the Christian Sacrifice," octavo; in which he adopts the opinion of Mr. Mede, and Dr. Hickes, concerning a material sacrifice in the symbols of the Eucharist. His next production is entitled, "The

Practice of true Devotion, in Relation to the End, as well as the Means, of Religion, with an Office for the holy Communion," 1708, octavo. While he was proceeding with these works, he zealously contributed, both by his personal recommendations and liberal subscriptions, to the encouragement of various schemes for promoting the christian religion, as it is professed in the church of England, at home and abroad: such as the society for the propagation of the gospel in foreign parts; that for the reformation of manners at home, together with several proposals for building, repairing, and endowing churches, and particularly charity schools. Hitherto he had adhered to the communion of the bishops deprived after the revolution; but, upon the death of Dr. Lloyd, bishop of Norwich, in the year 1709, who was the last of that number, excepting Dr. Kenn, he joined in communion with the church as established by law. In forming his determination upon this measure, he was supported by the advice of the prelate last mentioned. Not long after this, upon the death of Dr. George Bull, bishop of St. David's, he was prevailed upon to draw up an account of "The Life" of that Prelate, "with the History of the Controversies in which he was engaged, and an Abstract of those fundamental Doctrines which he maintained and defended in the Latin Tongue;" which was published in 1713, in octavo. The plan which he had laid down for this work leading him to take notice of Dr. Samuel Clarke's "Scripture Doctrine of the Trinity," which was lately published, he prefixed "A Letter to that Reverend Divine," written by himself, to an anonymous attack upon Dr. Clarke's book, which he edited in the year 1714. The title of that piece is, "The Scripture Doctrine of the most holy and undivided Trinity, vindicated from the Misrepresentations of Dr. Clarke," octavo. To this work, and our author's "Letter," Dr. Clarke published an answer, in which he highly extolled Mr. Nelson's courtesy and candour in that performance, which he had also experienced in a private conference that he had held with him on the subject. From this time Mr. Nelson's health declined very rapidly. He had long been afflicted by an asthmatic complaint and dropsy in the breast, which his extraordinary application in writing the life of bishop Bull contributed to increase in an alarming degree. At length, retiring to the house of a relation at Kensington for the benefit of the air, he died there in January 1714-15, in the fifty-ninth year of his age. He left his

whole fortune to pious and charitable uses. Besides the articles mentioned in the preceding narrative, he published, "A Letter on Church Government, in Answer to a Pamphlet entitled, 'The Principles of the Protestant Reformation,'" 1705, octavo; "An Address to Persons of Quality and Estate," &c. 1715, octavo; "The whole Duty of a Christian, by Way of Question and Answer," designed for the use of the charity schools in and about London; Thomas a Kempis's "Christian Exercise;" the archbishop of Cambray's "Pastoral Letter;" some posthumous pieces of bishop Bull; and several "Letters" written to himself, which shew how much he was known and esteemed by exalted characters and men of distinguished worth, both in his own country and in foreign parts. In Nichols's "Anecdotes of Bowyer," some of his own letters are inserted, which are highly characteristic of his benevolence. *Biog. Britan. Brit. Biog.*—M.

NEMESIANUS, M. AURELIUS OLYMPIUS, a Latin poet, was a native of Carthage, and flourished in the latter part of the third century, under the emperor Carus, and his sons Carinus and Numerianus. The last of these princes had a particular esteem for him, and entered into a friendly poetical contest with him. It is supposed that he resided at Rome during the reign of this prince, and rose to high favour and fortune, and that he interested himself in behalf of his cotemporary poet Calphurnius, who was reduced to indigence. Nemesianus, according to the historian Vopiscus, wrote three poems, entitled "Halicutica," "Cynegetica," and "Nautica." Of these, the second only is come down to modern times, and that, in an imperfect state. He is also usually considered as the author of four eclogues printed with the seven of Calphurnius, though some critics have attempted to prove that all these were composed by the latter poet. The "Cynegeticon" of Nemesianus appears to have been well known in the dark ages; but it was unknown to the moderns till Sannazaro discovered a manuscript of it in France, which he gave to Paolo Manuzio to print. It cannot rank high as a poetical composition; but it deserves praise for its polish and elegance, and is free from most of the faults of the preceding age. The Cynegeticon is usually printed with that of Grattius Faliscus; and the eclogues with those of Calphurnius.

Another poet of the same name and age, but of inferior merit, wrote a work entitled "Ixeutica," of which some fragments have been published in the "Poet. Lat. Minor."

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and "Poet. Rei. Venat." *Vossii Poet. Lat. Moreri. Muratori.*—A.

NEMESIUS, an eminent ancient christian philosopher, is supposed to have been bishop of Emesa in Phœnicia, and to have flourished, according to some writers towards the close of the fourth century, while others place him in the fifth. Since antiquity, however, affords us no light on this subject, we must consider his age to be uncertain. He was the author of a treatise "On the Nature of Man," which by some has been erroneously ascribed to St. Gregory Nyssen. It refutes the notions of the Manichæans, Eunomians, and Apollinarians, and defends that of Origen concerning the pre-existence of souls. The opinions of the Greek philosophers on the subject of his work, he relates with great perspicuity of thought, and correctness of language. But his treatise is chiefly curious, as it discovers a degree of acquaintance with physiology, not to be paralleled in any other writers of so early a date. He treats clearly concerning the use of the bile, the spleen, the kidneys, and other glands of the human body, and seems to have had some idea of the circulation of the blood. Upon the whole, his performance is one of the most elegant specimens, now extant, of the philosophy which prevailed among the ancient Christians. George Valla published the first Latin version of it at Lyons, in 1538; which was treated with great contempt by Nicasius Ellebodus, who gave the first edition of it, in Greek and Latin, at Antwerp, in 1565, octavo, with a preface in the Greek language. It is inserted in the second volume of the "Auctuar. Bibl. Patr.;" but the best edition of it was published at Oxford, in 1671, octavo, in Greek and Latin, with notes and a learned preface. *Cave's Hist. Lit. vol. I. sub. sac. Arian. Bayle. Moreri. Enfield's Hist. Phil. vol. II. book vi. ch. 3.*—M.

NENNIUS, an ancient British historian, abbot of Bangor, is generally said to have flourished about the year 620, and to have taken refuge at Chester at the time of the massacre of the monks at that monastery. But bishop Nicolson affirms, that from his own book he appears to have written in the ninth century. He composed several works, of which catalogues are given by Bale and Pits; but the only one remaining is his "Historia Britonum," or "Eulogium Britannicæ," which has been printed in Gale's "Histor. Britann. Script." *Oxon.* 1691, folio. Great part of it is supposed to have been borrowed from the history of one Elbodius or Elvodugus. *Nicolson's Hist. Libr.*—A.

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NEPOS, CORNELIUS, a Roman historian and biographer, flourished in the time of Julius Cæsar and Augustus, and was the friend of Cicero and Atticus. He was born on the banks of the Po, probably at Hostilia in the district of Verona. Nothing more is known of his life. This writer composed several works, one of which is commemorated in some verses addressed to him by Catullus, as comprising an universal history in three books or tables. The only performance of his which has reached modern times is a collection of biographical sketches, entitled "*Excellentium Imperatorum Vitæ*," and consisting of twenty-two articles of Greek and other foreign generals, with a fragment of the life of Cato of Utica, and a more detailed life of Atticus. These pieces long passed under the name of Emilius Probus, who presented them to the emperor Theodosius in the fourth century; but the purity of the style, which is that of the best age of the Latin language, assigns them to the real author. They are elegant compositions, but too concise for purposes of accuracy, and not marked by any depth of reflection or force of moral painting. The editions of Cornelius Nepos have been extremely numerous, as it has been made a common school book. The most valuable are the *Variarum*, of which that of 1675 is said to be the most correct, the *Delphin.* of 1675, and *Wetstein's* Lugd. B. 1773. *Vossii Hist. Lat. Tiraboschi. Bibliogr. Dict.*—A.

NEPVEU, FRANCIS, a French Jesuit in the seventeenth century, whose devotional and practical writings have been widely circulated and much esteemed in the catholic communion, was born at St. Malo's in the year 1639. He entered the order of Jesus in the year 1654, and after he had finished his studies and taken the four vows, he occupied the chair of classical professor for six years, and afterwards that of philosophy for eight years, with great reputation. His talents occasioned his being appointed to various important offices in the society, and he died principal of the college of Rennes, but in what year is not known. He published numerous treatises consecrated to the interests of piety and morality, and among others, one "*On the Knowledge and Love of our Lord Jesus Christ*," 1681, 12mo. which has been frequently reprinted; "*The Method of Prayer*," 1691, 12mo. which, as well as the preceding piece, has been translated into Italian; "*Preparation for Death*," 1693, 12mo. also translated into that language; "*Christian Thoughts and Reflections for all the Days in*

the Year, 1699, in four volumes, 12mo. which has been translated into Latin and Italian; "*The Spirit of Christianity, or, the Conformity of a Christian to the Example of Jesus Christ*," 1700, 12mo.; "*Christian Conduct, or, Directions for practising the Principal Duties of the Christian Life*," 1704, 12mo. &c. *Moreri. Nouv. Dict. Hist.*—M.

NERI, PHILIP DE, a saint in the Roman calendar, and founder of the celebrated congregation of the priests of the oratory, was descended from a noble family at Florence, where he was born in the year 1515. He was sent to one of his uncles, a merchant at St. Germain's in the kingdom of Naples, with the intention of being educated to business; but he early discovered a stronger inclination for reading and study, and was permitted to indulge it. After going through a course of classical literature, and making a considerable progress in philosophy and divinity, he suddenly renounced the pursuit of learning, sold his books, and gave himself up wholly to prayer and contemplation. At the age of nineteen he came to Rome, where he devoted much of his time to attendance on the sick poor, and practised the most rigorous mortification and self-denial, allowing himself no other food but bread, olives, and a few herbs. When he was twenty-six years old he was ordained priest; and from that time till his death, not a day passed without his either celebrating mass or communicating. In the year 1550, he founded a fraternity for the relief of strangers, pilgrims, and destitute sick persons; which led the way to the institution of the congregation of the oratory. This celebrated society was begun to be formally organized by him in 1564, and ten years afterwards was approved by pope Gregory XIII. Among the first members of this congregation was the famous Baronius, who by his advice was led to undertake his "*Ecclesiastical Annals*;" and the numerous establishments belonging to the order, which soon arose in Italy and France in particular, have furnished many other eminent names, which have rendered very important service to the interests of literature and science. Neri died at Rome in 1595, when he was about eighty years of age. He was canonized by pope Gregory XV. in 1622. *Teissier's Eloges des Hommes Savants*, vol. II. *Moreri. Nouv. Dict. Hist.*—M.

NERLI, FILIPPO, an Italian historian, born in 1485, was a senator of Florence. One of his name, probably the same person, was governor of Modena for the church in 1526;

and attempting to return to Florence in 1527 with Guicciardini, was excluded from that city. He died in 1556. His work entitled "*I Commentari de' Fatti civili occorsi nelle Città di Firenze del 1215 fino al 1537*," remained in manuscript till it was published in Florence with the date of *Augusta* in 1728. Giannotti in a letter to Varchi complains that Nerli has inserted several misrepresentations in his history, a natural consequence of the part he personally took in the transactions of his time. *Tiraboschi*.—A.

NERO, LUCIUS DOMITIUS, Roman emperor, who has left a name abhorred by all posterity, was the son of Cneius Domitius Ahenobarbus, and Agrippina the daughter of Germanicus. He was born A.D. 37. Both his parents were notorious for their vices; and the father was so conscious of his own and his wife's detestable dispositions, that he affirmed, at his son's birth, that nothing could spring from himself and Agrippina but some monster, born for the public calamity. The favour of the people, however, attended him at his first appearance in the secular games given by the emperor Claudius in the year 47. He was the only male descendant of their beloved Germanicus, and his own and his mother's life were thought to be in danger from the arts of the infamous Messalina. Her fall was probably their preservation; and when Agrippina herself became the wife of her uncle Claudius, her son stood fair for attaining all the honours of his rank. In his thirteenth year, the weak emperor, though he had a son of his own, was prevailed upon to adopt him, on which occasion he received the names of Nero Claudius Cæsar. In the following year he assumed the virile robe, was designated consul, and declared prince of the Roman youth. His marriage with Octavia, the emperor's daughter, which had been determined upon some years before, took place in 53; and in order to give him reputation in the eyes of his father-in-law by a display of eloquence, his mother incited him to plead several public causes in the emperor's presence. It was probably to the instructions of Seneca that Nero was indebted for his rhetorical talents, for Agrippina had recalled that philosopher from banishment, and made him her son's instructor.

Claudius in the year 54 was poisoned by his abandoned wife, whose intrigues procured the elevation of her son to the imperial throne, to the prejudice of the young Britannicus, the deceased emperor's son. It was her own am-

bition which she sought to gratify by this measure, for she had trained her son in perfect submission to her will; and such was at this time his deference towards her, that when the officer of the guard came on the day of his accession to ask the watch-word, he gave "the best of all mothers." This mother, however, sullied herself with all manner of crimes for the purpose of strengthening his throne and her own authority, and to her are to be attributed all the bad acts of the early part of his reign. His own principles of government, as prompted by Seneca and his governor Burrhus, appeared to be highly liberal and laudable; and his actions corresponded with the discourses that were put into his mouth. Such was his apparent humanity, that upon being desired to sign a warrant for the execution of a criminal, he exclaimed, "I wish I knew not how to write!" Several other examples of clemency and moderation are related of the short golden infancy of his power. It is probable, however, that these favourable symptoms had no other foundation than the facility of a young man, who suffered himself to be governed in all affairs of public business, whilst he indulged his inclinations for licentious pleasure and frivolous amusements. One of his earliest irregularities was an attachment to Acte a freed-woman of a debauched character, who obtained a great ascendancy over him, while he displayed nothing but aversion to his wife Octavia. His tutors thought it advisable to indulge this passion, in order to keep him from more criminal amours; and his mother, who was at first violently exasperated by it, finding that her angry reproaches were likely only to render herself odious to her son, was obliged to connive at it. As a stroke of refined policy to keep her son in dependence, she affected to countenance the claims of Britannicus to the sovereignty; but this had no other effect than to precipitate the fate of that innocent prince, and give a commencement to the murderous career of Nero. He determined to remove one who was thus pointed out to him as a dangerous competitor; and having procured the assistance of Locusta, famous for her skill in poisoning, and who had been employed by Agrippina in the murder of Claudius, he contrived to have poison administered to Britannicus, as he sat at table with the emperor, his wife and mother. Its effects were instant. He fell down speechless and senseless; was carried out, and soon expired. Nero, then only eighteen, was so well practised in dissimulation,

that without the least change of countenance, he affected to consider it as only one of the epileptic fits to which the prince had been subject, and continued the repast. Agrippina, however, viewed with dread this proof of premature villainy, and foresaw her own decline of authority. An accusation was soon after brought against her of a conspiracy to dethrone her son; and such was the impression that a sense of his danger made upon him, that he was with difficulty diverted by Burrhus and Seneca from putting his mother to death without hearing her vindication. But having obtained a delay, she so well justified herself, that her accusers were punished, and she recovered a degree of influence.

The levity and turbulence of Nero's disposition were displayed in an amusement which about this time he followed, to the great annoyance of the capital. This was rambling disguised in the streets by night with a band of disorderly companions, robbing and abusing all who had the misfortune to fall in his way, and carrying off all the pillage he could lay hands upon, which he sold by public auction in his palace on the next day. On these occasions he sometimes met with rude resistance, and was more than once severely beaten. As he was as much a coward as a ruffian, he afterwards caused himself to be followed by officers and soldiers of his guard, who were directed to come to his assistance should he be roughly encountered. This indecent and unmanly sport for a considerable time rendered the streets of Rome a scene of nocturnal disorder. He likewise encouraged theatrical affrays and tumults; and, in short, seemed to delight in nothing so much as mischief and outrage. The public affairs of the empire were, however, well managed during the first years of Nero's reign, and many salutary regulations took place both at home and abroad. The senate was permitted to act freely on several occasions, and the political counsellors of the emperor were able and experienced. The Roman arms were successful in the East under the command of Corbulo, who entirely subdued Armenia, the crown of which was conferred upon Tigranes.

In the fifth year of Nero's reign his attachment for Poppæa began, the consequences of which plunged him into an abyss of crime. She was a woman of high rank and distinguished beauty, but as irregular in her conduct as were most of the great Roman ladies of that time. After a criminal connexion with

Otho, she had married him; and now, either through his intrigues or her own artifices, attracted the notice of the emperor, and became his mistress. Not contented with this situation, she aspired to the title of empress; and finding that the influence of Agrippina was an invincible obstacle to this design, she employed every means to irritate her son's mind against her. Her insinuations were so successful, that he was worked up to the detestable resolution of taking away his mother's life. The manner in which he effected this purpose has been related under the article of AGRIPPINA, and it is enough here to mention that it was preceded by all the arts of dissimulation, and attended with every circumstance of atrocity. The enormity of the crime seems at first to have struck him with self-abhorrence; but the flatteries of those about him, in which Burrhus and Seneca too readily concurred, and the vile adulation of the senate, soon calmed his agitation. The plea of self-defence was employed in his justification; but though it was admitted in public, the parricide was execrated in private, and considered as the great portent of the times. Nero himself was never able entirely to stifle the feelings of remorse. He often asserted to his intimates that he was haunted by the shade of his mother, and by the horrid forms of avenging furies, with their whips and torches. Conscious guilt made him retire, when in Greece, from the Eleusinian mysteries, at the voice of the herald commanding the impious to depart.

Though his reverence for his mother had long been much impaired, she had continued to hold him in a kind of respect which was some restraint upon his depraved propensities. After her death, he plunged into a course of amusements, rather derogatory from his rank, and of bad example to public manners, than flagitious in their own nature. A fondness for chariot-races had been one of his childish passions, and it had attended him to manhood. He now himself assumed the post of charioteer, and exhibited his skill in public. A taste for music had always been considered as frivolous among the Romans, and the practice of the art had been confined to professional performers. But Nero, vain of his acquirements in this art, could not be restrained from displaying them upon the public theatre, in conjunction with the talents of an actor. Not daring immediately to vilify the imperial dignity by such an exhibition, he began by engaging several of the youth of patrician families to

appear on the stage, and Roman knights to combat in the arena as gladiators. He then instituted a society of *Augustani*, or *Emperor's friends*, whose sole business was to receive him with the most vehement applauses as soon as he should appear. At length, surrounded by courtiers and guards, he ventured to make his entrance, tuning his instrument, and accompanied by Burrhus, as Tacitus says, "*mærens & laudans*," grieving and applauding. A taste for poetry might be reckoned among his more respectable inclinations; but in him it turned to the idle vanity of gaining venal plaudits for pieces composed without genius or application. He also paid some attention to the systems of philosophers, and he occasionally assembled the leaders of the different sects to dispute before him for his diversion. In the sixth year of his reign, he instituted games in imitation of those of Greece, which were at the same time gymnical, musical, and equestrian. He gave them the name of *Neronian*, and in person disputed the prizes of eloquence and poetry, in which he obtained an easy victory. The pantomimic art, of which he was particularly fond, at this time reached a perfection it had never before attained.

Public affairs were still conducted with wisdom; and though the rigour of the laws of lese-majesty had been revived, their execution was still moderated, when the death of Burrhus, and the declining influence of Seneca, prepared the way for the tyranny and cruelty which has characterised the reign of Nero. Seneca retired from court, and nothing virtuous or dignified remained in it. Sacrifices of distinguished persons were soon made to the jealous fears of the emperor; and the long meditated step of repudiating Octavia, in order to make room upon the throne for Poppæa, took place in 62. The hatred of Nero against this virtuous spouse was not satiated with her dismissal. At the instigation of Poppæa an infamous accusation of adultery was brought against her, and she was relegated into Campania. The lively interest taken in her fate by the Roman people caused her to be further banished to the isle of Pandataria, where she was soon after put to death. Pallas, the all-powerful freedman of Claudius, died about the same time, poisoned, as was supposed, by the emperor's orders, for the sake of his immense wealth. Acts of cruelty and rapacity alone varied the scenes of indecent folly and abandoned debauchery which constituted the habitual life of Nero.

The terrible conflagration of Rome in the

year 64 is by Suetonius and Dio positively charged upon the emperor. Tacitus, however, expresses a doubt concerning its origin, and indeed the probability seems to be that it was accidental. Nero was at Antium when it happened, and only returned to see his own palace destroyed by the flames. He opened his gardens and caused sheds to be erected for the multitude who were deprived of a home, and took proper measures to prevent a scarcity and supply the most pressing wants of the people. Yet it is not improbable that his unfeeling levity might have rendered him a curious spectator of the devastation, and suggested to him the burning of Troy as a happy subject to sing to his lyre during the ravages of the flames. This fire, which was not extinguished till the sixth day, laid the greater part of the city in ashes. Its re-edification was conducted with due attention, as well to the rights of individuals as to the public advantage; and the new city was much improved in the breadth and direction of its streets, and its conveniences of every kind. The emperor might have gained credit, upon the whole, by this disaster, had not the suspicion of his being its author still maintained its ground in the minds of the people. One method which he took to divert it has perhaps excited greater detestation of his memory than all his other enormities. He caused the Christians, who at that time began to be known as a new religious sect in Rome, to be accused as the incendiaries; and taking their guilt for granted, he apprehended all of them whom he could discover in the city, and put them to death in the most horrible torments. Some were clad in the skins of wild beasts and baited by dogs, others were enveloped in combustibles, and set on fire to serve as torches in Nero's gardens, whilst he entertained the populace with a horse-race. This cruelty and injustice has branded him with the title of the first persecutor of the christian church; the persecution, however, appears to have been only local and temporary. Of the new edifices in Rome, none could bear comparison with that which Nero constructed for his own residence, and called the *Golden Palace*. This building was not more remarkable for the immense quantity of gold and other precious materials employed in its decoration, than for its enormous magnitude, and the vast compass of its grounds and appendages for use and ornament. An epigram upon it is preserved by Suetonius, the sense of which is, "Rome is becoming a single house; remove, ye Romans to Veii, unless Veii too should be swallowe

up in its extent." Nero, whose taste was entirely turned to the gigantic, and who could enjoy nothing but in proportion to its cost, observed when it was finished, "that he now began to be lodged like a man." His mad profusions of every kind rendered him always needy, and consequently rapacious; and there was no mode of raising money by exactions and pillage which he did not practise to replenish his exhausted treasury. When he gave a lucrative employment, he was used to say, "You know what I want—let it be our business to leave nobody any thing." Though much inclined to superstition, he made no scruple of plundering the most sacred temples in the empire, for which he atoned by paying extraordinary honours to some favourite deity.

The disgrace and personal danger attending subjection to such a monster of a prince, produced, in the year 65, a conspiracy against the life of Nero, which embraced many of the noblest persons in Rome. The plan was to kill the tyrant by surprize in the circus, and to elevate to the throne C. Piso, a man of illustrious descent. Senators, knights, and even officers of the pretorian guard, and one of the prefects, were concerned in the plot, and several females were made privy to it. The secret was kept with great fidelity, and it was only by accident that it was discovered the day before the intended execution. Several persons were immediately apprehended, whose confessions augmented the number of culprits; for very few of the conspirators possessed the firmness of Epicharis, a woman of loose character, who had been entrusted with the secret, and who resisted the utmost force of torture, and finally contrived to escape further question by strangling herself. The poet Lucan's want of constancy has been mentioned in his life, but he atoned for it by a heroic death. Another distinguished victim was Seneca, though his knowledge of the conspiracy was very doubtful. Much of the best blood in Rome was shed on this occasion, yet some examples of clemency appeared. Largesses bestowed by the emperor on the soldiery, and congratulations of the senate, conceived in the basest spirit of adulation, terminated this affair.

Tyranny is always exasperated by a detected conspiracy. Nero from this period, became suspicious of every man of rank and character, set no bounds to his cruelty; whilst the innate levity of his propensities displayed itself with more extravagance than before. He mounted the public theatre at Rome, and disputed for

the prizes of musician and actor with all the ardour and affected humility that could be felt by a professional man, at the same time making the spectators feel his tyranny by the punishments inflicted on those who were reported by his spies to have been careless or tardy in their applauses. These games were followed by the death of Poppæa in consequence of a kick received in a state of pregnancy, from her brutal husband in a fit of passion. He is thought to have loved her to the last, as well as he was capable of loving any thing. He caused her body to be embalmed in the eastern manner, pronounced her funeral oration in person, and burnt more perfumes at her obsequies than the annual produce of Arabia. A bloody list of executions, in which the victims were the best and greatest men of Rome, distinguishes the annals of the subsequent years. The accusation and death of Thrasea Pætus, a Roman of the true republican stamp, whose free sentiments had long rendered him obnoxious, is particularly described by the philosophic pen of Tacitus. These sanguinary scenes were contrasted by the splendid ceremonial of Nero's conferring the crown of Armenia on Tiridates in presence of the Roman people, in which the oriental servility and the Roman pride were equally conspicuous.

The Greeks, who were now not less distinguished for refined flattery than they had formerly been for genuis, sent deputies to compliment Nero on his musical attainments, who gave him so favourable an idea of their countrymen, that he resolved to make the tour of Greece. Carrying with him a prodigious train of persons attached to his theatrical establishment, he embarked for that country in 67, and successively exhibited himself in all the celebrated games of Greece, contending for the different prizes, and obtaining every where easy victories over his complaisant rivals. It is said that the crowns awarded to him amounted to eighteen hundred; and he was so well satisfied with the honours paid him, that he solemnly proclaimed Greece free, as Q. Flaminius had done before. But this shadowy favour was counterbalanced by the pillages, confiscations, and murders of which his visit was productive. In order to perpetuate his name, he undertook a project often before conceived, but deserted through superstitious motives, that of cutting across the isthmus which joins Peloponnesus to the rest of Greece. The work had proceeded some length when Nero was hastily recalled

to Rome by the fear of new conspiracies. He had left in the capital as his deputy his freedman Helius, armed with full powers, which he employed with as much rigour as his master had done, and probably by directions from him. Many were the victims who had fallen in this interval; and that hatred to the senate, which the tyrant did not attempt to disguise, gave the prospect of many more. On his return to Italy he made triumphal entries into several of the towns, and especially into Rome, in which he displayed the most absurd and childish vanity.

Whilst he continued plunged in infamous pleasures and trifling amusements, he was roused by two pieces of intelligence which might convince him that the time was come in which his detestable tyranny could no longer be endured; these were the revolt of Vindex in Gaul, and of Galba in Spain. The latter particularly alarmed him; and although he made some preparations for resistance, yet despair seems from the first to have taken possession of his mind. Under its influence he formed various bloody and horrible projects, while at the same time his habitual levity displayed itself in ridiculous puerilities. Of all the reproaches with which Vindex loaded him, none affected him so much as the title of a paltry musician; and he appealed to all around him if they knew a more skillful performer. The revolt of Vindex was quelled by Virginius Rufus, with the death of that chief; but Galba openly declared his purpose of freeing the Roman empire from a tyrant, and was joined by many of the commanders of provinces. Virginius, who refused the purple when offered him by his soldiers, remained at the head of a neutral army, neither supporting Galba nor opposing him. At length even the pretorian cohorts were detached from their allegiance by the persuasions of their prefect, and proclaimed Galba emperor. Nero, who from the first had shewn the most cowardly irresolution, now fled from Rome, and took refuge in the country-house of one of his freedmen. After his flight was known, he was declared a public enemy by the senate, and condemned to an ignominious death. He was exhorted by the few friends who remained with him to prevent this catastrophe by a voluntary death, but he wasted the time in frivolous preparations and unmanly complaints, still in vain attempting to work himself into a resolution for the deed. At length the sound of the horsemen sent to apprehend him

put an end to his hesitation; and repeating a line of Homer suggested by the circumstance, he pierced his throat with a poniard. While his hand was tremblingly performing its office, it was aided by his secretary; and soon after the entry of the centurion, he expired. His remains were allowed a plain but decent funeral, accompanied by his two nurses, and Acte his first concubine. Nero died A. D. 68, in the thirty-first year of his age, and fourteenth of his reign; and in him terminated the line of Augustus. Detested as his memory has generally been in all ages, there were not wanting many in Rome among the people and soldiery who for several years crowned his tomb with flowers, and cherished his name with fond regret. But such an attachment will not entitle him to credit for a single virtue; since it was the offspring of that lavish profusion which is always a vice in princes, and is frequently the parent of every other vice. *Taciti Annal. Suetonius. Crevier.—A.*

NERVA, COCCEIUS, Roman emperor, was descended from a Cretan family, which had become Roman at least in the time of Augustus, who admitted a progenitor of the emperor's to his friendship. Nerva was born A. D. 26, at Narni in Umbria; and being the son, grandson, and great-grandson of consuls, entered with success the career of civil dignities. He was designated prætor when Nero, on what account does not appear, conferred upon him triumphal honours. As, from the testimony of Martial, he was distinguished for poetical talents, that circumstance might have procured him the favour of a prince who affected the patronage of polite literature. He was consul for the first time in the year 71 with the emperor Vespasian, and afterwards in 90 with Domitian. The latter, however, is said by Philostratus to have relegated Nerva to Tarentum, on account of a suspicious correspondence which he held with the famous philosopher Apollonius Tyaneus. The conspirators who had formed the resolution of freeing the empire from the tyranny of Domitian, applied to Nerva, who seems then to have been at Rome, to know if he would accept of the succession, and he gave them a favourable answer. As soon, therefore, as the tyrant was killed, which was in September 96, Nerva was immediately proclaimed emperor. The pretorian cohorts had been secured in his interest by their prefect, and the senate was happy to confirm the elevation of one of their own body, whom they highly respected. His

character, indeed, justified the hopes which were now formed of a respite from those scenes of blood and oppression which had long afflicted the Roman empire. Mild, humane, and philosophical, he joined to natural prudence the experience of advanced years; and his only defect was a want of vigour and firmness. His age, according to the date of his birth given above, was seventy, which was, doubtless, too late a period of life for the commencement of so weighty a charge; but other authorities reduce it to sixty-five and sixty-three. The first cares of his government were to repair the evils of the late tyranny, and he abolished the odious law of treason, and recalled the exiles, among whom were some of the most virtuous persons of the age. He also restored to their property those who had been the objects of unjust confiscations, and punished with death the freedmen and slaves whose informations had caused the ruin of their masters. The informers of a higher rank were, at least, humiliated, and were exposed to the attacks of those who detested them for their villainies. It must, however, be confessed that Nerva's lenity degenerated sometimes into culpable facility. An instance of this kind gave occasion to a pointed remark from the respectable senator Junius Mauricus. Being at table with the emperor, a discourse arose concerning Catullus Messalinus, whose memory was execrable on account of his delations and sanguinary motions in the senate: "What (said Nerva) do you think would have been his fate had he been now living?" "To be supping with us," replied Mauricus, looking at Vejento, one of the company present, who had been a noted instrument of Domitian's tyranny. It was, however, in a spirit of equity and moderation that Nerva confirmed by an edict the donations of his predecessor, and relieved the possessors from the fear of arbitrary resumptions; nor would he even take the merit of resuming them, to bestow them again on the same persons. His own liberalities were extensive, but were directed to the relief of worthy citizens fallen into indigence, to the education of destitute children, and to the succour of towns and districts which had undergone any public calamity. The sources of this bounty he found in the diminution of his personal expences, the suppression of shows and festivals, and the sale of useless ornaments. His respect for the senate was manifested by his abstaining from deciding any public affair till he had consulted the heads

of that body; and he imitated the emperor Titus in taking an oath that he would never put a senator to death. He administered justice with assiduity and intelligence, and made several wise and equitable regulations in legal matters. Retaining the sentiments of a citizen upon the throne, he constantly refused all immoderate honours, and would not suffer that any gold or silver statues should be erected to him. It was the spirit of his administration to govern so that he might render a good account of all his actions, and return without apprehension to a private station. Such were the intentions and such was the spontaneous conduct of Nerva; but it is to be lamented that his timidity or the weakness of the government forced him to some disgraceful compliances. One of these was the restoration of the licentious pantomimes, which Domitian had abolished, but which the people demanded with tumultuous cries. Another was his giving up to the mutinous pretorians (whom, indeed, it was scarcely possible to resist), the authors of the death of Domitian, who were, in fact, the instruments of his own elevation. It was in vain that he presented his bare neck to the enraged soldiers, and entreated them rather to satiate their vengeance on himself: he was obliged to consent to the sacrifice, and even to seem to approve it. This mortifying incident, however, was the cause of a great public benefit, for it produced the adoption of Trajan. Made sensible of the necessity of a firm support to his throne, he passed by his own kindred, and selected for his son and successor the man in all the empire best qualified for a trust of such infinite importance. Had this choice been the only act of his reign, it would have entitled him to the grateful remembrance of his subjects. He particularly recommended to Trajan the avenging of the dignity of the imperial authority outraged by the pretorian sedition; and he soon after sunk under the infirmities of age, in January 98, after a reign of something more than sixteen months. This emperor is charged with intemperance in the use of wine; and perhaps, to have possessed the favour of Nero and Domitian may throw some suspicion on the regularity of his morals; but his public virtues have deservedly placed him in the series of those good princes who gave a golden age to the empire; and he has merited the expressive encomium of Tacitus, of being the first who allied two things before incompatible, monarchy and liberty. *Plinii Epist. & Paneg. Crevier.—A.*

NESTOR, a distinguished Grecian chief at the time of the Trojan war, was king of Pylos in Peloponnesus. His father Neleus had twelve sons, of whom all but Nestor perished in an invasion of the country by Hercules. Nestor was preserved from this slaughter by being educated among the Gerenians. He fought when a youth with success against the Eleans or Epeans, a neighbouring people. He is also said to have been at the marriage of Pirithus, and to have been one of those who repelled the Centaurs (probably a body of horsemen) in their attempt to carry off Hippodamia. He is represented by Homer as being of a great age at the siege of Troy, and even as having lived three ages, which, if interpreted generations, may be stated at ninety years. His wisdom, the product of experience, is displayed on several occasions in the councils of the Greeks; and his honey-like eloquence is employed in conciliating the dissensions between the leaders. The garrulity of old age, joined to the qualities of a veteran statesman and warrior, renders him a very natural and interesting personage in the *Iliad*; and there can be little doubt that his character was transmitted in real tradition. His son Antilochus, a brave warrior, perished before the walls of Troy. *Homer's Iliad. Ovidii Metam.—A.*

NESTOR, or LETOPIS NESTOROVA, a Russian historian, was born in 1056 at Bielzier. In his twenty-ninth year he assumed the monastic habit, and took the name by which he is known. He entered the monastery of Petchersti at Kiof, and there applied closely to the Greek language, though he seems rather to have studied it in the Byzantine historians than in the older classics. He is supposed to have died about 1115. The work by which he is known is a Chronicle, containing, after a short introductory account of the early state of the world, taken from the Byzantine writers, a geographical description of Russia and the adjoining countries; an account of the Slavonian nations, their emigrations, dispersion, and final settlement; and lastly, a chronological series of the Russian annals from 858 to about 1113. He writes in a simple style, and his narrative is dry and tedious; but its minuteness and chronological exactness give it the air of veracity, and it is said by a competent judge to be much superior in authenticity to any other chronicle among the people of Slavonian origin. Although this author's name occurs in the early Russian books, his work lay in obscurity, till Peter the Great ordered a transcript to be made of a copy of it found in the

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library of Konigsburgh, where it had been placed in 1668 by prince Radzivil. Professor Muller in 1732 published a German translation of the first part, but erroneously ascribed it to one Theodosius. It has since been published at Petersburg in 1767, quarto, and is valued as the earliest monument of Russian history. It has been brought down by two continuators to 1203. *Coxe's Trav. into Russia. Nouv. Dict. Hist.—A.*

NESTORIUS, a celebrated bishop of Constantinople in the fifth century, after whom his followers were called *Nestorians*, was a Syrian by nation, and born at Germanicia, towards the close of the preceding century. He was educated in the monastery of St. Euprepus, in the suburbs of his native city, and became a disciple of the famous Theodore of Mopsuestia. Afterwards he was ordained presbyter of the church of Antioch, and acquired a high character for learning, eloquence, and piety. With these qualities was connected an abundant portion of zeal and intolerance against all opponents of the catholic doctrine of the trinity. In the year 428, on the recommendation of the emperor Theodosius, he was chosen to fill the vacant see of Constantinople. On the day of his ordination, when he delivered his first sermon before the emperor and the people of his diocese, he declared his resolution vigorously to make war upon all heretics. "Give me," said he, "O emperor, the earth free from heretics, and I in return will give you heaven. Conquer the heretics with me, and I will assist you in conquering the Persians." Although this declaration was highly acceptable to the mass of the people, who hated the heretics; yet, says Socrates, the wiser sort condemned his pride and arrogance, and expressed their surprize, that a man who had scarcely tasted the water of the city, should avow his determination to persecute those who were not of his own opinion. Within five days after his ordination he began to execute his threatenings, and reduced the Arians to such despair, by attempting to deprive them of the place in which they held their private assemblies, that they set fire to it themselves, and many of the neighbouring houses were consumed along with it. From this circumstance he generally obtained the name of the *incendiary*. He endeavoured to suppress the Novatians, from the jealousy, says Socrates, which he entertained of Paul, their bishop, who was eminent for sanctity of manners; but the emperor restrained his violence. He also carried on a persecution against

the Quartodecimans, in Asia, Lycia, and Caria; in consequence of which a sedition was excited at Miletus and Sardis, that occasioned the loss of many lives. He so greatly harassed the Macedonians, by means of his instrument Antonius, bishop of Germa, that, out of despair and revenge, they conspired against that prelate, and put him to death. Nestorius, having obtained this advantage against them, prevailed upon the emperor to deprive them of all their churches at Constantinople, Cyzicum, and the villages about the Hellespont. The Manichæans, likewise, and the Pelagians, suffered under his persecuting hand. These rigorous proceedings against heretics, might have secured to him in the orthodox calendar the title of saint, had he not become involved in a dispute with some of his catholic brethren about words, which produced as much animosity and as great divisions in the catholic church, as if it had related to the most intelligible and the most important of things.

When Nestorius came from Antioch to Constantinople, he brought with him one of his fellow-presbyters, and a particular friend, named Anastasius. This presbyter, in one of his public discourses, declaimed warmly against the title of *Mother of God*, which began now to be commonly given to the Virgin Mary; saying, that it was more proper to call her the *Mother of Christ*, since the deity can neither be born nor die, and, of consequence, the son of man alone could derive his birth from an earthly parent. Complaint of what Anastasius had said being brought to Nestorius, he applauded the sentiments which the presbyter had advanced, and openly explained and defended them in several discourses. But both he and his friend Anastasius were keenly opposed by certain monks at Constantinople, who maintained that the son of Mary was *God incarnate*, and excited the zeal and fury of the populace to support this doctrine against Nestorius. Notwithstanding all this, the discourses of the latter were extremely well received in many places, and had the majority on their side. As soon as this controversy came to the knowledge of Cyril, who at this time presided over the see of Alexandria, and was at enmity with Nestorius, he censured him in letters which he wrote to him on the subject. Upon this Nestorius was desirous of explaining his meaning; but the haughty and turbulent Cyril would hearken to no explanations. He peremptorily required Nestorius to acknowledge and confess the Virgin Mary to be the *Mother of God*, without any distinction or explanation;

and because he would not comply, he defamed him all over the East, as a reviver of the heresy of Paul of Samosata, denying the real union between the divine and human nature in the person of Christ. He, likewise, excited the people at Constantinople against him, and spared no pains to discredit him with the emperor, and other great persons at court. Nestorius, being now sensible that Cyril was determined to keep no measures with him, resolved, in his turn, to keep none with one, who, out of a jealousy of his power and authority, was endeavouring to ruin him. He, therefore, assembled a council at Constantinople, in which, with the unanimous consent of the bishops present, he solemnly excommunicated the laymen, and deposed the ecclesiastics, who rejected his doctrine. He did not stop here; but caused several ecclesiastics, monks, and laymen, the friends of Cyril, to be apprehended, dragged to the public prison, and there severely scourged as disturbers of the public peace, and sowers of heresy and sedition. At the same time Nestorius wrote to Celestine, bishop of Rome, endeavouring to gain him to his side, by explaining the doctrine which he held without the least disguise or equivocation; and adding, that by disputing the title *Mother of God*, he only meant that the *Logos* was not born of the Virgin Mary. Cyril, also, wrote to Celestine that famous letter against Nestorius which has reached our times; and prejudiced him to such a degree against the bishop of Constantinople, that he assembled a council at Rome, which condemned Nestorius as the author of a new and very dangerous heresy. In a council held at Alexandria, likewise, where Cyril's letter was recited, no less than twelve anathemas were hurled at the head of Nestorius, and twelve propositions drawn up, which he was required to anathematize on pain of being deposed. But, notwithstanding the resolutions of the councils of Rome and Alexandria, Nestorius would not condemn propositions which he believed, and justly, to contain the orthodox doctrine of the church. In this determination he was supported by several respectable bishops. John, bishop of Antioch, was entirely in his interest; and Theodoret, bishop of Cyrus, the historian, drew up twelve propositions in answer to those of Cyril, the object of which was to shew that he confounded the two natures of Christ, and gave to his human nature the honour that was due to the *Logos*.

As there was no prospect of an amicable issue to this absurd and unintelligible con-

trovery about terms, the emperor called a council to assemble at Ephesus, in the year 431, which is the third general council in the annals of the church. Nestorius and Cyril both arrived at Ephesus at the appointed time; but John of Antioch, with the bishops of his patriarchate, who were supposed to favour Nestorius, and many bishops who were coming from Italy and Sicily, had not yet arrived. Of this circumstance Cyril and his party determined to avail themselves, and proceeded immediately to business in opposition to the remonstrances of Nestorius, and the commissioner whom the emperor had sent to assist at the council in his name. And, what was still more inconsistent with justice and decency, Cyril himself, a principal party concerned, and the avowed enemy of the accused bishop, took the place of president. Before an assembly so constituted Nestorius refused to appear, though summoned three times, declaring his resolution to wait for the arrival of the oriental bishops, who might be expected within four days. Upon this refusal, the council met early on the following day, when Cyril received the depositions against Nestorius, examined the witnesses, gave his own construction to the words of his opponent, and delivered his opinion the first. In that opinion the majority of the bishops present, who were devoted to him, tumultuously concurred, and the same session was closed with pronouncing a sentence of deposition and excommunication against Nestorius. When the imperial commissioner protested against the precipitation and violence of their proceedings, they drove him by force out of the assembly; and to the remonstrances of seventy-six bishops, who absented themselves from the council, that they might not seem to give the least countenance to the business of that day, they paid not the slightest attention. Five days afterwards, John of Antioch and the oriental bishops came to Ephesus, and, having received information of what had passed, refused to assist at the council, unless the whole matter should be investigated anew. To such a proposal, as may readily be imagined, Cyril would not listen; upon which the oriental bishops, and others who had disapproved of the steps taken by the council under the influence of the bishop of Alexandria, formed themselves into a separate assembly. By this new council the proceedings of the other were unanimously declared null; the doctrine of Cyril was pronounced heretical; and a sentence of deposition and excommunication was passed

against Cyril, and Memnon bishop of Ephesus, who was one of his most zealous supporters.

On the other hand, Cyril, and the prelates who adhered to him, pronounced all the bishops of the new council to be Nestorians, and, with Nestorius, deposed, excommunicated, and anathematized. Open war being thus declared between the hostile assemblies, both parties made an appeal to the emperor, who gave orders for the banishment of Nestorius, Cyril, and Memnon, as equally disturbers of the peace of the church, and sent a person high in office to persuade all the bishops to assemble in one council. Finding, however, that they were so exasperated against each other that it was impossible to reconcile them, he ordered a certain number of deputies from each council to appear before him at Chalcedon, where he patiently heard them respectively defending their own principles, and combating those of their opponents. At first he seemed favourable to the orientals; but, being prepossessed against Nestorius by his sister Pulcheria, he suddenly changed his mind, and declared for Cyril's council. Immediately afterwards he reinstated Cyril and Memnon in their sees, and issued an edict, declaring Nestorius justly deposed. At first our ex-prelate was permitted to retire to the monastery in which he had been educated, where he continued four years, and by his behaviour gained universal respect. But his enemies were so pressing in their solicitations to the emperor, to inflict a severer punishment on such an obstinate heretic, that they obtained an order for his banishment to Petra in Arabia. Thinking his confinement to that place too mild a punishment, they afterwards persuaded the emperor to direct that he should be removed to Oasis, a place in the deserts between Egypt and Libya, where the greatest criminals were usually confined. It appears from Socrates that he was here in the year 439. Afterwards, the town being surprised by a people called Blemmyes, he was carried into captivity, though he soon obtained his release. Upon this he withdrew to the city of Panopolis in the Thebais; whence he was soon dragged by a band of soldiers to Elephantina, at the extremity of that government, and from thence cruelly harassed from place to place, till nature sunk under the fatigues which he was forced to undergo, and he died, but in what year is not known. Such was the end of the famous Nestorius, whose sufferings must have been greatly aggravated

by the reflection, that he was only treated by his enemies with the same unchristian severity which in the day of his power he had shewn towards others. The persecution of which he was a victim, however, did not put a stop to the progress of his distinguishing tenet, which from this time spread more than ever, and prevails in the East at the present day. Two of his "Letters" are inserted, in Greek and Latin, in the third volume of the "Collect. Concil;" and four others may be seen in Christian Lupus's collection of the "Letters of the Council of Ephesus." One of his "Sermons" is given, almost entire, and fragments of many others, in Garner's edition of the works of "Marius Mercator." In Cave and Dupin the reader may find references to other works which contain fragments of his writings. *Socratis Hist. Eccl. lib. vii. cap. 29. 31. 32. Cave's Hist. Lit. vol. I. sub. sec. Nestor. Dupin. Bower's Lives of the Popes, vol. I. under the article Celestine. Mosb. Hist. Eccl. sac. v. par. ii. cap. v. sect. 5—8. Priestley's Hist. Christian Church, vol. II. per. xiii. sect. 1. 2.—M.*

NETHENUS, MATTHIAS, a learned German protestant divine of the reformed communion, was born in the duchy of Juliers, in the year 1618. He officiated for some time as minister at Cleves; and in the year 1646, accepted an invitation to become professor of divinity at the university of Utrecht. Afterwards he removed to occupy the theological chair, and to discharge the functions of pastor at Herborn, where he died in 1686, about sixty-eight years of age. He was the author of various well-written works on theological and controversial topics; but we are only furnished with the subjects of his treatise "De Interpretatione Scripturæ," 1675, quarto; and of another piece "De Transubstantiatione." *Nouv. Dict. Hist.—M.*

NETSCHER, GASPARD, an eminent painter of the Dutch school, was the son of a sculptor, either at Stutgard or Heidelberg, who died, leaving a widow and young family in indigent circumstances, and particularly distressed on account of a war which raged in that country. Gaspard, who was born in 1639, was brought while a child by his mother to Arnheim, where he was educated at the expence of a physician named Tullekens. It was his patron's intention to bring him up to his own profession; but a decided propensity to the arts of design prevented this destination, and he was placed first with a painter on glass, then with one Koster, a painter of fowls and game, and finally with Terburg,

an artist of reputation at Deventer. Gaspard was extremely assiduous in copying after nature, and he attained an excellence in imitating various objects which has scarcely ever been equalled. The gloss of satins, the pile of Turkey carpets, the texture and figure of stuffs, and the like, were represented by him so as to become perfect deceptions. Not contented, however, with this species of excellence, he resolved to go for improvement to Rome; but having proceeded as far as Bourdeaux, he fell in love and married. This incident put an end to his Italian journey, and he returned and settled at the Hague. He there commenced portrait-painter, in which branch he acquired so much reputation, that all the ambassadors and other distinguished foreigners who frequented that court sat to him before leaving it. His fame procured him an invitation to England from Charles II.; but he preferred a more unconstrained life at home. His state of health was another obstacle to a removal, for he was afflicted with the gout and gravel, which disorders put a period to his life in 1684, or, according to another account, in 1687. Gaspard Netscher ranks among the best painters of his school. In addition to the exact imitation of nature before mentioned, he possessed a light and delicate touch, a correctness of outline, a fine tone of colouring, with thorough knowledge of the chiaro-scurio; and though he retained the national taste in his figures, there is grace in the airs of his heads, especially of the females, with a natural and pleasing expression. He painted in small size, and almost confined himself to portrait. Two of his pictures in the royal collection at Paris, a lutanist playing, and a musician teaching a lady on the bass-viol, are greatly admired.

THEODORE and CONSTANTINE NETSCHER, sons and disciples of Gaspard, were both eminent as portrait painters. The former was a considerable time in England, where he was much employed. *D'Argenville. Pilkington.—A.*

NETTER, THOMAS, a learned English carmelite monk in the fourteenth and former part of the fifteenth century, was surnamed *Waldensis*, most probably from the place of his birth, which it is not unlikely was Saffron-Walden in Essex. He embraced the religious life in a monastery at London, and was afterwards sent to the university of Oxford. Here he pursued his studies with great success, and became public professor, at first of philosophy, and then of divinity. In the faculty last mentioned he was admitted to the degree of doc-

tor. He zealously contested the opinions of Wickliff, both in the schools and in the pulpit; was elected provincial of his order; and by the command of king Henry IV. attended the council of Pisa in 1409. By Henry V. he was appointed privy counsellor, and confessor, and sent to the council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favour of Henry VI. and went to France with the intention of being present at his coronation at Paris; but he died on his journey at Rouen, in the year 1430. He was the author of "Commentaries" on Genesis, Exodus, Leviticus, the Acts of the Apostles, the Epistle of St. Paul to the Romans, and the first Epistle of St. Peter; "Doctrinale Antiquitatum Fidei Ecclesiae Catholicae," which was published after his death in 1571, in three volumes, folio, and is still held in great esteem by Catholics; "In Aristotelis Libros de Caelo et Mundo;" and a multitude of "Dissertations," "Disputations," "Dialogues," "Sermons," "Letters," &c. which are enumerated in *Freberi Theatrum Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

NEUBAUER, ERNEST-FREDERIC, a learned German protestant divine and professor in the eighteenth century, was born at Magdeburgh, in the year 1705. We have met with no other particulars of his life, but that he was professor of antiquities, of the learned languages, and finally of divinity at the university of Giessen, where he prematurely died in 1748, when only forty-three years of age. He was the author of various publications which are distinguished by considerable erudition, and entitle him to have his name inscribed on the list of learned Germans. They consist of happy "Illustrations of different Texts of Scripture;" "Academical Dissertations;" "A Collection of small Treatises by learned Hessians;" "Sermons;" "The Lives of the Professors of Divinity at Giessen," &c. *Nouv. Dict. Hist.*—M.

NEUMANN, GASPAR, M. D. an eminent chemist, was born in 1683 at Züllichau in the duchy of Crossen in Brandenburg, of which place his father was a burgher and apothecary. He was brought up to his father's profession, and in 1705 went to Berlin, where he engaged in the service of the king of Prussia. After having accompanied him in his journeys for some years, he was allowed to study at the university of Halle, and was then sent at the king's expence to travel for improvement in chemical knowledge. In 1711 he visited the German

mines, and thence passed into Holland, where he attended the lectures of the illustrious Boerhaave. Thence he went to England, where the news of the death of his sovereign in 1713 somewhat deranged his plans. He again visited Holland; and in 1716 accompanied George I. king of England to Hanover. On repairing to Berlin, he obtained the friendship of Stahl, physician to Frederick-William, who procured an order for him to resume his travels at the expence of the court. He visited France and Italy, every where increasing his stock of scientific knowledge, and forming connexions with men of eminence. Upon his return to Berlin he was appointed court-apothecary; and when the king, in 1723, established a college of medicine and surgery in his capital, Neumann was nominated to the chair of chemistry. He received the degree of M. D. from Halle in 1727, and in that year travelled through Silesia and Moravia to Vienna, returning by Bohemia and the mining country of Saxony. His reputation now extended to the different countries of Europe, and he was created a member of the Royal Society of London, the Imperial Academy Naturæ Curiosorum, and the Institute of Bologna. In 1734 he made a tour to the New Marche and Pomerania, where he discovered the true origin of Osteocolla. He became dean of the college of Berlin in 1736, and died in that city in 1737. The works published by Dr. Neumann in his lifetime consist chiefly of dissertations in the Latin language inserted in the Philosophical Transactions of London, the Ephemerides Acad. Naturæ Curiosorum, and the Miscellanea Berolinensia; and of others in the German language published separately. After his death, two different copies of his Chemical Lectures were given to the public; one, in two editions, at Berlin and Dresden, from notes taken by one of his pupils, intermixed with compilations from different authors: the other, by the booksellers of the Orphan Hospital of Züllichau, from papers in Neumann's own hand-writing: of this there have been two impressions, the first in a large form, the second in an abridgment, which last, however, consists of two volumes, quarto. From this Dr. Lewis has made an excellent English translation in two volumes, octavo, still farther abridged, but better methodized, and enriched with notes. "Neumann's Lectures (says Dr. Lewis) are a valuable magazine of chemical knowledge. The author biassed by no theory, and attached to no opinions, has enquired by experiment into the

properties and uses of the most considerable natural and artificial productions, and the preparation of the principal commodities which depend on chemistry; and seems to have candidly, and without reserve, communicated all he discovered." Such a work must retain its value notwithstanding the great modern changes in chemical theory. *Life of Neumann prefixed to the Züllichau edit. of his Lectures. Preface to Lewis's Translat.—A.*

NEUMANN, JOHN-GEORGE, a learned German Lutheran divine and professor who flourished in the seventeenth century, was born in 1661 at Mertz, a village of the country of Mersebourg in the circle of Saxony, of which his father was minister. He commenced his academical studies at Zittau; whence he removed in 1680 to the university of Wittemberg, where he was admitted an adjunct in the faculty of philosophy in the following year. Afterwards he spent some time at Strasburg, and visited several of the most celebrated of the German universities. Having returned to Wittemberg, he was appointed professor of poetry in 1690, and librarian to the university in 1692. At a subsequent period he was called to the theological chair, made assessor to the consistory, and provost of the castle-chapel. He died in 1709, when in his forty-ninth year. He was the author of many learned, and some curious "Dissertations," and other treatises on moral, religious, and controversial subjects, of which a list, consisting of forty-six articles in the Latin language, besides his pieces in German, is given in the third volume of the "Supplement to the Historical Dictionary," published at Basil. *Moreri. Nouv. Dict. Hist.—M.*

NEURE, MATHURIN DE, an able French mathematician in the seventeenth century, was a native of Chinon; but we have no account of the date either of his birth or of his death. His attachment to mathematical studies introduced him to the acquaintance and the friendship of the celebrated Gassendi, on whose recommendation he was appointed tutor to the children of M. de Champagne, intendant of justice at Aix. Afterwards he was entrusted with the education of the princes of Longueville. He was on all occasions a zealous defender of the principles and fame of his earliest patron Gassendi, and on his account became involved in a controversy with John Morin, physician and professor-royal of mathematics at Paris. The pieces to which this controversy gave rise were collected together, and published in a quarto

volume at Paris, in 1650. Three of his "Letters," in Latin, on mathematical and astronomical subjects, are inserted in the sixth volume of the folio edition of Gassendi's works. Neure also published a Latin letter in quarto, exposing, in severe and pointed terms, the ridiculous and superstitious customs observed by the provincials at the festival of Corpus-Christi, entitled, "*Querela ad Gassendum de parum christianis provincialium suorum ritibus, maximumque sanis eorum moribus: ex occasione ludicrorum quæ Aquis-Sextiis, in Solemnitate Corporis Christi ridicule celebrantur.*" Occasionally our author had paid his court to the muses, and published some Latin verses which are not destitute of merit, though their style is sometimes too turgid and inflated. *Moreri. Nouv. Dict. Hist.—M.*

NEUVILLE, CHARLES FREY DE, a French Jesuit, celebrated for his admirable talents as a preacher, was descended from a noble family in Britany, and born at Coutances in the year 1693. He did not deliver his first sermon before the year 1736; but he then made such a powerful impression on his hearers, by the excellence of his composition and the powers of his eloquence, that from that time for more than thirty years, his appearance in the pulpit, either at court or in the capital, always afforded the highest satisfaction to his auditory. After the ruin of his order in France, he retired to Compeigne, where he had permission to reside, notwithstanding that he had not complied with the conditions which the parliament of Paris exacted from the Jesuits who were desirous of remaining within their jurisdiction. For this indulgence he was indebted to the effect produced by his superior talents and eminent virtues on illustrious females at court, who obtained the consent of Lewis XV. that he should live unmolested in the solitude which he had chosen. Into this retreat he was followed by the favours of the king and royal family, which consoled him in his exile from society, and mitigated the infirmities of advancing age. The principal event which contributed to disturb his tranquillity, was the extinction of the society of Jesuits by the brief of pope Clement XIV. He died in 1774, when he was in the eighty-first year of his age. Father de Neuville charmed his hearers, not only in the pulpit, but in familiar conversation. He possessed a lively imagination, great copiousness of language, and fluency as well as correctness of expression. These qualifications, without obtruding serious topics, he devoted, with

great address, to the service of religion and morality. To the unhappy he was always a ready adviser and comforter, and was peculiarly fitted for such an office by his uncommon share of sensibility. His "Sermons" were published at Paris, in 1776, in eight volumes, 12mo. They are recommended, above the great mass of compositions of that description, by the excellence of their plans, the liveliness and originality of the ideas which pervade them, the author's happy method of applying texts of scripture, the well-chosen images which they present to us, and much warmth of sentiment. The judicious reader, however, will be displeased with the affected antitheses and turns of wit which frequently occur in them. Our author had an elder brother, called PETER-CLAUDE, FREY DE NEUVILLE, who was born at Grandville, in 1692. He also became a member of the Society of Jesus, and was twice called upon to fill the post of provincial. After the destruction of the society he retired to Rennes, where he died in 1773, about the age of eighty-one. Of his "Sermons," which are less brilliant but more solid than those of his younger brother, two volumes were published at Rouen, in 1778, 12mo. *Nowv. Dict. Hist.*—M.

NEWCOME, WILLIAM, a learned and excellent Irish prelate in the eighteenth century, was a native of England, and the second son of the rev. Joseph Newcome, vicar of St. Helen's at Abingdon in Berkshire, and rector of Barton le Clay, in Bedfordshire. He was born at the latter place, on the tenth of April 1729, O.S. He received his education in classical learning at Abingdon grammar-school, where he distinguished himself by his proficiency in the Latin and Greek languages, and the superior excellence of his themes and other school exercises, as we have heard related by some of his contemporaries in that seminary. In the year 1745, having laid a good foundation of elementary learning, he was elected to a scholarship of Pembroke-college in the university of Oxford. Here his very extraordinary diligence and close application to the different departments of academical learning were eminently conspicuous, and he took his degree of B. A. at the statuteable period, and that of M. A. in 1753, with great reputation. At the same time Mr. Newcome recommended himself to universal esteem, by the exemplariness of his moral character, and the amiable decorum of his manners. As by his early inclination he was designed for the clerical pro-

fession, he paid a particular attention to the study of divinity, scriptural knowledge, sacred criticism, the oriental languages, and the collateral branches of learning by which he might be qualified to sustain the character of a christian minister with respectability and usefulness. Afterwards he was elected fellow, and became tutor of Hertford college; and among other pupils who were placed under his care, were lord Henry Seymour, and the late right honourable Charles James Fox, who reflected great credit on the instructions of their excellent tutor, and always cherished a warm respect for his person and memory. If we are not mistaken in our recollection of the particulars which were several years since communicated to us concerning our author, it was while he continued at Hertford college, that he met with an accident which occasioned the loss of his left arm. By the sudden close of a door upon it, he received so severe an injury that a mortification ensued, and it was found necessary that he should submit to an amputation, in order to save his life. We are not furnished with the date of the year when Mr. Newcome entered into holy orders; but we find that he accumulated the degrees of bachelor and doctor of divinity, in 1765. In that year he was appointed chaplain to the earl of Hertford, lord lieutenant of Ireland; and in the following year, upon a vacancy taking place on the Irish episcopal bench, he was nominated to the see of Dromore. In this situation he continued during the greatest part of nine years, diligently and faithfully discharging the duties of his episcopal office, and securing the respect of all parties, and of all religious persuasions, by the affability, prudence, candour, and moderation, which were the invariable guides of his conduct. Soon after his promotion to this see, he entered into the matrimonial connection with an English lady of a respectable family, who died not many years afterwards, leaving behind her one daughter. Sometime after her death he married a second English lady, of an ancient Berkshire family, who still survives him, and by whom he had several sons and daughters.

In the year 1775, under lord Harcourt's administration, Dr. Newcome was translated from Dromore to the bishopric of Ossory. Hitherto he had not been known to the world as an author, excepting, perhaps, by the publication of some single sermons, on particular occasions; but he now made preparation for laying before the public some of the more im-

portant fruits of his learned and well-directed studies. The first of his valuable publications was "An Harmony of the Gospels; in which the English Text is disposed after Le Clerc's Manner, with such various Readings at the Foot of the Page, as have received Wetstein's Sanction in his Folio Edition of the Greek Testament. Observations are subjoined, tending to settle the Time and Place of the several Transactions, to establish the Series of Facts, and to reconcile some Inconsistencies," 1778, folio. This work reflects great honour on the author's learning and ingenuity, as well as on the pains which he has taken in it, by the exercise of calm and rational criticism, to contribute his efforts towards the removal of the difficulties in harmonizing the Gospels; and we give entire credit to the preliminary declaration made by him when he said, "the advancement of sacred literature is the end of my studies, and the object of my ambition." In the course of it, the bishop maintains the common opinion that our Saviour's ministry continued at least three years, and makes some remarks on Dr. Priestley's "Greek Harmony," published in the preceding year, in which the author supports Mr. Mann's hypothesis, that our Lord's ministry did not last more than one year. Soon after the bishop's "Harmony" appeared, Dr. Priestley published one in English, with a letter prefixed addressed to the bishop of Ossory, defending the hypothesis which he had formerly adopted. In the year 1780, Dr. Newcome, who in the preceding year had been translated to the see of Waterford, answered that letter in a distinct publication, entitled, "The Duration of our Lord's Ministry particularly considered," &c. 12mo; which produced a reply from Dr. Priestley, in "A second Letter to the Bishop of Waterford." To this second letter the bishop published an answer in the same year, which was followed by a second reply from his opponent: and thus terminated a controversy, conducted on both sides with great acuteness and critical skill, and with a degree of candour and good manners very honourable to both the disputants, who sat down each satisfied with his own opinion. In the year 1782, bishop Newcome published, "Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his moral Character," in quarto. This subject he has treated with equal judgment and piety, and entered into the true spirit of our Saviour's character. His views of things are just and liberal, and he has shewn himself

throughout the whole, above an attachment to the narrowness of system. An improved edition of this work was published in 1795, in octavo. In the year 1785, our prelate rendered an acceptable service to biblical scholars by publishing what he modestly calls, "An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the twelve Minor Prophets," quarto. The manner in which this arduous task has been executed by him, affords sufficient evidence of his intimate acquaintance with the idiom of the original, as well as of his judgment and candour. By giving to his version a metrical form, after the example of bishop Lowth in his "New Translation of Isaiah," he has preserved, as far perhaps as could be done in a translation, the grace and beauty of the Hebrew tongue; and he has rendered his performance valuable to the expositors of the sacred writings, by keeping faithfully in view, both in the body of the work and in his notes, an admirable rule which, with others, he has laid down as necessary to a just and true translation of the Scriptures. "The critical sense of passages should be considered," says he, "and not the opinion of any denomination of Christians whatever. The translators should be philologists, and not controversialists."

In the year 1788, bishop Newcome gave to the public, "An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel," in quarto. This work bears equal testimony with the preceding, to the author's learning, diligence, and impartiality. In his preface Dr. Newcome states the chief historical events which relate to the period of Ezekiel's prophecy; illustrates the character of his style and manner; and successfully defends the copiousness, perspicuity, and elegance of the Hebrew dialect. These learned disquisitions will afford gratification to the classical and polite scholar. They will, however, be found peculiarly interesting to the theological student, on account of the forcible manner in which they recommend the cultivation of the Hebrew language; not only for the beauties of its composition, but, to use the author's language, because "of the importance of the treasures which it unfolds;" and because "such a vein of Hebraisms runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature." In the year 1792, bi-

shop Newcome published, "A Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection: intended to retract some Errors contained in the Author's Greek Harmony, and to shew that Dr. Benson's Hypothesis is satisfactory," quarto. In this piece, which displays a very uncommon spirit of openness and candour, biblical scholars are presented with a rational and perspicuous elucidation of a difficult and important part of the evangelical writings, accompanied with learned and useful notes. Another valuable work with which Dr. Newcome favoured the public in the year 1792, is entitled, "An historical View of the English Biblical Translations; the Expediency of revising by Authority our present Translation; and the Means of executing such a Revision," octavo. The first chapter into which this work is divided, contains a history of the English versions of the Bible from Wickliff to James I. which is chiefly an abridgment of Lewis's "Complete History of the several Translations of the Holy Bible and New Testament into English," &c. but more distinct and judicious than that work, and abounding in more useful information. The second chapter presents us with a methodical and entertaining view of "such authorities as have occurred on the subject of our authorised version; whether they consider its merit, or demerit, the propriety or impropriety of recommitting it to the anvil." The third chapter consists of satisfactory answers to the ordinary objections to an improved version of the Bible, which the bishop has delivered partly in his own words, and partly in the words of the authorities before introduced by him. In the fourth chapter, Dr. Newcome brings forwards his arguments to shew the expediency of an improved version; of which the principal are, the flux nature of living languages, and the vast accession to the biblical apparatus which has been furnished since the period when the present version was executed. The last chapter contains rules for conducting an improved version of the Bible which he prefixed to his version of the minor prophets, with considerable enlargements, and additional illustrations from later critics. To the whole is added a list of the various editions of the Bible, and parts of the Bible, in English, from 1526 to 1776. On the importance and value of such a performance, executed by an author so well qualified by his erudition, biblical knowledge, and spirit of careful, dispassionate en-

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quiry, as Dr. Newcome, it is not necessary to make the least observation.

On the twenty-fifth of January 1795, under the administration of earl Fitzwilliam, our prelate was raised to the highest dignity in the Irish church, by being translated from Waterford to the archiepiscopal see of Armagh, vacant by the death of Dr. Richard Robinson, lord Rokeby, primate of all Ireland. On this occasion he had to advance to the heirs of his predecessor the large sum of fifteen or sixteen thousand pounds, under a parliamentary arrangement which took place during the lifetime of Dr. Robinson. So considerable was the expenditure of that prelate for the improvement of his diocese, as well as of the cathedral and palace at Armagh, exclusive of very munificent donations from his own private purse, that an act of parliament was passed empowering him to establish a species of mortgage on his see, by which his heirs should receive a fine of fifteen or sixteen thousand pounds from his immediate successor, and the heirs of succeeding prelates smaller fines, decreasing in a fixed ratio, till the whole mortgage should be discharged. The large sum which archbishop Newcome had to advance, he was enabled to pay without any inconvenience out of his private fortune, which he had managed with prudential economy, while in his various situations he had upheld the dignity of the episcopal character, by a liberal attention to the demands of benevolence and hospitality. In his new situation he maintained the same character which had rendered him the object of universal respect and esteem at Dromore, Ossory, and Waterford. It is true, that the rank to which he was elevated obliged him to assume greater state in his manner of living and appearance, and to mix more in public life, than was perfectly agreeable to his wishes; but he conducted himself through those scenes with the same propriety which governed him in all his intercourse with the world, rejoicing when he was enabled to withdraw from them to the enjoyment of domestic felicity, and the pursuit of his beloved studies. In the year 1795, the archbishop published his "Primary Charge," in quarto, which calls the attention of the clergy to a very important and much neglected part of the pastoral care, that of occasional and private instruction. With equal good sense, knowledge of the world, and zeal for the interests of practical religion, the author points

out in it the qualifications for the duty which he recommends; the opportunities for private instruction which arise from the ordinary course of the clerical duty, and those which accidentally offer themselves; and the manner of communicating instruction to different descriptions of persons. This charge was the last publication of the worthy prelate during his lifetime, who, to the deep regret of all good men, died at Dublin on the eleventh of January 1800, in the seventy-first year of his age. We shall not repeat the encomiums which in the preceding narrative we have bestowed on the erudition, zeal, and services in the cause of sacred literature, faithful indefatigable discharge of his episcopal duties, and admirable personal endowments and amiable qualities of archbishop Newcome, but conclude in applying to him the character which he has given of bishop Burnet in his pastoral charge: he was "an incomparable prelate, equally conspicuous for his knowledge, his labours, and his piety." It is almost needless to add, that such a man as we have seen Dr. Newcome to have been, peculiarly endeared himself in his domestic and friendly relations.

Soon after the archbishop's death, the stores of biblical literature were enriched by the publication of his "Attempt towards revising our English Translation of the Greek Scriptures, or the new Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes," in two volumes, large octavo. This work was printed so long ago as the year 1796, but was reserved for publication till after the author's death, because he was unwilling, at his advanced period of life, to engage in the controversies to which his alterations of the commonly received version might give rise. In the preface he informs us, that when he first undertook this design, his intention extended no farther than to improve our authorized translation of the Greek scriptures, following the text of Griesbach's excellent edition, except in a few instances, the reasons for which deviations the work itself will suggest. After having concluded this task, with as much attention and labour as its importance demanded, he was convinced that his plan would be very defective, unless he subjoined a comment to the text of such an important and difficult book. He, therefore, engaged in a second labour of selection and abridgment from a body of notes which he had formed, or compiled, with occa-

sional additions supplied by able commentators, or by his own study of the sacred writings. To biblical scholars this work will prove of great use, as affording them a variety of elucidations of obscure passages in our common translation, pithy and apposite remarks, and a judicious compressed collection of valuable criticisms, either borrowed from the works of other writers, or suggested by the author's own enquiries and reflections. The same excellent prelate had also employed much time and application on a similar "Attempt towards revising our English Translation of the Hebrew Scriptures;" and he bequeathed his interleaved Bible, in four volumes folio, containing the result of his labours, to the archiepiscopal library at Lambeth palace. Through the favour of the archbishop's brother, the late Mr. Robert Newcome, we were indulged with the perusal of these volumes, while they were on their passage towards the place where they are now deposited; but with a promise exacted that no transcript should be made from them, which was most sacredly observed. Though his remarks and criticisms have not been carried to the extent which the author intended, had his life been prolonged to a later period, yet they will be found numerous, and frequently very important; and we hope that some person, properly qualified for the task, will be permitted to serve the cause of sacred literature, by communicating them to the public. Mr. Robert Newcome also, soon after the archbishop's death, favoured us with the perusal of a memoir of that prelate's life, drawn up by himself, and in his own hand-writing; in which he gave an interesting account of the progress of his studies, and of his sentiments relative to characters and opinions which have occasioned much discussion in the theological world. That memoir, we were given to understand, was to be transmitted to Dr. Stock, bishop of Killala, and to remain at his disposal. With any further particulars relating to it, we are entirely unacquainted; but we cannot refrain from expressing our regret that, to whatever cause it is to be attributed, the archbishop has not appeared before the public in the character of his own biographer, as we are persuaded that his narrative would reflect the highest honour on his ingenuousness, candour, and liberality. *Gent. Magaz. Jan. 1800. New Annual Register, 1780—1800. Private Communication.*—M.

NEWTON, JOHN, an eminent English ma-

thematician and divine in the seventeenth century, was born at Oundle in Northamptonshire, in the year 1622. After laying the foundations of classical learning at the grammar-school, at fifteen years of age he was sent to the university of Oxford, where he was entered a commoner of St. Edmund's-Hall. In 1641, he was admitted to the degree of B. A.; and in the following year was created M. A. in precedence to many students of quality, and gentlemen in attendance upon the king and court, then at Oxford, on account of his distinguished talents in the great branches of literature. His genius leading him particularly to the study of the mathematics and astronomy, he had applied to those sciences with great diligence, and made a very considerable proficiency in them; of which he reaped the advantages during the civil wars and the government of Cromwell. But the mathematical sciences did not so far engross his time and study, as to prevent him from paying that attention to theological subjects, and the other branches of learning more immediately connected with the profession of a divine, which qualified him for those preferments in the church to which he was afterwards appointed. In the year 1661, immediately after the restoration of king Charles II. he was created doctor of divinity at Oxford; nominated chaplain to his majesty; and presented to the rectory of Ross in Herefordshire, which he held till his death on Christmas-day 1678, when he was about fifty-six years of age. These are all the particulars with which we are furnished respecting his life, excepting what Antony Wood says of him, that he was "a capricious and humorous person." However that may be, his writings are a proof of his great application to study, and are a sufficient monument of his genius and skill in the mathematical sciences. They consist of "*Astronomia Britannica: exhibiting the Doctrine of the Sphere, and Theory of Planets decimally by Trigonometry,*" &c. 1656, quarto; "*Help to Calculation, with Tables of Declination, Ascension, &c.*" 1657, quarto; "*Trigonometria Britannica, shewing the Construction of the natural and artificial Sines, Tangents, and Secants, &c.*" 1658, folio, consisting of two books; one composed by our author, and the other translated from the Latin of Henry Gellibrand; "*Chiliades centum Logarithmorum,*" printed with the former; "*Geometrical Trigonometry,*" 1659; "*Mathematical Elements, in three Parts,*" 1660-1663, quarto; "*A perpetual Diary, or Alma-*

nack," 1662; "*Description of the Use of the Carpenter's Rule,*" 1667; "*Ephemerides, shewing the Interest and Rate of Money at Six per Cent.*" &c. 1667; "*Chiliades decem Logarithmorum et Tabula Partium Proportionalium,*" 1667; "*The Scale of Interest, or the Use of Decimal Fractions,*" &c. part II. 1668, octavo; "*School Pastime for Young Children,*" &c. 1669, octavo; "*The Art of Practical Gauging of Casks and Brewer's Tuns,*" 1669; "*Introduction to the Art of Rhetoric,*" 1671, 12mo.; "*The Art of Natural Arithmetic in whole Numbers, and Fractions vulgar and decimal,*" 1672, octavo; "*The English Academy, or a brief Introduction to the seven liberal Arts, Grammar, Arithmetic, Geometry, Music,*" &c. 1677, octavo; "*Cosmography, or a View of the terrestrial and celestial Globes, in a brief Explanation of the Principles of plain and solid Geometry,*" &c. 1679, octavo; "*Introduction to Astronomy, in two Parts,*" and "*Introduction to Geography,*" both which are printed with the "*Cosmography.*" *Wood's Athenæ Oxon. vol. II. Martin's Biog. Phil. Hutton's Math. Dict. —M.*

NEWTON, ISAAC, one of the most illustrious philosophers and mathematicians whom the world has produced, was born on Christmas day 1642, at Woolsthorpe, a hamlet of Colsterworth in Lincolnshire, six miles south of Grantham. His father, Mr. John Newton, who was descended from an ancient family, cultivated his own little paternal estate, and had married a woman of good fortune; but is said to have been a wild, extravagant, and weak man. The subject of this article was his posthumous and only child, being born about three months after his death. About two years afterwards Mrs. Newton married a second husband, by whom she had three children; but she did not neglect the education of her son Isaac. At the age of twelve, she sent him to the grammar-school at Grantham, where he made a good proficiency in the languages, and laid the foundation of his future studies. Even in this place he gave early marks of his natural genius. "Every one," says Dr. Stukely, "that knew sir Isaac, or have heard speak of him here, recount the pregnancy of his parts when a boy, his strange inventions, and extraordinary inclination for mechanics; that, instead of playing among the other boys, when from school, he always busied himself in making knickknacks and models of wood in many kinds; for which purpose he had got little saws,

hatchets, hammers, and a whole shop." Of his infantine bias towards calculation and philosophical subjects, the following trait is related: that he had then a rude method of measuring the force of the wind blowing against him, by observing how much further he could leap in the direction of the wind, or with it blowing on his back, than he could leap the contrary way, or in opposition to the wind. After having spent a few years at Grantham, his mother, who had no intention of educating him a scholar or philosopher, sent for him home, that he might betimes be instructed in rural affairs, and rendered capable of managing his own estate. But, instead of minding the business of the farm, he was always studying or poring over books, and often by stealth, without his mother's knowledge. Being one day sent to market at Grantham, an uncle of his, who was a clergyman, discovered him in a hay-loft, working a mathematical problem; which circumstance, with what he had before observed, satisfied our divine that his nephew's inclination for learning was invincible. He, therefore, persuaded his mother to let her son follow the bent of his mind, and to send him back to the grammar-school. In 1660, when Isaac was eighteen years of age, he was entered of Trinity-college in the university of Cambridge, of which his uncle had been a member, and where he had still many friends. From the beginning of this century, particular attention had been paid in the university to the study of the mathematics, and the elements of geometry and algebra had become generally one branch of a tutor's lectures to his pupils. To these sciences Mr. Newton chiefly devoted his attention, and by the uncommon force of his genius made such an extraordinary and rapid progress in them, that he excited the admiration and engaged the intimate friendship of Mr. afterwards Dr. Isaac Barrow, at that time fellow of Trinity-college, and one of the most eminent mathematicians of his day. The book with which he commenced his college studies was "Euclid's Elements;" but it did not detain him long, as he became master of the propositions, almost as soon as his eye was run over them. Finding it so plain and easy to him, the youthful vigour of his understanding would not suffer him to sit down, in order to contemplate the singular excellence in that author's manner of demonstration, by means of which the whole series and connection of the truths advanced is continually kept in view up to their first principles. This neglect, how-

ever, he was sensible of in his riper years, and with great ingenuousness expressed his regret to Dr. Pemberton, for his "mistake at the beginning of his mathematical studies, in applying himself to the works of Des Cartes and other algebraical writers, before he had considered the Elements of Euclid with that attention which so excellent a writer deserves." The truth is, when he first went to college Des Cartes' analytical method was all in vogue; to which therefore he particularly attended, as well as to "Kepler's Optics," "Dr. Wallis's Arithmetica Infinitorum," &c. making several improvements on them, which he inserted in many marginal notes as he went along, according to his usual method of studying any author.

Dr. Wallis's treatise more especially engaged Mr. Newton's notice, and presented him with matter which set his boundless invention at work, and opened the way into his "New Method of Infinite Series and Fluxions." He was thus employed till the year 1664, when he took the degree of B. A. About this time, observing that many of the most eminent mathematicians were engaged in the business of improving telescopes, which was a matter of much importance to the philosophical world, he desisted for a time from the pursuit of mere abstract speculations, and turned his thoughts to this more useful subject. Des Cartes, in his "Dioptrics," assuming the commonly received notion that light was homogeneous, had upon this principle first discovered the laws of refraction, and maintained, that the perfecting of telescopes depended on the discovery of a method of making the glasses in elliptic, parabolic, or hyperbolic figures. Newton, therefore, in the year 1666, applied himself to the grinding of optic glasses, of other figures than spherical, not entertaining, as yet, any suspicion of the heterogeneous nature of light. Not succeeding in various attempts which he made to the satisfaction of his mind, he procured a glass prism, for the purpose of examining the celebrated phænomena of colours, which had been lately discovered by Grimaldi. The vivid brightness of the colours produced by this experiment, at first afforded him much pleasure; but afterwards, examining them philosophically, with that accuracy and circumspection which were natural to him, he was surprized at perceiving them in an oblong form, which, according to the received rule of refractions, ought to be circular. At first he thought it possible that this irregularity might be merely accidental; but this was a question which he

could not leave without further examination. He, therefore, carefully directed his enquiries to this subject, and in the progress of them discovered an infallible method of deciding the point, which produced his "New Theory of Light and Colours." However, this theory alone, unexpected and surprizing as the discovery of it was, did not satisfy him, but led him particularly to enquire into the use that might be made of it in improving telescopes, which was his first design. With this view, having now discovered that light was not homogeneous, but a heterogeneous mixture of differently refrangible rays, he computed the errors arising from this different refrangibility, and, finding them to exceed some hundreds of times those occasioned by the circular figure of the glasses, he laid aside his glass-works, and directed his attention to the subject of reflections. He was now convinced, that optical instruments might be brought to any degree of perfection desired, provided that there could be found a substance which would polish as finely as glass, and reflect as much light as glass transmits, and that the art of giving it a parabolic figure could be also attained. These desiderata, however, seemed to him to be objects of great difficulty: nay, he almost thought them unattainable, when he further considered, that every irregularity in a reflecting superficies, occasions the rays to diverge five or six times more from their due course, than the like irregularities in a refracting one. While he was occupied on these speculations, the breaking out of the plague at Cambridge, in 1665, obliged him suddenly to quit his books and studies, and to retire into the country.

During more than two years after this interruption of his pursuits, Newton lived in a great degree secluded from conversation and books; but the activity of his genius would not permit him to spend this time without engaging in important philosophical enquiries. On the contrary, it was in this solitude that the hint first occurred to him, that gave rise to the system of the world which is the main subject of his "Principia." As he was sitting alone in a garden, some apples, falling from a tree, led his thoughts to the subject of gravity; and, reflecting on the power of that principle, he began to consider, that, as this power is not found sensibly diminished at the remotest distance from the centre of the earth to which we can rise, neither at the tops of the loftiest buildings, nor on the summits of the highest mountains, it was reasonable to conclude that this power

must extend much further than was usually thought. "Why not as high as the moon?" said he to himself; "and if so, her motion must be influenced by it; perhaps she is retained in her orbit by it. However, though the power of gravity is not sensibly weakened in the little change of distance at which we can place ourselves from the centre of the earth, yet it is very possible that, as high as the moon, this power may differ in strength much from what it is here." To make an estimate what might be the degree of this diminution, he considered with himself, that if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried round the sun by the like power; and, by comparing the periods of the several planets with their distances from the sun, he found, that if any power like gravity held them in their courses, its strength must decrease in the duplicate proportion of the increase of distance. This he concluded, by supposing them to move in perfect circles concentrical to the sun, from which the orbits of the greatest part of them do not much differ. Supposing, therefore, the power of gravity, when extended to the moon, to decrease in the same manner, he computed whether that force would be sufficient to keep the moon in her orbit. In this computation, being absent from books, he took the common estimate in use among geographers and our seamen, before Norwood had measured the earth, that sixty English miles were contained in one degree of latitude; but, as this is a very faulty supposition, each degree containing about sixty-nine and a half of our miles, his computation upon it did not answer expectation. Hence he concluded, that some other cause must at least join with the action of the power of gravity on the moon. On this account he laid aside, for that time, any further thoughts upon this subject.

Soon after this Newton returned to Cambridge, where, in the year 1667, he was elected fellow of his college, and admitted to the degree of M. A. His thoughts were now again engaged upon his newly projected reflecting telescope, which he was very desirous to complete. In 1668, having considered what Mr. James Gregory proposed in his "Optica Promota," concerning such an instrument, with a hole in the centre of the speculum for the transmission of the light to an eye-glass placed behind it, he thought the disadvantages of it would be so great, that he resolved, before he put any thing into practice, to alter Mr. Gre-

gory's design, and to place the eye-glass at the side of the tube, rather than in the centre. He then made a small instrument, with a metallic reflector spherically concave; but this was only a rude specimen, the chief defect of which arose from the want of a good polish for the metal. This, therefore, he set himself to find out, when his attention to the subject was interrupted by the business connected with the professorship of mathematics, which Dr. Barrow resigned to him in 1669. However, as his thoughts had for some time been chiefly employed upon optics, he made his discoveries in that science the subject of his lectures for the three first years after his appointment to the mathematical chair. In the mean time, an unexpected occasion drew from him a discovery of the vast improvements which he had made in geometry by means of his new analysis. During the year 1668, lord Brouncker had published a quadrature of the hyperbola in an infinite series, which, with the aid of Dr. Wallis's division, was soon afterwards demonstrated by Nicholas Mercator, in his "*Logarithmo technica*." This being the first appearance of a series of this sort, drawn from the particular nature of the curve expressed in an abstracted algebraical equation, and that in a new manner, soon came into the hands of Dr. Barrow, then at Trinity-college. This learned mathematician, recollecting that he had met with a similar series in the writings of Newton, and not confined to the hyperbola only, but extended by general forms to all sorts of curves, even such as are mechanical, communicated to him this work of Mercator. Upon the sight of it, our author brought to him those papers of his own, which contained his "*Analysis per Aequationes numero Terminorum infinitas*." When the doctor had perused it, he was astonished at the prodigious performance, and immediately acquainted his friend Mr. Collins with it; at whose request he afterwards obtained our author's leave to send him the papers. These were transcribed by Mr. Collins, who sent copies of them to some of the most eminent of his mathematical acquaintance. It was not, however, till many years afterwards, that the full extent to which our author had carried his invention came to be well understood. In his *elogé* upon our author Fontenelle observes, that it was natural to expect that, upon seeing Mercator's book, he would have been forward to open his treasure, and thereby secure to himself the glory of being the first discoverer. But this was not his way of

thinking. On the contrary, we know from himself, that he thought that Mercator had discovered his secret, or that others would, before his modesty would allow him to consider himself of a proper age to address the public.

In the year 1672, Newton was chosen a fellow of the Royal Society; and having now brought his "*Theory of Light and Colours*" to a considerable degree of perfection, he communicated it to the society, who published it in the "*Philosophical Transactions*" for that year. But, notwithstanding all the precaution which the author had taken in preparing it for public view, it was so new and unexpected, and so totally subversive of all men's settled opinions on the subject; while, at the same time, such a great degree of accuracy was necessary in making the experiments upon which it was founded, and the reasoning also upon those experiments was so very subtle and penetrating, that it no sooner made its appearance, than it met with opponents from all quarters. Our author was thus unexpectedly drawn into disputes concerning the truth of it, which, as he had a great aversion to controversy, were very unpleasant to him, and determined him not to publish any thing further upon the subject for some time. On this account he laid by his "*Optical Lectures*," after he had prepared them for the press, and his "*Analysis by Infinite Series*," which was intended to accompany them. In this conduct, he evidently acted against his own fame; but that consideration had little weight with him, when opposed to the enjoyment of unruffled serenity of thought: a blessing which he valued above all the glory that mathematics or philosophy could confer upon him. Our author now resumed his endeavours to perfect his reflecting telescope; and observing that there was no absolute necessity for the parabolical figure of the glasses, since, if metals could be ground truly spherical, they would bear as great apertures as men would be able to polish, he completed another instrument of the same kind. This answered his purpose so well, that, though it was only six inches long, he had seen Jupiter with it distinctly round, with the four satellites then discovered, and also Venus horned. This telescope he sent to the Royal Society, at their request, together with a description of it, and further particulars; which were published in the "*Philosophical Transactions*" for 1672. Several attempts were also made by the society to bring it to perfection; but, for want of a proper composition of metal, and a good po-

lish, they failed of success, and the invention lay dormant till Hadley made his Newtonian telescope in 1723. During the year 1672, likewise, our author published, at Cambridge, "*Bernardi Varenii Geographia generalis, in qua affectiones generales Telluris explicantur; aucta et illustrata ab Is. Newton,*" octavo. This edition was reprinted in 1687, and at a later period with large additions, chiefly taken from our author's writings, by Dr. James Jurin. From this time, till 1679, our author maintained a correspondence, by letters, with Mr. Henry Oldenburg, secretary of the Royal Society, Mr. John Collins, Mr. John Flamsteed, and Dr. Edmund Halley; which letters contain a variety of curious and useful observations, and may be found in the "*General's Dictionary.*" In the year 1675, Mr. Hooke having laid claim to some of his inventions in his "*New Theory of Light and Colours,*" our author vindicated his right to them, with becoming spirit, and complete success. During the following year, at the request of Mr. Leibnitz, he wrote two letters, to be communicated to that gentleman, containing an explanation of his invention of infinite series, and took notice how far he had improved it by his "*Method of Fluxions.*" That method, however, he still concealed, and particularly, on this occasion, by the transposition of the letters that make up the two fundamental propositions of it, into an alphabetical order. These letters are inserted in Collins's "*Commercium Epistolicum.*"

In the winter between 1676 and 1677, Newton found out the grand proposition, that, by a centripetal force acting reciprocally as the square of the distance, a planet must revolve in an ellipsis, about the centre of force placed in its lower focus, and, with a radius drawn to that centre, describe areas proportional to the times. In 1680, he made several astronomical observations on the comet that then appeared; which, for some time, he took not to be one and the same, but two different comets, contrary to the opinion of Mr. Flamsteed. While he continued under this mistake, he received a letter from Mr. Hooke, explaining the nature of the line described by a falling body, supposed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter led him to enquire anew, what was the real figure in which such a body moved; and this enquiry gave occasion to his resuming his former thoughts concerning the moon. As Picart had measured a degree of

the earth in 1679, by using his measures our author concluded, that the moon is retained in her orbit solely by the power of gravity; and, consequently, that this power decreases, in the duplicate proportion of the distance, as he had formerly conjectured. Upon this principle, he found the line described by a falling body to be an ellipsis, having one focus in the centre of the earth; and finding by this means, that the primary planets really moved in such orbits as Kepler had supposed, he had the satisfaction to see that this enquiry, which he had undertaken at first from motives of mere curiosity, was capable of being applied to the greatest purposes. Upon this he drew up about a dozen propositions relating to the motions of the primary planets round the sun, which were communicated to the Royal Society towards the latter end of the year 1683. These propositions exercised the ingenuity of the greatest mathematicians, and, among others, of Dr. Halley, who found himself unable, as well as the rest, to carry the demonstration of them through all the particulars. Thus baffled, he made a journey to Cambridge in August 1684, in order to consult our author, who informed him that he had absolutely completed the proof; which he transmitted to him in the month of November. Dr. Halley now paid the author a second visit, and obtained his consent, though not without difficulty, that his demonstration should be entered in the register-books of the Royal Society. After which our author was prevailed upon, by the importunity of Dr. Halley, and the request of the society, to proceed to the completion of his "*Principia.*" The third book of that work, being only a corollary of some propositions in the first, was then drawn up by him in a popular way, with the intention of its being published in that form; but he was afterwards convinced that it was best not to let it appear without strict demonstration. At length the work was printed under the care of Dr. Halley, and was published about Midsummer 1687, under the title of, "*Philosophiæ naturalis Principia Mathematica,*" quarto; containing, in the third book, the Cometic Astronomy, which had been lately discovered by him, and was now first given to the world. This treatise, full of such a variety of profound inventions, was composed by him from scarcely any other materials than the few propositions above mentioned, in the space of one year and a half. The second edition of it, with considerable additions and improvements by the author, was printed at Cambridge in

1713, in quarto. Another edition, with still further improvements by the author, was published at London in quarto, under the care of Dr. Henry Pemberton, and was reprinted at Paris, with large notes, in four volumes, quarto.

This great work, in which the author has erected a new system of natural philosophy upon the basis of the most sublime geometry, did not at first meet with all the applause to which it was entitled. One reason for this was, that Des Cartes had then got full possession of the world. He had rendered his philosophy agreeable to the imagination, and adapted it to common conceptions; it therefore met with a very general reception. Newton, on the other hand, with an unparalleled force of understanding, had pursued nature to her most secret abodes, and was intent to demonstrate her residence to others, rather than anxious to point out the way by which he had arrived at it himself. He finished his piece in that elegant conciseness, which had justly gained the ancients a universal esteem. In fact, the consequences in the work flow with such rapidity from the principles, that the reader is often left to supply a long chain to connect them. It required, therefore, some time before the world could understand it. The best mathematicians were obliged to study it with care, before they could make themselves masters of it; and those of a lower order durst not venture upon it, till encouraged by the testimonies of the more learned. But at last, when its worth came to be sufficiently known, the approbation which had been so slowly gained became universal, and nothing was to be heard from all quarters, but admiration of what seemed to be the production of a celestial intelligence rather than of a man. "Does Mr. Newton eat, or drink, or sleep, like other men?" said the marquis de l'Hospital, one of the greatest mathematicians of the age, to the English who visited him. "I represent him to myself," he added, "as a celestial genius, entirely disengaged from matter." Not long before the time when this work was sent to the press, the privileges of the university of Cambridge were attacked by king James II., who sent a *mandamus* to admit father Francis, an ignorant benedictine monk, to the degree of M. A. On this occasion, Newton appeared among the most zealous and active defenders of the rights of that body, and was appointed one of the delegates to the high-commission court, where they maintained their cause with such resolution and steadiness, that the king

thought proper to drop the affair. Our author was also chosen one of the representatives of the university in the convention-parliament of 1688, the sessions of which he attended till its dissolution. In the same parliament sat Mr. Charles Montague, afterwards earl of Halifax, who had been educated in the same college with Newton, and was well acquainted with his abilities and merit. That gentleman, having been appointed chancellor of the exchequer, undertook the great work of re-coining the current money of the nation; and knowing no person so well qualified to conquer the difficulties attending it as our author, obtained for him, in the year 1696, the office of warden of the mint. In this situation he rendered very important service to the nation, and was very properly rewarded, three years afterwards, with the appointment of master of the mint, a place worth from twelve to fifteen hundred pounds a year, which he held during the remainder of his life. Upon this promotion, he appointed Mr. William Whiston of Clare Hall, his deputy in the mathematical chair at Cambridge, allowing him the entire profits of the place; and about four years afterwards he procured him to be his successor in that post. In 1699, the Royal Academy of Sciences at Paris having made a new regulation for the admission of foreigners into their society, he was immediately elected a member of it; and in 1703, he was chosen president of the Royal Society, and retained that honourable station till the time of his death.

In the year 1704, Newton published, at London, his "Optics: or, a Treatise of the Reflections, Refractions, Inflections, and Colours of Light," quarto. This work is the result of his occasional labours for thirty years, in bringing the experiments on which his "New Theory of Light and Colours" is founded to that degree of certainty and exactness, which alone could satisfy himself; and, in fact, this seems to have been his favourite invention. In the speculations concerning infinite series and fluxions, and the power and rule of gravity in preserving the solar system, there had been some, though distant hints given by others before him: but he was absolutely the first person who conceived the idea, and engaged in the subtle and delicate study of the anatomy of light, who dissected a ray of light into its primary constituent particles which then admitted of no further separation; who discovered the different refrangibility of the particles thus separated, and that these constituent

rays had each its own colour inherent in it, that rays falling in the same angle of incidence, have alternate fits of reflection and refraction; that bodies are rendered transparent by the minuteness of their pores, and become opaque by having them large; and that the most transparent body, by having a great thinness, will become less pervious to the light. However, what had thus employed his assiduous researches for so many years, was far from being confined to the subject of light alone. On the contrary, it seemed to comprehend in it all that we know of natural bodies. He had discovered, that there was a mutual action at a distance between light and other bodies; by which both the reflections and refractions, as well as inflections of the former were constantly produced. To ascertain the force and extent of this principle of action, was what had all along engaged his thoughts, and what, after all, by its extreme subtlety, escaped even his most penetrating spirit. But, though he has not made so full a discovery of this principle, which directs the course of light, as he has of the power by which the planets are kept in their courses; yet he has given the best directions possible for those who may be disposed to carry on the work, and furnished abundant matter to animate them to the pursuit. By this means he has opened a way of passing from optics to an entire system of physics; and if we look upon his queries as furnishing us with the history of a great man's first thoughts, even in that view they must be entertaining and curious. He was very anxious that his true meaning in them should be rightly understood, which was, to furnish sufficient motives for making further enquiries; but, in the mean time, not to determine any thing. Hence it was, that when Dr. Friend, a few years afterwards, published his "Lectures on Chemistry," and, in explaining the phenomena of chemical experiments, assumed attraction for a principle, which in the queries was only stated as a conjecture, our author complained of it as an injury done to him. With the approbation of Newton, the learned Dr. Samuel Clarke translated the "Optics" into Latin; and our author was so well pleased with the accuracy and elegance of his version, that he made the doctor a present of five hundred pounds, or, a hundred pounds for each of his children. This translation was published at London, in 1706, quarto; and our author printing a second edition of his book, with improvements, in 1718, octavo, the second edition of Dr. Clarke's translation was

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likewise published, in 1719, quarto. A French translation of it, by Mr. Peter Coste, was published at Amsterdam, in 1720, in two volumes, 12mo.; and reprinted at Paris, in 1722.

With the first edition of his "Optics," the author also published his "Quadrature of Curves" by his new analysis; to which he subjoined, "An Enumeration of the Lines of the Third Order;" both contained under this title, "Tractatus duo de Speciebus et Magnitudine Figurarum curvilinearum." This was the first appearance in print of his "Method of Fluxions." We have already seen that this invention was intended for the public so long before as the year 1672; but was then laid by in order to prevent the author from being engaged in any dispute about it. However, notwithstanding his solicitude to avoid controversy, its publication at present proved the source of an altercation that continued many years. Ever since the year 1684, Mr. Leibnitz had endeavoured to impress the world with the persuasion, that Newton had borrowed this invention from his "Differential Method." Of this design our author was aware, and on that account inserted his right to the invention, in the scholium to the second lemma of the second book of his first edition of the "Principia," in 1687; and, as he now published his "Method," he took occasion to acquaint the world, that he had discovered it in the years 1665 and 1666. In the account which was given of this treatise in the "Acta Eruditorum" of Leipsic, this invention was ascribed to Leibnitz, and it was intimated that Newton borrowed it from him. In our life of Dr. Keill, professor of astronomy at Oxford, we have entered into a particular account of the zeal and success with which that mathematician vindicated the honour of his illustrious countryman. When referring to this dispute, Fontenelle says, "Sir Isaac was by many years the first inventor. Mr. Leibnitz, on the other side, was the first who published this method of calculation; and if he took it from sir Isaac Newton, he resembled Prometheus in the fable, who stole fire from heaven, that he might communicate it to men." In the year 1705, queen Anne, influenced by the consideration of his extraordinary merit, was pleased to confer upon our author the honour of knighthood. Two years afterwards, Mr. Whiston, by our author's permission, published his algebraical lectures, under the title of "Arithmetica Universalis, sive de Compositione et Resolutione Arithmetica Liber,"

octavo; which was translated into English by Mr. Raphson. A second edition of it, with improvements by the author, having been printed under the care of Mr. Machin, professor of astronomy at Gresham College, and secretary to the Royal Society, Raphson's translation was revised and corrected by Mr. Cunn; and an improved edition of it, illustrated with notes, was published by Dr. Wilder, of Trinity-College, Dublin, in 1769, in two volumes, octavo. A Latin edition of the same work, with a commentary, by Castilion, afterwards made its appearance at Amsterdam, in two volumes, quarto. Dr. Pemberton tells us that the author called this work, which exhibits another specimen of the extraordinary force of his genius, by the name of "Universal Arithmetic," in opposition to the injudicious title of "Geometry," given by Des Cartes to the treatise in which he shews how the geometrician may assist his invention by such kind of computations. In the year 1711, our author's "*Analysis per Quantitatum Series, Fluxiones et Differentias, cum Enumeratione Linearum tertii Ordinis*," was published at London, in quarto, by William Jones, esq. F.R.S. who met with a copy of the first of these pieces among the papers of Mr. John Collins, to whom, as we have already seen, it had been communicated by Dr. Barrow. It was published in consequence of the dispute relating to the invention of fluxions; which also occasioned the printing, in 1712, by the consent of sir Isaac, a collection of letters by him and others in that controversy, under the title of "*Commercium Epistolicum D. Johannis Collins, et aliorum, de Analysis promota, jussu Societatis Regiæ in Lucem editum*."

In the year 1714, Mr. Ditton and Mr. Whiston having petitioned parliament for encouragement to a new method, by which they proposed to discover the longitude at sea by signals, the House of Commons appointed a committee to take it into consideration; who, after applying to our author, and obtaining his written opinion upon the subject, thought proper to reject the prayer of the petitioners. During the following year, Mr. Leibnitz, with the view of gaining credit to the pretension that the "Method of Fluxions" had been borrowed from his "Differential Method," attempted to baffle sir Isaac's mathematical skill by his famous problem of the Trajectories, which he proposed to the English by way of challenge; but, though it was the most difficult proposition which his ingenuity, after much study, was able to devise, the solution of it proved scarce-

ly more than an amusement to our author. The problem was received by him at four o'clock in the afternoon, as he was returning from the Mint; and, though he was extremely fatigued with business, yet he finished the solution of it before he retired to bed. Upon the accession of king George I. to the British throne, sir Isaac was particularly noticed at court; and it was for the immediate satisfaction of that prince, to whom Leibnitz was a privy-counsellor at Hanover, that he was prevailed upon to put the last hand to the dispute about the invention of fluxions. In this court he was introduced to the princess of Wales, afterwards queen Caroline, who took great delight in literary and philosophical enquiries, and the conversation of men distinguished by their talents and knowledge. With that of our author she was always peculiarly gratified, deriving from it that full satisfaction in every difficulty, which she had in vain sought for elsewhere, and she was frequently heard to declare publicly, that she "thought herself happy in coming into the world at a juncture of time, which put it in her power to converse with sir Isaac Newton." It was at the solicitation of this princess that he drew up an abstract of his "Chronology," and communicated a copy of it to the abbé Conti, a Venetian nobleman then in England, upon a promise to keep it secret. But the abbé, who, when in this country, professed a particular friendship for sir Isaac, while he was privately doing him all the injury in his power in the dispute with Leibnitz, was so dishonourable when he returned to the continent, as to disperse several copies of it, and to procure a person to translate it into French, as well as to attempt a confutation of it. This version was printed at Paris, in 1725, and a copy of it, without the remarks, under the title of "*Abrégé de Chronologie de M. le Chevalier Newton, fait par lui-même et traduit sur le manuscrit Anglois*," was sent to our author by the bookseller who printed it, under the pretence of asking his consent to the publication; but though he gave a direct denial, the whole of the work was sent into the world in the same year. Upon this he found it necessary to enter into a defence of himself, which was inserted in the thirty-fourth volume of the "*Philosophical Transactions*," under the title of "*Remarks upon the Observations made upon a Chronological Index of Sir Isaac Newton, translated into French by the Observer, and published at Paris*." Of this paper, a French

translation appeared at Paris, in 1726, with a letter of the abbé Conti in answer to it. In the same year, likewise, some dissertations were published at Paris by father Souciet, against sir Isaac's "Chronological Index;" a reply to which, by Dr. Halley, was given in the 397th number of the "Philos. Transactions."

Our incomparable philosopher enjoyed a regular and pretty equal state of health, until he attained his eightieth year, when he became subject to an incontinence of urine, which was thought to be occasioned by a stone in his bladder, and was considered to be incurable. However, by observing a strict regimen, and using other precautions, he procured considerable intervals of ease during the remaining years of his life; but not without enduring some severe paroxysms, which occasioned large drops of sweat to roll down his face. During these attacks, he was never heard to utter the least complaint, nor to express any impatience; and, as soon as he has had a moment's ease, he would smile and converse with his usual cheerfulness. Till this time, he had always read and written for several hours in a day; but he was now rendered incapable of this application, and was also obliged to rely upon Mr. Conduit, who had married one of his nieces, for the discharge of his duties at the Mint. On the morning of the eighteenth of March, 1726-7, he read the newspapers, and conversed for a considerable time with Dr. Mead, his physician, having then the perfect use of all his faculties; but he was finally deprived of them in the course of the succeeding night, and he breathed his last on the twentieth of the same month, when he was in the eighty-fifth year of his age. The last honours were paid to his remains in a manner suitable to his extraordinary merit, and that high estimation in which he was deservedly held in every part of Europe. His body lay in state in the Jerusalem chamber, adjoining the House of Lords, and on the twenty-eighth of March was conveyed to Westminster-abbey, the lord-chancellor, the dukes of Montrose and Roxburgh, and the earls of Pembroke, Sussex, and Macclesfield, supporting the pall. He was interred at the entrance into the choir, at the left hand, where a stately monument, with a most elegant inscription upon it, was erected to his memory.

This great ornament of his country and of human nature was in person of a middle stature, and rather inclined to be fat in the latter part of his life. His countenance was pleasing

and venerable at the same time, especially when he took off his peruke, and shewed his white hair, which was pretty thick. He had never occasion to make use of spectacles; and he lost but one tooth during the whole of his life. Fontenelle says, that he had a lively and piercing eye: but on this point he appears to have been misinformed; for bishop Atterbury, who personally knew him, assures us, that, "this did not belong to him, at least not for twenty years past," says the bishop, "about which time I became acquainted with him. Indeed, in the whole air of his face and make, there was nothing of that penetrating sagacity which appears in his compositions; he had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him." His character has been drawn by Dr. Pemberton, Fontenelle, and others, from whose writings we shall select various particulars, necessary to complete the memoirs of this illustrious man. In contemplating his genius, it is not easy to determine which of these endowments had the greatest share in his composition; sagacity, penetration, strength, or diligence. He entertained, however, a very modest opinion of his own abilities; and in answer to one of his friends who said some handsome things of his extraordinary talents, he assured him, in an easy and unaffected way, that if he had done any thing worth notice, and of service to the world, it was owing more to his industry and patience of thought, than to any extraordinary sagacity. "I keep the subject constantly before me," said he, "and wait till the first dawns open slowly, by little and little, into a full and clear light." It is said of him, that whenever he had any mathematical problems or solutions in his mind, he would never quit the subject on any account. When he has been getting up in a morning, he has sometimes begun to dress, and with one leg in his breeches sat down again on the bed, where he has remained for hours before he has got his clothes on. Dinner has been often three hours ready for him, before he could be brought to table. Among the other anecdotes which are told of him on this head, it is related that one day, his intimate friend Dr. Stukely happening to call at his house, was shewn into the room where sir Isaac usually dined, and where a boiled chicken had been some time waiting for him under a cover; but he was then too busily engaged in his study to attend to such matters. At length the doctor, not having dined himself, and find-

ing that sir Isaac did not make his appearance, sat down to table and completely finished the chicken; after which he put the bones in the dish, and replaced the cover. In a little while our philosopher came out of his study, and telling his friend that he was both weary and hungry, took up the cover; but, finding only the bones of the fowl left, observed to his friend, with a smile, "I thought I had not dined, but I now find that I was mistaken."

However, careful as sir Isaac was to preclude all interruption when engaged in intense application, he was not so far absorbed in philosophical pursuits as to be incapable of attending to any other object. On the contrary, he could arrest his thoughts in the midst of his most intricate researches, when his other affairs demanded his attention; and, as soon as he had leisure, resume the subject at the point where he had left off. This he seems to have done, not so much by any extraordinary strength of memory, as by the force of his inventive faculty, to which every thing opened itself again with ease, if nothing intervened to ruffle him. The readiness of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenseness of thought, out of which he was but a common man. He spent, therefore, the prime of his age in these abstruse researches, when his situation in a college gave him leisure, and while study was his proper profession: but as soon as he was removed to the Mint, he applied himself chiefly to the business of that office; and so far quitted mathematics and philosophy, as not to engage in any pursuits of either kind afterwards. Dr. Pemberton tells us, that he found sir Isaac had read fewer of the modern mathematicians than one could have expected; but his own prodigious invention supplied him with what he might have occasion for in any subject which he undertook. He often censured the handling of geometrical subjects by algebraic calculations, and frequently praised Slusius, Barrow, and Huygens, for not being influenced by that bad taste which then began to prevail. He used to commend the laudable attempt of Hugo de Omerique, to restore the ancient analysis, and very much esteemed Apollonius's book, "*De Sectione Rationis*," for giving us a clearer notion of that analysis than we had before. Dr. Barrow he esteemed, as having shewn a compass of invention, equal, if not superior, to any of the moderns; we add, our author himself excepted. But he

particularly recommended Huygens's style and manner, and thought him the most elegant of any mathematical writer in modern times, and the most just imitator of the ancients; of whose taste and form of demonstration sir Isaac always professed himself a great admirer. Dr. Pemberton likewise observes, that his memory was much decayed in the last years of his life; though there was no foundation for an opinion which was propagated, that he did not then understand his own writings. This opinion might perhaps arise, from his not being always ready to speak on the subjects of them, when it might be expected that he should; which the doctor attributes to an occasional absence of mind, not uncommon to men of genius. Add to this, that the behaviour which he had met with from Mr. Leibnitz, the abbé Conti, and others, had led him to the exercise of much caution when conversing before strangers, which had increased into a habit of reserve as he advanced in life.

Our author's temper is said to have been so mild and equal, that scarcely any accident could disturb it. One instance in particular, is mentioned of this disposition. He had a favourite little dog, called Diamond, which was one day left behind in his study when he was called out into the adjoining room. Upon his return, he had the mortification to find that the animal had overthrown a lighted candle among some papers, containing the almost finished labours of many years, by which means they were set on fire and almost entirely consumed. This loss, as it took place when sir Isaac was far advanced in life, was irretrievable; yet instead of venting his resentment on the author of the mischief, he only rebuked him with this exclamation, "O Diamond! Diamond! thou little knowest the mischief thou hast done!" We have already mentioned, that this great man entertained a very modest opinion of his own abilities; and as a consequence of it we may observe, that he never talked either of himself or others, nor ever behaved in such a manner, as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable, and always put himself upon a level with his company. He never thought either his merit or reputation sufficient to excuse him from any of the common offices of social life; and no singularities, either natural or affected, distinguished him from other men. With respect to his religious sentiments, he was a firm believer in the truth of divine revelation, and a

serious rational Christian. His discoveries concerning the frame and system of the universe, he employed to demonstrate against atheism of all kinds the being of a God, and to illustrate his power and wisdom in the creation of the world; and he applied himself with the utmost attention to the study of the sacred writings, and considered the several parts of them with uncommon exactness. He adhered to the communion of the church of England, but was an utter enemy to intolerance towards non-conformists. He judged of men by their manners; and the true schismatics, in his opinion, were the vicious and immoral. On doctrinal topics he took the liberty of judging for himself, and differed widely in some points from the established creed. He did so, particularly, on the question concerning the person of Christ, having adopted, as we learn from the testimony of Hopton Haynes, esq. who was for many years connected with him in the office of the Mint, the unitarian sentiment. He did not neglect the opportunities of doing good, which the revenues of his patrimony and a profitable employment, improved by a prudent economy, put in his power. When decency upon any occasion required expence and shew, he was magnificent without grudging it, and with a good grace; but at all other times, that pomp which seems great to low minds only, was utterly retrenched, and the expence reserved for better uses. He never married; "and, perhaps," says Fontenelle, "never had leisure to think of it, taken up as he was at first in profound and continual study, and afterwards employed in an important and considerable post, which left no vacancy in his life, nor any occasion for domestic society." At his death, his personal estate amounted to thirty-two thousand pounds, which came among his heirs-at-law, he having died intestate, thinking, as Fontenelle tells us, that a legacy was no gift.

To give the reader a perfect idea of the philosophy of Newton, would be to conduct him through every part of his philosophical works. We must therefore content ourselves with a brief account of the design and plan of his "Principia," and a few miscellaneous observations chiefly extracted from the queries subjoined to his "Optics;" in which we shall follow Enfield's abridgement of Brucker.

"Dissatisfied with the hypothetical grounds on which former philosophers, particularly Des Cartes, had raised the structure of natural philosophy, Newton adopted the manner of philo-

sophizing introduced by lord Bacon, and determined to raise a system of natural philosophy on the basis of experiment. He laid it down as a fundamental rule, that nothing is to be assumed as a principle, which is not established by observation and experience, and that no hypothesis is to be admitted into physics, except as a question, the truth of which is to be examined by its agreement with appearances. 'Whatever,' says he, 'is not deduced from *phenomena*, is to be called an hypothesis: and hypotheses, whether physical or metaphysical, whether of occult qualities or mechanical, have no place in experimental philosophy.' In this philosophy, propositions are drawn from *phenomena*, and are rendered general by induction. This plan of philosophizing he pursued in two different methods, the analytic and synthetic; collecting from certain *phenomena* the forces of nature, and the more simple laws of the forces, and then proceeding, on the foundation of these, to establish the rest. In explaining, for example, the system of the world, he first proves from experience that the power of gravitation belongs to all bodies: then, assuming this as an established principle, he demonstrates by mathematical reasoning, that the earth and sun, and all the planets, mutually attract each other, and that the smallest parts of matter in each have their several attractive forces, which are as their quantities of matter, and which, at different distances, are inversely as the squares of their distances. In investigating the theorems of the "Principia," Newton made use of his own analytical method of fluxions; but, in explaining his system, he has followed the synthetic method of the ancients, and demonstrated the theorems geometrically. The leading design of the "Principia" is, from certain *phenomena* of motion to investigate the forces of nature, and then, from these forces to demonstrate the manner in which other *phenomena* are produced. The former is the end towards which the general propositions in the first and second books are directed; the third book affords an example of the latter, in the explanation of the system of the world. The laws of motion, which are the foundation of the Newtonian system, are these three: 1. Every body perseveres in its state of rest, or of uniform motion in a right line, unless compelled, by some force impressed upon it, to change its state. 2. The change of motion is proportional to the force impressed, and is made in the direction of the right line in which that force is

impressed. 3. To every action an equal reaction is always opposed; or, the mutual actions of two bodies upon each other are equal, and in contrary directions. On the grounds of these laws, and certain corollaries deducible from them, by the help of geometrical principles and reasonings Newton, in the first book, demonstrates in what manner centripetal forces may be found; what is the motion of bodies in excentric conic sections; how, from given *foci*, elliptic, parabolic, and hyperbolic orbits may be found; how the orbits are to be found when neither *focus* is given; how the motions may be found in given orbits; what are the laws of the rectilinear ascent and descent of bodies; how the orbits of bodies revolving by means of any centripetal force may be found; what is the motion of bodies in moveable orbits, and what the motion of the *apsides*; what is the motion of bodies in given superficies, and the reciprocal motion of pendulums; what are the motions of the bodies tending towards each other with centripetal forces; and what the attractive forces of bodies spherical, or not spherical. In the second book, Newton treats of the motion of bodies which are resisted in the ratio of their velocities; of the motion of bodies resisted in the duplicate ratio of their velocities; of the motion of bodies resisted partly in the ratio of the velocities, and partly in the duplicate of the same ratio; of the circular motion of bodies in resisting mediums; of the density and compression of fluids; of the motion and resistance of pendulums; of the motion of fluids, and the resistance made to projected bodies; of motion propagated through fluids; and of the circular motion of fluids. By the propositions mathematically demonstrated in these books, chiefly those of the first three sections, the author, in the third book, derives from the celestial *phenomena*, the forces of gravitation with which bodies tend towards the sun and the several planets. He then proceeds, by other propositions, which are also mathematical, to deduce from these forces the motions of the planets, the comets, the moon, and the tides; to ascertain the magnitude and form of the planets; and to explain the cause of the precession of the equinoxes.

To the above outline of the "Principia," we shall add the following miscellaneous observations, which may serve as a specimen of the OPINIONS of Newton.

The main business of natural philosophy is

to argue from *phenomena*, without feigning hypotheses, and to deduce causes from effects till we come to the very first cause, which certainly is not mechanical. No more causes of natural things ought to be admitted, than are known to exist, and are sufficient to explain their appearances. Therefore natural effects of the same kind are to be ascribed to the same cause. Those properties of bodies, which do not admit of intention or remission, and which are found to belong to all bodies upon which experiments can be made, are to be regarded as properties common to all bodies. It is probable, that all the *phenomena* of nature depend upon certain forces, by which, from causes not yet known, the particles of bodies are either mutually impelled towards each other, and cohere according to regular figures, or mutually repel and recede from each other. Bodies and light mutually act upon one another. All fixed bodies, when heated beyond a certain degree, emit light, and shine, and this emission is performed by the vibrating motion of their parts. Fire is a body heated so hot as to emit light copiously; and flame is a vapour, fume, or exhalation, heated red hot, that is, so hot as to shine. The rays of light, in falling upon the bottom of the eye, excite vibrations in the *tunica retina*, which, being propagated along the fibres of the optic nerve to the brain, cause the sense of seeing. The heat of a warm room is conveyed through a *vacuum* by the vibrations of a much subtler medium than air, which, after the air is drawn out, remains in the vacuum. It is by the vibrations of this medium that light is refracted and reflected, and heat communicated. This medium is exceedingly more elastic and active, as well as subtile, than the air; it readily pervades all bodies, and is by its elastic force expanded through the heavens. Its density is greater in free and open space than in compact bodies, and increases as it recedes from them. This medium, growing denser and denser perpetually as it passes from the celestial bodies, may, by its elastic force, cause the gravity of those great bodies towards one another, and of their parts towards the bodies. Vision, hearing, and animal motion, may be performed by the vibrations of this subtile elastic fluid, or æther. The small particles of bodies have certain powers, virtues, or forces, by which they act, at a distance, upon one another, for producing a great part of the *phenomena* of nature; as in the attractions of gravity, magnetism, and electricity. The smallest particles of matter

may cohere by the strongest attractions, and compose bigger particles of weaker virtue; and many of these may cohere, and compose larger particles, whose virtue is still weaker, and so on for divers successions, until the progressions end in the biggest particles, on which the operations in chemistry, and the colours of natural bodies, depend, and which by cohering compose bodies of a sensible magnitude. The particles of different bodies cohere with different degrees of force; whence some are volatile, easily rarefying with heat, and condensing with cold, whilst others are fixed, and not separable without a strong heat, or fermentation. Those particles recede from one another with the greatest force, and are with most difficulty brought together, which, upon contact, cohere most strongly. Nature is very conformable to herself, and very simple, performing all the great motions of the heavenly bodies by the attraction of gravity which intercedes those bodies, and almost all the small ones of their particles, by some other attractive and repelling powers which intercede the particles.

The *vis inertiae* is a passive principle, by which bodies persist in their motion or rest, receive motion in proportion to the force impressing it, and resist as much as they are resisted. By this principle alone there never could have been any motion in the world. Some other principle was necessary for putting bodies into motion; and now they are in motion, some other principle is necessary for preserving the motion: for from the various composition of two motions, it is very certain that there is not always the same quantity of motion in the world. Since the variety of motion which we find in the world is always decreasing through resistance, there is a necessity of recruiting it by active principles, such as are the cause of gravity, and of fermentation, to which almost all the motion we meet with in the world is owing. It is probable, that God in the beginning formed matter in solid, massy, hard, impenetrable moveable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them; and that these primary particles being solids, are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear, or break in pieces, or be liable to a change in their nature and texture. It is also probable, that the changes of corporeal things consist

only in various separations, and new associations and motions of these permanent particles, produced by certain active principles, such as that of gravity, and that which causes fermentation and the cohesion of bodies. By the help of these principles, all material things seem to have been composed of the hard and solid particles above mentioned, variously associated in the first creation by the council of an intelligent agent: for it became him who created them to set them in order; and it is unphilosophical to seek for any other origin of the world, or to pretend that it might arise out of a chaos by the mere laws of nature; though being once formed it may continue by those laws for many ages. For, while comets move in very excentric orbs, in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some in considerable irregularities excepted, which may have arisen from the mutual actions of comets and planets upon one another, and which will be apt to increase till this system wants a reformation. Such a wonderful uniformity in the planetary system, must be allowed to be the effect of choice, and so must the uniformity in the bodies of animals. Was the eye contrived without skill in optics, or the ear, without knowledge of sounds? The first contrivance of those very artificial parts of animals, the various organs of sense and motion, and the instinct of brutes and insects, can be the effect of nothing else than the wisdom and skill of a powerful ever-living Agent, who, being in all places, is more able by his will to move the bodies within his boundless uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies. And yet we are not to consider the world as the body of God, or the several parts thereof as the parts of God; he is an uniform Being, void of organs, members, or parts, and they are his creatures, subordinate to him, and subservient to his will. God has no need of organs; he being every where present to the things themselves.

It appears from *phenomena*, that there is a being incorporeal, living, intelligent, omnipresent, who in infinite space as it were in his sensory, sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly by their immediate presence to himself. This most beautiful system of the sun, planets, and comets, could only

arise from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars be centres of similar systems, these being all formed by like wisdom, must be subject to the dominion of one: especially since the light of the fixed stars is of the same nature with the light of the sun, and all systems mutually give and receive light. God governs all things, not as the soul of the world, but as the Lord of the universe. The supreme Deity is an eternal, infinite, and absolutely perfect Being; omnipotent and omniscient; that is, his duration extends from eternity to eternity, and his presence from infinity to infinity; he governs all things, and knows all things which exist, or can be known. He is not eternity or infinity, but eternal and infinite: he is not duration or space, but he endures, and is present; he endures for ever, and is present every where. Since every portion of space is always, and every indivisible moment of duration is every where, certainly the Maker and Lord of all things cannot be never or no-where. God is omnipresent not virtually only, but substantially, for power cannot subsist without substance. In him all things are contained and move, but without reciprocal affection: God is not affected by the motion of bodies, nor do bodies suffer resistance from the omnipresence of God. It is universally allowed, that God exists necessarily; and by the same necessity he exists always and every where. Whence he is throughout similar, all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting; but in a manner not at all human; in a manner not at all corporeal; in a manner to us altogether unknown. As a blind man has no idea of colours, so we have no idea of the manner in which the most wise God perceives and understands all things. He is entirely without body and bodily form, and therefore can neither be seen, nor heard, nor touched; nor ought he to be worshipped under any corporeal representation. We have ideas of his attributes, but what the substance of any thing is we are wholly ignorant. We see only the figures and colours of bodies; we hear only sounds; we touch only external superficies; we smell only odours; we taste only savours: of their internal substances we have no knowledge by any sense, or by any reflex act of the mind: much less have we any idea of the substance of God. We know him only by his properties and attributes, by the most wise and excellent structure of things,

and by final causes; and we reverence and worship him on account of his dominion. A God without dominion, providence, and design, is nothing else but fate and nature."

After sir Isaac's death, several treatises on subjects in history, antiquities, divinity, chemistry, and mathematics, were found among his papers, some of which have been given to the world. In 1727, appeared "A Table of the Assays of Foreign Coins," drawn up by him, and published at the end of Dr. Arbuthnot's book on that subject. In 1728, Mr. Conduit published his "Chronology of ancient Kingdoms amended: to which is prefixed a short Chronicle, from the first Memory of Things in Europe, to the Conquest of Persia by Alexander the Great," quarto. In 1733, came out his "Observations on the Prophecies of Daniel, and the Apocalypse of St. John," quarto. In 1736, Mr. John Colson, afterwards professor of mathematics at Cambridge, published an English translation of his "Method of Fluxions, and Analysis by infinite Series," quarto, accompanied with a perpetual commentary, occasioned by bishop Berkeley's attack on that work. In 1737, was printed an English translation of a Latin "Dissertation upon the sacred Cubit of the Jews," which was found subjoined to an unfinished work of our author, entitled, "Lexicon Propheticum." In 1742, appeared "Tables for purchasing College-Leases," 12mo. drawn up by our author. In 1744, a collection of several of his pieces was published at Lausanne, under the title of "Newtoni Is. Opuscula Mathematica, Philos. et Philol. collegit I. Castilioneus," in eight volumes, quarto. In 1745, Mr. John Stewart published an English translation of his "Two Treatises on the Quadrature of Curves, and Analysis by Equations of an infinite Number of Terms," in quarto, accompanied with a large commentary. In 1746, were printed "Is. Newtoni Elementa Perspectivæ Universalis," octavo. In 1756, there were published, "Four Letters from Sir Isaac Newton to Dr. Bentley, containing some Arguments in Proof of a Deity," octavo. References to some others of his miscellaneous pieces and letters may be found in the "Gen. Dict.;" and a variety of papers written by him, on philosophical and mathematical subjects, are inserted in volumes VI.—XI. of the "Philosophical Transactions." The whole of his works were collected together, and published with a commentary by the Rev. Dr.

Horsley, late bishop of St. Asaph, in 1784, in five volumes, quarto. In the year 1699, Newton edited Dr. Barrow's "Optical Lectures," in quarto. *Biog. Brit. Gen. Dict. Brit. Biog. Fontenelle's Eloge. Preface to Pemberton's View of Sir Is. Newton's Philosophy. Martin's Biog. Phil. Hutton's Math. Dict. Enfield's Hist. Phil. vol. II. book x. chap. iii. sect. 3.—M.*

NEWTON, RICHARD, a learned divine of the church of England, and founder of Hertford-college, Oxford, was the son of a gentleman descended from a respectable family, who possessed a moderate estate at Lavendon-Grange in Buckinghamshire, and resided at Yardley-Chase in Northamptonshire, where the subject of this article was born in 1675. He received his classical education at Westminster school; whence he was elected to a studentship of Christ-church-college in the university of Oxford. In what year he commenced his academical studies, or when he was admitted to his first degree in arts, we are not informed; but we learn from the list of graduates, that he proceeded M. A. in 1701; bachelor of divinity in 1707; and doctor in that faculty in 1710. For some time he filled the appointment of college tutor, and discharged the duties of that office, in a manner greatly to his own reputation, as well as to the benefit of the society of which he was a member. The character which he acquired in this situation induced lord Pelham to invite him into his family, where he superintended the education of the two brothers who were afterwards distinguished as statesmen, the duke of Newcastle and Mr. Pelham; and both these illustrious persons ever entertained a high regard for him. However, as his high and independent spirit would not permit him to solicit a favour for himself, he received no preferment when his pupil Mr. Pelham became first minister, though, it is said, he was more than once employed by him, to draw up the king's speeches; and it is reported, that when that statesman was asked why he did not place Dr. Newton in a station worthy of his merits? he replied, "How could I do it? He never asked me." However, he met with a patron in Dr. Compton, bishop of London, who collated him to the rectory of Sudbury in Northamptonshire. In 1710, the celebrated Dr. Aldrich, dean of Christ-church, inducted him principal of Hart-Hall; with which promotion he retained his living of Sudbury. Here he resided for several years, when his presence

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was not required at Oxford, discharging the duties of his ministerial office, with exemplary care and fidelity. It was his constant custom, on every week day evening at seven o'clock, excepting at the seasons of hay and corn harvests, to read the prayers of the liturgy in his church, for the benefit of such of his parishioners as could then assemble for public devotion. This pious practice he enjoined his curates to observe, after he gave up his residence there, about the year 1724; and had the satisfaction to have three in succession, who adhered to the example of their worthy principal. He was always an enemy to pluralities, with cure of souls, and made repeated applications to Dr. Gibson, bishop Compton's successor in the see of London, for leave to resign his living in favour of his curates; but without success. He, therefore, continued to hold the rectory, so long as he could not relinquish it without introducing a stranger into his parish; but he bestowed all the emoluments arising from it, upon his curates, who so diligently discharged their duty, and upon other local objects of beneficence and charity. Upon the death of bishop Gibson, Dr. Newton made the same application to his successor Dr. Sherlock, and, having readily obtained the consent of that prelate, resigned Sudbury in favour of Mr. Saunders, who was the last of his curates. When he became principal of Hart-Hall, that house was an appendage to Exeter-college. From this state of dependence Dr. Newton conceived the project of rescuing it, and of erecting it into an independent college. In pursuing his measures for this purpose, he had to encounter with much opposition, particularly from the learned Dr. Conybeare, rector of Exeter-college, and afterwards dean of Christ-church and bishop of Bristol. The struggle between them lasted for a considerable time; and it has been observed, that, in no contest were two able men more equally matched; and that the papers which passed between them, like Junius's Letters, deserved to be collected, on account of the energetic beauty of their style, and the ingenuity of their arguments. Dr. Newton, however, succeeded in accomplishing the object which he had in view, and in the year 1740, obtained a charter, converting Hart-Hall into Hertford-college; of which, at a great expence to himself, and with considerable aid from his numerous friends, he was thus the founder and first head.

In his next contest, which was for the vacant

place of public orator to the university, our author was vanquished by his competitor Dr. Digby Cotes, though said by his friends to have been by far the best qualified of the two for that eminent post. Afterwards he was promoted to a canonry of Christ-church, and held it with his principalship of Hertford-college till his death, which took place in 1753, when he was about the age of seventy-eight. He was as polite a scholar, and as accomplished a gentleman, as almost any person of the age in which he lived. With the modern foreign languages, as well as with the ancient ones of Greece and Rome, he was intimately conversant. In closeness of argument and perspicuity of style, he had no superior. Never was any private person employed in more trusts; nor were trusts ever discharged by any man with more integrity. He was a zealous friend to religion, the university, and the clergy; and a man of exemplary piety, and of extensive charity. Most of the foregoing particulars have been taken from the manuscript *memoranda* of the late Mr. Jones, vicar of Shephall, in Hertfordshire, communicated to the "Gentleman's Magazine," since his death: and we shall add to them some further traits of Dr. Newton's character, as drawn by the hand of the same gentleman. After mentioning his name, Mr. Jones adds, "a very sensible, thoughtful, judicious, and a truly honest man. His writings shew his learning, judgment, and integrity, and his life exemplified every christian virtue. Most orderly and exact in his family at Lavendon-Grange, where I often visited him, as well as in his college. Discreet and punctual in every part of his conduct. Highly and justly esteemed by all the wise and good. He lamented the indolence and inactivity, and was grieved to observe the secular views and ambitious schemes, of some of the heads of colleges and halls. But he, for his own part, resolved to do his duty, as became a good governor, and a friend to useful discipline and learning. An example of temperance and decency in every part of his behaviour; and of great moderation also in respect to the different sentiments of his fellow Protestants. He valued, and occasionally visited, and would converse and sometimes dine with, Dr. Doddridge, when he came to Northampton. He saw that they both aimed at the same great and good end, in fitting up hopeful students for the christian ministry. He usually made excursions, in the long vacations, into various parts of the kingdom, most commonly taking

with him, for company and improvement, one or more of the young gentlemen of fortune in his college, at the request, and with the approbation of their parents. At evening, upon such journeys, he would, a little before bed-time, desire his young pupils to indulge him in a short vacation of about half an hour, for his own private recollections. During that little interval they were silent, and he would smoke his pipe with great composure, and then chat with them again in an useful manner for a short space, and, bidding them good night, go to his rest. He carried dignity in his aspect, but sweetened with great modesty, humility, and freedom of conversation. This I know, having carefully observed him, and having always found him even and uniform, both in his temper and his conduct. Being a guest for a night or two at his house at Lavendon, in the summer 1749, I had much familiar and free discourse with him, and particularly upon the subject of a reasonable *reform* in some particulars relating to our ecclesiastical establishment: a reform to which he was a hearty well-wisher. One evening, there being present his worthy vice-principal Mr. Saunders, and an ingenious young gentleman of fortune, a pupil of Saunders, the doctor was pleased to propose to us this question: What share are we to allow to *common sense* and *reason* in matters of *religion*? Those two gentlemen and myself being silent, he addressed himself particularly to me, who was, in point of age, superior to them both. I freely answered, that, in my poor opinion, the due exercise of common sense and reason, and of private judgment in all matters of religion, ought to be allowed to all Christians. He said, he was of the same mind. He read prayers in his family at Lavendon, morning and evening, being select parts of the public liturgy. On Wednesdays and Fridays the Litany only. He appointed to his studious guests several separate apartments for private study, with pen, ink, and paper for each, and the use of his library, which was near those apartments." When on his death-bed, Dr. Newton ordered all his writings to be destroyed, excepting a select number of sermons, which he intended for the press. These were published in 1784, together with three or four discourses that were printed in the author's life-time, making together an octavo volume. He also published, "A Scheme of Discipline, with Statutes intended to be established by a Royal Charter at Hart-Hall," &c. 1720, folio; "University

Education, or, an Explication and Amendment of the Statute which, under a Penalty insufficient and eluded, prohibits the Admission of Scholars going from one Society to another, without the Leave of their respective Governor, or of their Chancellor," &c. 1747, octavo; a well-written and unanswerable treatise, entitled, "Pluralities indefensible," &c.; and after his death; his successor in the principalship, Dr. William Sharp, published from his MSS. "The Characters of Theophrastus, with a strictly literal Translation of the Greek into Latin, &c. with Notes and Observations on the Text, in English, for the Benefit of Hertford-College," 1754, octavo. *Gent. Mag.* Nov. 1783 and Feb. 1784. *Encycl. Britan.*—M.

NEWTON, THOMAS, a learned and excellent English prelate in the eighteenth century, was the son of a person who had gained a competent fortune by the business of a brandy and cyder merchant, and was born at Lichfield, in the year 1704. The first part of his education in grammar-learning he received at the free-school of his native town; whence he was removed to Westminster school, in 1717, by the advice of bishop Smalridge, who, in the following year, nominated him a king's scholar. After continuing six years in this seminary, by making interest with Dr. Bentley he was elected to Trinity-college in the university of Cambridge. Here he resided at least eight months in every year, assiduously occupied in his studies till he had taken his degree of B. A.; after which he was elected a fellow of his college, and then came to settle in London. As it had been his inclination from his childhood, and he was always designed for holy orders, he took sufficient time to prepare himself for the ministerial profession, and wrote a number of sermons, that he might have such a stock in hand, as would afford him the more leisure and consideration in composing his future pulpit discourses. He was ordained deacon in December 1729, and priest in the February following, by Dr. Gibson bishop of London. For some time he officiated as curate at St. George's church, Hanover-square, and for several years was assistant preacher to Dr. Trebeck, the rector, whose sister his father had married for his second wife. His first preferment was that of reader and afternoon preacher at Grosvenor-chapel in South Audley-street; in which situation he became known to lord Carpenter, who took him into his family in the capacity of tutor to his son, who was afterwards created earl of Tyrconnel. In this

employment he continued several years, honoured with the intimacy and friendship of lord and lady Carpenter, and indulging the opportunity which his living free from expence gave him, of laying the foundation of a valuable collection of books, prints, and pictures. In the year 1738, having preached at the chapel in Spring-garden, by the particular desire of Dr. Pearce, then vicar of St. Martin's and afterwards bishop of Rochester, the doctor, after hearing him, invited him to his house, and, without any solicitation, in a very handsome manner made him an offer of the place of morning preacher at that chapel. This offer he accepted the more readily, as it proved the commencement of an useful and valuable connection with Dr. Pearce. His appointment to this chapel, likewise, which was frequented by many families of rank, led the way to his acquaintance with that celebrated statesman Mr. Pulteney, to whom he was introduced by his friend Mrs. Devenish, a most accomplished lady, of a very good family in Dorsetshire. That lady was honoured with the particular regard and friendship of the prince and princess of Wales; and as the prince was then instructing his children to repeat fine moral speeches out of plays, particularly Mr. Rowe's, he desired her to have a more correct copy printed of Mr. Rowe's works. This task she engaged Mr. Newton to undertake, who superintended and corrected the press, and wrote the dedication in her name to the prince of Wales. By this means his name became known to the prince and princess of Wales; and his friend's frequent commendation of him, produced that good impression in favour of his character on the minds of those exalted personages, which long afterwards proved of the greatest service to him.

When Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his first chaplain; and, through his lordship's interest, in 1744, was preferred to the rectory of St. Mary le Bow in Cheapside: so that he was forty years of age before he obtained any living, notwithstanding his very respectable connections. Upon this promotion, he quitted the chapel in Spring-garden, and his fellowship at college became vacant. At the commencement in 1745, he was admitted to the degree of doctor of divinity. During the time of the rebellion, which broke out soon afterwards, he was distinguished by the zeal with which he defended the cause of his king and country in the pulpit; and he published a sermon which

he preached in that year before the House of Commons, as well as one or two others. In 1747, he was chosen lecturer of St. George's, Hanover-square, by a most respectable vestry of noblemen and gentlemen of high distinction; and in the same year, he married the eldest daughter of Dr. Trebeck, with whom he lived very happily for almost seven years. As they had no children, they continued to board in the parsonage-house with Dr. Trebeck; which our author considered to be a circumstance of no little advantage, since by that means his studies were not liable to be interrupted by the care and trouble of housekeeping. In 1749, Dr. Newton published, by subscription, his splendid edition of Milton's "Paradise Lost," in two volumes, quarto. This work he undertook, chiefly at the desire of lord Bath, who contributed the copper-plates with which it is ornamented. It is accompanied with a variety of critical and explanatory notes, partly selected from the remarks and observations on that poem already published by several eminent writers, and partly original, by himself and others. Prefixed to it, he has given a life of our divine poet, intended to include the substance of all preceding lives of Milton, with improvements and additions. This work is very ably executed, and was so favourably received by the public, that the editor lived to see it undergo eight different impressions, in quarto and octavo. After the appearance of the "Paradise Lost," it was recommended to Dr. Newton to complete the edition of Milton's poetical works. Accordingly, he proceeded to publish the "Paradise Regained," and other poems of Milton, in the same manner; but with the additional recommendation of greater novelty in the notes, from the communications of persons of the greatest eminence in the republic of letters. However, he thought that these editions had detained him from more material studies, though he had the good fortune to gain more by them than Milton did from all his works put together: but his greatest gain, in his own opinion, was their first introducing him to the friendship and intimacy of two such men as bishop Warburton and Dr. Jortin. In the year 1751, Dr. Newton having preached a sermon at St. George's, Hanover-square, upon occasion of the death of the prince of Wales, several noblemen and gentlemen of the vestry requested him to print it; which he declined, on account of its being a hasty composition. However, the report of it reaching the ear of the princess

of Wales, she requested the favour of perusing it; and, after returning the copy to the author as a mark of her approbation a warrant was sent him, appointing him one of her chaplains. In 1754, Dr. Newton lost his father, at the age of eighty-three; and within a few days his wife, at the age of thirty-eight. This was the severest trial which he had ever met with, and it almost overwhelmed him. At this time he was engaged in writing his "Dissertations on the Prophecies:" and happy, as he observes, was that circumstance for him; since in any affliction he never found a better or more effectual remedy, than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects. The first volume of this work made its appearance in the following winter; but the two others were not published till three years afterwards. In the mean time the author, as a reward for his past, and an incitement to his future labours, was appointed to preach the lecture founded by the hon. Mr. Boyle. Originally his "Dissertations" were drawn up in the form of sermons; but were afterwards new modelled, and confirmed by proper authorities. They deservedly met with a very favourable reception, both at home and abroad; have passed through several numerous editions; and have been translated into several languages.

In the year 1757, Dr. Newton was nominated one of the chaplains in ordinary to his majesty, while he was permitted at the same time to retain his station in the princess of Wales's household; and soon afterwards he was made a prebendary of Westminster. This preferment was speedily followed by his appointment to the office of sub-almoner to the king, for which he was indebted to the unsolicited favour of Dr. Gilbert, archbishop of York, who also gave him the precentorship of his church. Upon the death of Dr. Trebeck, in 1759, Dr. Newton, who had hitherto continued to board in his family, found himself obliged to become a housekeeper; and his time and attention were so much divided by the cares of his little family, that he determined on a second marriage. The simplicity with which he assigns his motives for coming to that determination, and the description which he gives of the qualifications of the lady whom he had fixed upon, are curious, and will afford entertainment to the reader. "He found," as he informs us, "that the study of sacred and classic authors ill agreed with accounts of butcher's and baker's bills; and by daily expe-

science he was convinced more and more, that it was not good for man to live alone, without a help meet for him. And especially when he had some prospect of a bishopric, fresh difficulties and troubles opened to his view. There would be two houses at least to be furnished; there would be a greater number of servants to be taken, there would be a better table and public days to be kept: and he plainly foresaw, that he must either fall a prey to servants, or must look out for some clever sensible woman to be his wife, who had some knowledge and experience of the world; who was capable of superintending and directing his affairs; who was a prudent manager and economist; and could lay out his money to the best advantage; who though she brought him no fortune, yet might save one, and be a fortune in herself; who could supply his table handsomely, yet not expensively, and do the honours of it in a becoming manner; who had no more taste and love of pleasure than a reasonable woman should have; who would be happier in staying with her husband at home, than in perpetually gadding abroad; who would be careful and tender of his health, and in short be a friend and companion of all hours." Such a lady, he tells us, he had found in a daughter of lord Lisburne, who was at that time the widow of the rev. Mr. Hand; and they were married in September 1761. In the same month he kissed the king's hand on being nominated to the bishopric of Bristol, and made canon residentiary of St. Paul's, with a permission to hold his city living *in commendam*. He was no great gainer, however, by his promotion to the episcopal dignity, as he was obliged to give up all the preferments which he before held, excepting his rectory, as we have just mentioned; but his mind was perfectly satisfied with a moderate competency. In 1761, Mr. Grenville and others of the ministers agreed in recommending the bishop of Bristol, as a proper person to fill the vacant see of London; but the king had given that kind of promise for bishop Terrick, in lord Bute's administration, which he thought himself now obliged to fulfil. In the same year, when Dr. Stone, primate of Ireland, died, Mr. Grenville sent for our prelate, and in the most obliging manner offered him the succession to that dignity. This offer, it must be confessed, was a tempting one; and had our prelate been a younger man with a family, he certainly would not have declined it. This, however, he thought proper to do, with all possible expressions of

gratitude to the minister; being influenced by the consideration that he was then past sixty years of age, when it was too late in life to change his country, and to form new connections and friends; when also his health was becoming too precarious to be depended upon; and, above all, by his preference of a life of privacy and study, to public business, pomp, and greatness.

In the year 1768, Dr. Newton was made dean of St. Paul's; when his ambition was fully satisfied, and he resigned his benefice of St. Mary-le-Bow, not thinking it becoming his character and station to appear covetous of pluralities. No sooner had he taken possession of the deanery-house, than he was seized with a violent inflammation of the lungs, and shortness of breath; and though, contrary to general expectation, he recovered his health in some measure, yet his naturally delicate constitution was so shattered by the severity of that attack, that he was liable to frequent returns of the same complaints. Indeed, he was scarcely ever able to go through a month's residence at St. Paul's, without falling ill in the course of it; and this happened so frequently, that his medical friends were obliged to interdict him from officiating any more in that cold church, and his majesty was pleased to lay his injunctions upon him for the same purpose. However, he so far discharged his duty, as to reside during the greater part of every year in his deanery-house, where he was at hand to give directions, to correct irregularities, and to consult with the members of his church upon any necessary occasion. Every summer he went to Bristol, and spent some months in his diocese, till the year 1776, when his growing infirmities obliged him to relinquish that practice. He now purchased a house on Kew-green, for a summer retreat, and during the winter he confined himself entirely to his deanery-house, where his only exercise was walking in his rooms, which he did repeatedly in the intervals between reading and writing. Company he never wanted, nor was ever at a loss how to fill up his vacant time. Besides the resources which he had in himself, he possessed a never-failing fund of employment and entertainment in his books, prints, and pictures. These were the only expensive articles of his life, and especially the latter, in which he indulged to some kind of excess. As he was known to be such a lover of their art, the Royal Academy of Painters made an application to him, through their president, sir Joshua Reynolds, repre-

senting, that the art of painting, notwithstanding the present encouragement given to it in England, would never grow up to maturity and perfection, unless it could be introduced into churches as in foreign countries; that, to make a beginning, they offered their services to the dean and chapter, to decorate St. Paul's with scripture histories, having chosen six of their members to paint each a picture for this purpose; that none should be put up but such as should be previously approved, not only by the academy but also by the dean and chapter; and that they should be put up at the charge of the academy, without any expence to the members of the church. With this generous and noble offer the dean and chapter were all equally pleased, and the dean, in the fullness of his heart, went to give an account of it to his majesty, whose consent and approbation he readily obtained. But the archbishop of Canterbury and the bishop of London disapproved of the measure; and the latter, in particular, strenuously opposed it, as what would excite much clamour and prejudice in the multitude, and be represented as an artful step towards the introduction of popery. Many other serious persons, likewise, who were more liberal and enlightened, totally disapproved of the setting up of pictures in churches, on account of their aptitude to divert men's minds from the proper subjects of attention in such places, as well as the danger of their being perverted to the purposes of superstition. To his great regret, therefore, our worthy prelate was forced to abandon a scheme into which he had entered with no little ardour.

From the time of his taking up his residence at Kew-green, bishop Newton's life was little more than one continued struggle with bodily infirmities, with pain and sickness; which he sustained with the utmost fortitude and resignation. Occasionally, the remedies prescribed by his medical friends gave him intervals of ease; but in February 1782, the severity of the weather increased his complaints to such a height, that the usual methods which were taken for his relief failed of producing the desired effect. At length he died suddenly on the fourteenth day of that month, in the seventy-ninth year of his age. He had got up and been dressed, and then enquired the hour, bidding his man open the shutter and look at the dial of St. Paul's. The servant answering that it was upon the stroke of nine, the bishop made an effort to take out his watch, with an intent to set it; but sunk down in

his chair, and expired without a sigh or the least visible emotion, his countenance still retaining the same placid appearance which was so peculiar to him when alive. This prelate was steadily devoted to the best interests of virtue and religion, and his life was an exemplary pattern of piety and diligence. What particularly distinguished him was a simplicity of mind and manners. But with all his excellences he was too much subject to the dominion of prejudice, and apt to judge very unfavourably of those whose sentiments in religion or politics were different from his own. This is sufficiently apparent from the account which he has given us of his own life, including anecdotes of his friends and acquaintance, the characters of public men, and remarks on the political transactions of his times. He ventured, however, to depart widely himself on one topic from the creed of the church for which he was an advocate: for in one of his pieces, which has been published since his death, he has expressly written against the doctrine of eternal punishments, and avowed his belief of the final restitution of all things to harmony and happiness. Adverting to his sentiments respecting ecclesiastical and civil polity, a writer in the "Monthly Review" observes, that "they are not the sentiments of Hoadly or Locke. They were formed on a narrow plan, and savour too much of the bigotry of less enlightened and less liberal times than the present. His imagination, indeed, had taken the alarm; and because he saw the ill use that was made of liberty by those who pretended to be its most zealous advocates, he so deplored its effects, as to make us sometimes ready to suspect that he did not wish well to its principle. He connected religion with the church, and imagined, that to oppose the institutions of the one, was virtually to weaken, if not overthrow, the influence of the other. It was the same principle, or prejudice, that made him look with a suspicious eye on all attempts to reform the abuses of the state. He saw, or fancied he saw, some iniquitous design of republicanism lurking at the bottom. With republicanism he associated rebellion; and in an opposition to government he feared a renewal of *the church's danger*. These apprehensions frequently disturbed the tranquillity of his mind; and the eve of his days was, in particular, much clouded by them. His fancy gave them their full force; and the infirmities of his body aggravated the anxious forebodings of his mind." With respect to

the general merit of his writings, the same writer justly observes, that "they may be reckoned among the most useful, if not the most learned and brilliant productions of this or any other country. They are plain, rational, and instructive. They bear marks of great industry, piety, and a good understanding.—If they have nothing to gratify a metaphysical genius, and little to inform the deep scholar; if fancy is not much charmed by their novelty or elegance; if no addition is made by them to the great stores of criticism or erudition, yet they can boast a higher merit, and are likely to produce an effect that will outlive the inventions of genius, and the accumulations of learning." They consist of the "Dissertations on the Prophecies;" ninety "Dissertations" on some parts of the Old and New Testament, and on various moral and theological subjects; and "Sermons" and "Charges." The whole were collected together by the author, and printed in three volumes, quarto, with his life prefixed to them, drawn by his own hand; and they have since made their appearance in six volumes, octavo. *Account of the author's life prefixed to his works. Brit. Biog. Monthly Rev. vol. LXVIII.—M.*

NICAISE, CLAUDE, a man of letters, was born of a good family at Dijon in 1623. He embraced the ecclesiastical profession, and after a preliminary education in his own province came to Paris, where he entered into the university, and studied theology in the college of Navarre. In 1655, he paid a visit to Rome, where he took priest's orders, and formed connexions with all the eminent literati and artists of that capital. After a residence in Italy of several years, during which he visited Naples and other interesting parts of the country, he returned to France, where he devoted himself entirely to literary pursuits, and especially to correspondences with the learned of different nations. No man in Europe of his time seems to have had so much occupation of that kind; and he was regarded as the general intellenger for all matters of lettered curiosity upon the continent. His character in this respect is described in an epitaph written for him by La Monnoie, which concludes thus:

Or git' il, et cette disgrâce
Fait perdre aux Huets, aux Noris,
Aux Toinards, Cupers; et Leibnits,
A Basnage le journaliste,
Aux commentateurs Grævius,
Kuhnus, Perizonius,
Mainte curieuse riposte;
Mais nul n'y perd tant que la poste.

His friendly and obliging disposition, and the correctness of his morals, preserved him in general esteem, till his death in 1701, at the age of seventy-eight. He had collected a numerous and well-chosen library. The time occupied in his literary commerce prevented him from giving to the world more than a few dissertations on subjects of antiquity, and some letters. *Moreri. Nouv. Dict. Hist.—A.*

NICANDER, an ancient Greek physician, grammarian, and poet, flourished in the time of Attalus, surnamed Galatonicus, king of Pergamus, and was a native of Colophon. He is said to have been a priest of the Clarian Apollo. He was the author of a variety of works, historical, poetical, and medical, of which were, "Accounts of the affairs of the Ætolians (among whom he long resided, so that he has been called *the Ætolian*), the Bœotians, and the Colophonians; Georgics; Metamorphoses; and several works relative to medicine." Two of the latter are the only remains of this learned author. These are poems in Greek, entitled, "Theriaca," and "Alexipharmaca." The first describes serpents and other venomous animals, with the remedies for their bites; the second describes poisons of all kinds and their supposed antidotes. The scientific value of these pieces is very small, as they are full of idle and unauthenticated notions, and void of method and reasoning; but they convey some curious information of the opinions of the ancients, and serve to identify the Greek names of plants and animals. They have been very frequently published in the originals and in translations. They are contained in the "Corpus Poet. Græc." *Genev.* 1606; and Bandini published an edition at Florence in 1769 in Greek, Latin, and Italian, with various notes and commentaries. An excellent edition of the "Alexipharmaca" was given by J. Gottl. Schnieder, *Halle*, 1792, octavo. There are extant learned Greek scholia to these poems, which afford valuable information as to the early history of medicine, and ancient authors. Several references to Nicander's lost Georgics are to be met with in Athenæus. *Vossii Hist. & Poet. Græc. Halleri Bibl. Med. & Botan. Moreri. Bibliogr. Dict.—A.*

NICCOLI, NICCOLO, a meritorious contributor to the restoration of learning in Italy, was the son of a merchant of Florence, in which city he was born in 1364. In obedience to his father's commands, he passed some of the first years of his life in commercial pursuits; but as soon as he was enabled to follow

his own inclinations he devoted himself entirely to literature. He contracted an acquaintance with all the learned men of Florence at that time; and such was the ardour with which he pursued improvement, that he went to Padua for the sole purpose of copying the Latin works of Petrarch, which were then in high esteem. Transcribing manuscripts was a great part of the labour of a scholar before the invention of printing; and a number of works copied or corrected by Niccoli are still extant. With these, and others that he purchased, he formed a select and copious library for that age; and with a liberality superior to that of many collectors, he granted the free use of his stores to all who requested it. He also purchased coins, gems, and other monuments of antiquity, which he was equally liberal in imparting to the public. He was considerably instrumental in promoting that discovery of ancient authors which was the most important service then to be rendered to letters. Poggio has recorded the pecuniary assistance afforded to himself in his learned researches by Niccoli, who was also the patron of Leonardo Bruni, Aretino, Carlo Marsuppini, and Ambrogio Camaldolese. It was likewise chiefly through his means that Manuel Chrysoloras, Guarino Veronese, Aurispa, and Filelfo, were invited to Florence as public professors. It is to be lamented that one who so well deserved the gratitude of scholars, should have given occasion, by his behaviour, to the severe invectives of some of those with whom he had been closely connected. The disposition to indulge in violent and calumnious abuse, which was then peculiarly prevalent among men of letters, renders it highly probable that the charges against Niccoli are exaggerated by Guarino, Filelfo, and Bruni: yet the freedom of his censures, and his jealousy of superior abilities, may have been the causes of that expulsion of the Florentine professors which is imputed to him. It appears, also, that some irregularities of his private conduct involved him in disreputable contentions with his own family. If an idea of him were, indeed, to be formed from Poggio's funeral eulogy, there is not a virtue, public or private, to which he might not lay claim. His merits as a benefactor to literature cannot, however, be disputed; and he consulted its interests after his death by the bequest of his library to the public. This is affirmed to have been the first public library opened since the times of antiquity; his intention, however, could not have been

carried into effect, had not the great Cosmo de' Medicis undertaken to satisfy the demands of his creditors, which were numerous. Niccoli died in 1437, at the age of seventy-three. He wrote nothing except a short treatise on the orthography of the Latin language. *Tiraboschi, Shepherd's Life of Poggio Bracciolini.*—A.

NICEPHORUS I. emperor of the East, surnamed *the Logothete*, was great treasurer and chancellor of the empire, at the time when a revolt of the nobility from the empress Irene dispossessed her of the throne, A. D. 802. The nobles invested Nicephorus with the purple, and he was solemnly crowned at St. Sophia, whilst Irene was first confined to a monastery, and afterwards banished to the isle of Lesbos. Soon after his accession he made a treaty with the emperor Charlemagne; and after suppressing the revolt of Bardanes, the governor of one of the provinces, he strengthened his throne by the association of his son Saturacius. Having by an embassy to the caliph Haroun al Rashid declared his intention no longer to pay the accustomed tribute to the Saracens, that haughty prince in a most contemptuous message announced his purpose of marching with an army to enforce it, and made an incursion into Phrygia. Nicephorus, who advanced to meet him, was entirely defeated in a pitched battle, and with difficulty made his escape. In the following year Haroun again invaded his dominions with a much more numerous host, and spread desolation through a great part of Lesser Asia, as far as Heraclea of Pontus, which city he took and ruined. Nicephorus, unable to contend with him in the field, was obliged to submit to a treaty, by which he agreed to pay a yearly tribute in a coin stamped with the image of the Saracen, and promised not to repair his demolished fortresses. A violation of this last condition produced a new invasion, in which the Saracens ravaged the provinces with more cruelty than before. These public calamities were aggravated by internal discontents and conspiracies, which were punished by the emperor with extreme rigour, and caused his reign to be a perpetual scene of suspicion and tyranny. The peace of the empire was disturbed in 809 by a new enemy, who invaded it on the opposite side. The Bulgarians, led by Crumus their king, entered Mæsia, and surprizing the city of Sardica, put the whole garrison to the sword. On the approach of the emperor they retired with their booty beyond his reach. Two years afterwards, Nicephorus, determined to

revenge the insult and disable them from future hostilities, penetrated to the centre of the country, and ravaged it in a merciless manner, with fire and sword. Rejecting all offers of submission, he drove the enemy to despair; and Crumus, collecting all his force, closed all the passes, and made an unexpected attack upon the emperor's camp. It was forced, and Nicephorus, with his chief officers and the greatest part of his army, was slain. His head was cut off and exposed on the point of a spear; and his skull, set in gold, served afterwards for a drinking cup to the barbarian victor. This catastrophe took place in July 811. By the monkish historians of the time, the character of Nicephorus is blackened with the stains of every vice, and he is painted as a monster of avarice, cruelty, and debauchery. To these they add impiety, manifested by his favour to the Manicheans and Iconomachs, and his contempt of the church of Rome and the prelates. Perhaps the latter imputation may be thought to weaken the former. *Univers. Hist. Gibbon.*—A.

NICEPHORUS II. PHOCAS, emperor of the East, was the son of Bardas Phocas, commander of the imperial army in Asia. Nicephorus was brought up to arms, and after having been governor of Cappadocia, succeeded his father in the chief command in Asia. He defeated the Saracens on various occasions in the reign of Constantine Porphyrogenitus; and in that of Romanus he recovered the whole island of Crete in a series of actions of seven months continuance. He was then sent against the Saracen caliph of Syria, whom he defeated, and he afterwards took the important city of Beræa. On the death of Romanus he returned to Constantinople, where, through the favour of the empress-dowager Theophano, he obtained the honour of a triumph. Finding himself suspected of ambitious designs by the prime-minister Joseph, he requested a private audience of him, at which he pretended an absolute aversion to worldly dignities, and a resolution to retire to a monastic life, shewing him at the same time a hair-cloth which he wore next to his skin. The minister, duped by this hypocrisy, suffered him to return to the army in the east, where his fellow-commanders Zimisces and Curcuas persuaded, or, as he alleged, compelled him to assume the title of emperor, which was conferred upon him in the year 963. He returned to Constantinople, where he was crowned by the patriarch. In the next year he took the dowager-empress for

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his wife, though not without a strong opposition from the patriarch, whose scruples were excited by his having stood godfather to one of her children. A due penance, however, appeased the anger of the church, and the union was confirmed. His warlike disposition was manifested in the continued assaults which, in person or by his generals, he made upon the Saracen power. He sent Manuel, the natural son of his uncle Leo, with a powerful army upon an attempt to expel the Saracens from Sicily; but the unskilfulness of the leader caused his total destruction. His lieutenant and former comrade John Zimisces succeeded better against the same enemy in Cilicia and Cyprus. In his fourth year the emperor proceeded in person to Cilicia, and after various successes, besieged the cities of Mopsuesta and Tarsus, both which he reduced. He next invaded Syria, took several towns, and invested Antioch itself; but on the approach of winter was obliged to quit it, and returned to his capital. Antioch, however, was soon after surprised by one of his generals. This career of victory, splendid as it was, produced unpopularity at home, on account of the new taxes which either necessity or avarice led him to impose; and at the same time he offended his generals by the suspicions with which he requited their services. The empress, likewise, who was either disgusted by his homeliness, and desirous of indulging her loose passions with another lover, or who suspected him of bad designs against her two sons, joined the malcontents, and took part in a conspiracy for his destruction. Through her contrivance, Zimisces, with a band of assassins, was admitted by night into the palace, and Nicephorus, cruelly mangled by their daggers, was put to death A. D. 969, in the fifty-seventh year of his age, and seventh of his reign. *Univers. Hist. Gibbon.*—A.

NICEPHORUS III. BOTONATES, emperor of the East, was a general under Constantine Ducas, when he was defeated and taken prisoner in an invasion of the Scythian Uzians. He was commander of the Asiatic forces of the empire, when the contemptible character of Michael Ducas encouraged him to revolt, and make an alliance with the Turks, whom he had been sent to oppose. Nicephorus Bryennius, the general in Europe, revolted at the same time, and advanced to Constantinople, but was repulsed by the inhabitants, who were exasperated by the licentiousness of his troops. Botonates soon after approached Chalcedon with a body of Turkish auxiliaries, and

Michael having retired into a monastery, he was solemnly recognized as emperor, and crowned by the patriarch in March 1078. Alexius Comnenus, who had faithfully adhered to Michael till his resignation, offered equal fidelity to Nicephorus III. and was employed by him against three competitors, Ursellius, Bryennius, and Basilacius. All these he successively reduced; and Nicephorus strengthened his authority by marrying Mary, who had been the wife of the late Michael. He was now advanced in years; and having no male issue, he was persuaded by two favourites to nominate in his testament for his successor a youth who was his relation. The empress, who had a son married to a daughter of Nicephorus, whom she had destined to the empire, obtaining intelligence of this nomination, communicated it to the brothers Alexius and Isaac Comnenus, who promised to support her interest. For this purpose they determined upon deposing the emperor; and, withdrawing to the army encamped on the Thracian border, they engaged the chief officers in their conspiracy. Alexius was proclaimed emperor by the soldiery, and advanced at their head to Constantinople, into which capital he was privately admitted. Nicephorus, deserted by all his friends, quitted the throne after a reign of nearly three years, and retreated to a monastery, where he took the habit, and ended his days in peace and obscurity. *Univers. Hist. Gibbon.*—A.

NICEPHORUS, patriarch of Constantinople in the early part of the ninth century, was a native of that city, and son of Theodorus, secretary to the emperor Constantine *Copronymus*. He possessed excellent natural abilities, and a well-informed mind, and became confidential secretary to the emperor, and his mother Irene. He attended in his official capacity at the second council of Nice, in the year 787, where his talents and influence were zealously exerted in defence of image-worship. Becoming afterwards disgusted with the court, he withdrew into retirement at a monastery on the Thracian Bosphorus, but did not enter as a member of the religious community. In the year 806, upon the death of the patriarch Tarasius, he was elected his successor in that dignity, while he was yet a layman. In the year 811, he sent a letter containing a confession of his faith to pope Leo III.; which practice the emperor Nicephorus prohibited during the whole of his reign. In the year 814, an edict having been promulgated by the

emperor *Leo the Armenian*, for the suppression of the worship of images, the patriarch made use of all the means in his power to prevent it from being carried into execution. Upon this, the emperor finding that neither advice nor admonition had any effect in inclining the patriarch to submission, passed a decree of deposition and banishment against him in the course of the following year. The chief part of his exile was spent in a monastery which had been founded by himself in an island of the Propontis, where he was confined till his death in the year 828. He is honoured as a confessor by both the Greek and Latin churches. The most considerable of the works written by him, is "An Abridgment of History," commencing with the death of the emperor Mauritius, and ending with the reign of the empress Irene. It was first published at Paris by father Petau, in Greek and Latin, with his own version and notes, 1616, octavo; and it is inserted in the first volume of the "*Corpus Historiæ Byzantinæ*," 1648, folio, and also subjoined to Theophylact Simocatta's history. Speaking of the style of this work, Photius says, "that it has nothing in it either superfluous or obscure; that the author is neither too fastidious, nor yet too careless in his words and expressions, but that he makes use of such well-chosen and elegant terms as were becoming a good orator. By avoiding all affected and new-fangled phrases, and employing such as are sanctioned by antiquity and common usage, he has rendered his manner very agreeable and pleasing. In fine, he might have excelled all who preceded him in this department of writing, had not his attention to conciseness precluded him from introducing the ornaments proper for such a work." The next work attributed to him, is "A chronological Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedon, Roman Emperors, &c." from the beginning of the world to his time. It first appeared in a Latin version, by Anastasius the *librarian*. The original Greek was first given by Scaliger, at the end of his edition of "Eusebius's Chronicon;" and father James Goar published it, in Greek and Latin, at the end of "Syncelli Chronicon," 1652, folio. Nicephorus was also the author of three books which he terms, "Antirrhetics," against the council held at Constantinople under Constantine *Copronymus*, which abolished the use of images; of which ample fragments, in Greek and Latin, are inserted in the first and second

volumes of father Combe's "Auctuar," 1648, folio. Of the genuineness of "The Stichometry" attributed to our author, some critics have entertained doubts, and in particular Dr. Pearson, as appears from the first part of his "Vindic. Ignatii." However, the voice of the greater number, among whom are Fabricius, Cave, Mill, and Lardner, is in its favour. Of this piece there are various editions, the most accurate of which is given by Montfaucon, in his "Bibl. Coislin." It contains a catalogue of the books of sacred Scripture, which is of use to shew that the Jewish canon was generally esteemed sacred by Christians; and that the other books of the Old Testament, which are now called "Apocryphal," were not of equal authority, though they were read sometimes in some churches, and often quoted by christian writers. It also affords evidence, that there never were any christian writings, esteemed to be of equal authority with those which are now received by us as sacred and canonical. The "Letter" of Nicephorus to pope Leo, containing his confession of faith, may be seen in the seventh volume of the "Collect. Concil." in Greek and Latin; four of his pieces against the *Iconoclasts*, in Latin, in the fourteenth volume of the "Bibl. Patr.;" seventeen of his "Canons," in Greek and Latin, in the seventh volume of the "Collect. Concil.;" thirty-seven others, in Greek and Latin, with notes, in the third volume of Cotelier's "Monument. Eccl. Græc.;" and a "Letter," containing seventeen questions relating to subjects of canonical discipline, with answers to them, in Greek and Latin, in the work and volume last mentioned. Many additional particulars concerning the writings of this patriarch may be seen in the three first of our authorities. *Fabricii Bibl. Græc. vol. VI. lib. v. cap. 5. Cave's Hist. Lit. vol. II. sub. sac. Phot. Dupin. Moreri. Lardner's Cred. pt. ii. vol. XI. ch. 147.—M.*

NICEPHORUS, BLEMMIDA, a learned Greek priest and abbot of a monastery at Mount Athos in the thirteenth century, held in high veneration on account of his great sanctity and extraordinary self denial. He had been tutor to Theodore Lascaris, who succeeded John Ducas on the imperial throne. In the year 1255, on the death of the patriarch Germanus, the emperor was desirous of raising his old master to that dignity; but this honour Nicephorus steadily refused, preferring the peaceful retirement of the cloister to the pomp and grandeur of that exalted station.

He was more favourable towards the Latin church than any other celebrated Greek during this century, and defended some of its dogmas in opposition to the members of his own communion. It is sufficiently apparent, however, from those very pieces which have been brought forwards by the Catholics, to prove his coincidence with them in sentiment, that he differed widely from them on many points, and particularly that concerning the procession of the Holy-Ghost. On this subject, two books of his are still extant, one addressed to Theodore Lascaris, and the other to James archbishop of Bulgaria, which are preserved in Greek and Latin, in the appendix to the first volume of Oderic Raynald's continuation of the "Annal. Eccl." of Baronius; and also in the first volume of Leo Allatius's "Orthodoxæ Græcæ Script." The last mentioned editor, in the second book of his treatise "Concerning the Agreement of the Greek and Latin Churches," has also inserted, in Greek and Latin, a "Letter" written by Nicephorus, after he had, with disgrace, turned out of the church belonging to his monastery, Marchesina, the mistress of the emperor John Ducas, as unworthy of being admitted into so holy a place. To the same author is attributed "An Epitome of Logic and natural Philosophy," published in Greek at Augsburg, 1605, octavo. For the subjects of several of his pieces, yet remaining in MS. in the Vatican, Bavarian, and other libraries, the reader may consult *Fabricii Bibl. Græc. vol. VI. lib. v. cap. 5. Cave's Hist. Lit. vol. II. sub. sac. Schol. Dupin. Moreri.—M.*

NICEPHORUS, CALLISTUS, XANTHOPULUS, or, more properly, the son of Callistus, surnamed *Xanthopulus*, was a learned monk of Constantinople, who flourished in the fourteenth century. In the appendix to Cave's "Hist. Lit." he is placed by Gery under the year 1327; but that we ought to assign to him a somewhat earlier date is satisfactorily shewn by Lardner, who places him under 1325. He was a studious man, and for many years employed himself in the diligent perusal of the books in the celebrated library belonging to the church of St. Sophia. When young, he undertook to write, in the Greek language, a new "Ecclesiastical History," collected, as he informs us, out of Eusebius of Casarea, Socrates, Sozomen, Philostorgius, Theodoret, Evagrius, and others; and he completed his work before he was quite thirty-six years of age. It was addressed to the emperor Andro-

nicus Palæologus the elder, and divided into twenty-three books, extending from the birth of Christ to the death of the emperor Leo the philosopher, in the year 911. Only eighteen of these books have reached our times, which bring down the history to the death of the emperor Phocas, or the year 610. On account of the elegance with which it is written, the author has been honoured with the title of the *ecclesiastical Thucydides*, by some critics; while others, from the marvellous tales and fables which are interspersed in it, have given him the name of the *theological Pliny*. However, notwithstanding that it is debased with idle stories, and evident marks of superstition, it is highly useful on account of the light which it throws on many important facts in ecclesiastical history. The only manuscript of it yet discovered belonged to the library of Matthias king of Hungary at Buda, where, on the capture of that city, it became part of the plunder collected by a Turk, who carried it to Constantinople. Here it was purchased at a public sale by a Christian, and, after passing through different hands, was added to the imperial library at Vienna. It was first given to the public in a Latin version by John Lange, printed at Basil in 1553, folio; and it was republished by him in 1561, folio, with notes. It underwent subsequent impressions at Antwerp, Paris, and Frankfort. In 1630, Fronton du Duc published an edition of it, in Greek and Latin, at Paris, in two volumes, folio, adopting the version of Lange, and correcting the notes. Besides this work, Nicephorus was the author of "A Catalogue of the Constantinopolitan Emperors," and another "Catalogue of the Constantinopolitan Patriarchs," both in Greek iambic verse, which father Labbé has published in the preliminary observations prefixed to his treatise "De Script. Byzantin.;" and an "Abridgement of the Scriptures," in Greek iambic verse, which was printed at Basil, in 1536, octavo, also bears his name. To the same author our countryman Dr. Hody has attributed a little piece, which he published at Oxford, in Greek and Latin, during his controversy with Mr. Dodwell, under the title of "Anglicani Schismatis Redargutio." &c. 1691, quarto. *Fabricii Bibl. Græc. vol. VI. lib. v. cap. 4. Append. ad vol. II. Cave's Hist. Lit. sub. sac. Wickl. Dupin. Lardner's Cred. part ii. vol. XI. ch. 165. Mosb. Hist. Eccl. sac. xiv. vol. III. par. ii. cap. 1.—M.*

NICEPHORUS, GREGORAS, one of the

Byzantine historians, flourished in the fourteenth century. He was a favourite of Andronicus Palæologus the elder, who made him librarian of the Constantinopolitan church, and sent him on an embassy to the prince of Servia. He followed that emperor after his deposition, and was with him at his death. He afterwards went to the court of Andronicus the younger, where he was the cause of the refusal of the Greeks to enter into a conference with the legates of pope John XXII. In the disputes between Barlaam and Palamas, he took the part of the former and of Acyndinus, whom he warmly supported in the council held at Constantinople in 1351. On this account he was put in prison, but was liberated on the return of John Palæologus. Nicephorus wrote eleven books of the Byzantine history, comprehending a period of 145 years, from Theodore Lascaris I. to the death of the younger Andronicus, in 1341. This was first printed at Basil in 1561, with a Latin version by Jerom Wolff. A more correct edition, with a new version, was published from the Louvre press in 1702, by M. Boivin junr. This history is composed in a vicious and prolix style, with much egotism, but in general with a sound judgment of the causes of events. The author's attachment to the elder Andronicus has made him partial to his cause, and Cantacuzenus charges him with much misrepresentation respecting himself and the younger Andronicus. Gregoras also wrote the life of his uncle John metropolitan of Heraclea, and composed scholia on Synesius "De Insomniis," which have been published; besides other pieces still in manuscript. *Vossii Hist. Græc. Moreri.—A.*

NICERON, JOHN FRANCIS, a French monk and ingenious mathematician in the seventeenth century, was born at Paris, in the year 1613. He early displayed a love for learning, and by the progress which he made in his elementary studies, afforded fair promise of future excellence. At the age of nineteen he entered into the order of Minims, and before he had gone through his course of philosophy, discovered that his predominant inclination was to the study of the mathematical sciences, to which, after he had completed his theological course, he devoted all the time that was not necessarily occupied by the duties of his profession. The science of optics was what principally engaged his attention; and he left behind him, in different houses belonging to his order, particularly that at Paris, some ex-

cellent performances, which afforded satisfactory evidence of his profound skill in this branch of the mathematics. He was twice sent on business to Rome, and was appointed regent of the philosophical classes. Afterwards he was nominated to accompany father Francis de la Noue, vicar-general of the order, in his visitation of all the convents of Minims in France. The similarity of their taste proved the means of introducing him to the acquaintance of Des Cartes, who entertained a great regard for him, and made him a present of his "Principles of Philosophy." Their intimacy, however, which commenced in 1644, proved but of short duration, since our young monk fell sick at Aix in Provence, and died there in the autumn of 1646, when he was only thirty-three years of age. This event was lamented as a considerable loss to the republic of letters. He was the author of the following works, which are held in high estimation: "The Interpretation of Cyphers, or, a Rule for the perfect Understanding and certain Explanation of all Kinds of simple Cyphers, taken from the Italian of the Sieur Anthony Maria Cospi, Secretary to the Grand-duke of Tuscany; enlarged, and particularly accommodated to the French and Spanish Languages," 1641, octavo; "Curious Perspective, or, artificial Magic produced by the wonderful Effects of Optics, Catoptrics, and Dioptrics," &c. 1638, folio; which was only introductory to his "Thaumaturgus Opticus, sive, admirandæ Optices, Catoptrices, et Dioptrices, Pars. prima, de iis quæ spectant ad visionem directam," 1646, folio. On this work he was employed six years, and was prevented by his death from proceeding to the completion of the intended second and third parts, relating to the effects of reflection from plane, cylindrical, and conical mirrors, and the refraction of crytals. This task his friend father Mersenne undertook, not only by correcting what father Nicéron's papers in Latin and French would furnish towards it, but by supplying what might be necessary to perfect it. But the other occupations of this learned mathematician, during the two remaining years of his own life, prevented him from finishing the work, which, upon his death, was committed for that purpose to M. de Roberval, professor-royal of mathematics at Paris. A "Letter" of Father Nicéron's is inserted in the third volume of Liceto's "De quæsitis per Epistolas." *Moreri. Baillet en la Vie de M. Des Cartes, liv. viii. ch. 9.*—M.

NICERON, JOHN PETER, a man of letters, descended from an ancient and respectable family, was born at Paris in 1685. He entered into the congregation of Barnabites, in which he took his vows at the age of twenty; and after completing his course of studies at Montargis, he was sent to Loches as professor, first of the languages, and then of theology. He took priest's orders in 1708, and passed some years in teaching rhetoric and philosophy at Montargis, at the same time performing the pastoral duties of his function. In 1716, he was called to reside at Paris, where he thenceforth occupied himself in literary pursuits, to which he was always greatly attached. Besides the learned languages, he was acquainted with the principal modern languages of Europe, and some of his first publications were translations from the English. The work, however, by which he is principally known, is his "Memoires pour servir à l'Histoire des Hommes illustres dans la Republique des Lettres, avec un Catalogue raisonné de leurs Ouvrages." Of this publication the first volume appeared at Paris in 1727, 12mo. and the rest were printed in succession to the forty-third; but in the three last there are several articles not written by Nicéron. This is considered as a valuable addition to literary biography, although the style is negligent, and no great degree of sagacity is shewn in characterising the different persons who are its subjects. The title of *illustrious men* is ill applied to a great number of the authors, many of whom are obscure or contemptible; but the researches into the history of publications are useful, and often curious. Father Nicéron died at Paris in 1738. He was much esteemed for his private worth and obliging disposition; and although his time was chiefly passed in his study, he possessed a fund of cheerfulness and animation that made him acceptable in society. His eulogy is given by the abbé Goujet in the fortieth volume of the *Memoirs* above mentioned. *Moreri. Nouv. Dict. Hist.*—A.

NICETAS, ACHOMINATUS, surnamed CHONIATES, a modern Greek historian, born at Chone in Phrygia, flourished in the beginning of the thirteenth century, and filled a dignified station in the court of Constantinople. At the capture of that city by the Franks, in 1204, he withdrew with a young woman whom he rescued from the enemy, and married her at Nice in Bithynia, where he died in 1206. He wrote a period of Byzantine history from the death of Alexius Comnenus, where Zonaras ceases, to

the year 1203, being eighty-five years, in twenty-one books, which are still extant. They were printed with the version of Jerome Wolff at Basil in 1557, and were inserted in the Louvre edition of the Byzantine Historians, of 1647. The author, in the preface to his work, makes a great display of the false eloquence of the age. The history itself is written with more simplicity, and is valued for its authority. Banduri, in his "*Imperium Orientale*," has printed a small piece by Nicetas on the statues melted down by the Latins when they took Constantinople. To this writer also are attributed the five first books of the "*Treasure of the Orthodox Faith*," translated by Morel, and printed in 1580. *Vossii. Hist. Græc. Moreri.—A.*

NICETAS, surnamed SERRON, a learned Greek prelate who flourished in the latter part of the eleventh century, was a contemporary and correspondent of Theophylact, metropolitan of Bulgaria, as appears from letters of that prelate to him which are still extant. He was made deacon and master, or teacher, of the great church at Constantinople; from which situation he was promoted, at first to the archbishopric of Serron, or of the Serræ in Macedonia, and afterwards to the metropolitan see of Heraclea in Thrace. He wrote a "*Commentary*" upon sixteen of the orations of Gregory Nazianzen, of which a Latin version, from a mutilated and imperfect copy, was given by James Billy in his edition of that father's works. The same editor also gave a Latin version of the notes of Nicetas upon some poems of Gregory Nazianzen, which were published in Greek at Venice, in 1563, quarto, under the assumed name of *Cyrus Dadybrensis*, a bishop of Paphlagonia. Nicetas was the author of "*Canonical Answers*" to questions proposed by a certain bishop, named Constantine, which John Leunclavius published in Greek and Latin, in the fifth book of his "*Jur. Græc. Rom.*" p. 310. He is said by some to have been the compiler of "*A Catena upon the Book of Job*," from the commentaries of a number of Greek fathers; while others maintain that it is rather to be attributed to Olympiodorus. A Latin version of this work was given by Paul Comitolo, 1587, quarto; and it was published in Greek and Latin at London, by Patricius Junius, in 1637, folio. Nicetas is also thought to have been the author of "*Catenæ*" upon the Psalms, and Song of Songs, printed at Basil in 1552; and of others on Luke, Matthew, &c. *Fabricii Bibl.*

Græc. vol. VI. lib. v. cap. 5, and vol. VII. lib. v. cap. 13. Cave's Hist. Lit. vol. II. sub. sæc. Hild. Dupin. Moreri.—M.

NICIAS, an Athenian of distinction, known in history chiefly by his misfortunes, was the son of Niceratus, and inherited a large property, of which a great part consisted in silver mines at Laurium. His natural disposition was cold and timid; and knowing the danger attending upon greatness in a democratical government, security was rather his object than glory. By the influence of his wealth, which he liberally bestowed upon the necessitous, and employed in treating the people with theatrical exhibitions, he, however, rose to consequence even during the life of Pericles; and after the death of that great man, he became one of the heads of the Athenian state. He was favoured by the nobles as one of their own order; and the people were flattered by the awe with which he was impressed when appearing in their assemblies. He seems to have been a man of virtue, and a sincere lover of his country: he was religious to the borders of superstition, and perpetually consulted diviners on his own affairs and those of the state. His manners were mild, and his principles were humane and pacific. In the Peloponnesian war, he had the command against the Lacedæmonians at Sphacteria; and being upbraided by the demagogue Cleon for want of success, he proposed to Cleon to take his place. The latter consented; and the Athenian people, with their usual levity, confirmed the proposal, regarding it as a matter of jest, Cleon never having had any military experience. He, however, completely effected what he had promised, and Nicias lost some credit on the occasion. In the eighth year of the war, B. C. 423, Nicias commanded in an expedition for the reduction of the island Cythera, on the Laconian coast, in which he was successful. Various events followed, in which the fortune of war alternately favoured both parties; but Nicias, though a gainer in point of reputation by the transactions in which he was engaged, was constantly endeavouring to restore peace. By his interest, after the death of Cleon and Brasidas in battle, this was at length effected; and a peace for the term of fifty years between the Athenians and Lacedæmonians, with a league offensive and defensive, was signed B. C. 421.

Alcibiades was at this time rising into public life; and as his disposition was enterprising and turbulent, he was bent upon embroiling

the affairs of Greece in order to give himself scope for action. General tranquillity had by no means been restored by the peace of Nicias, and a new confederacy had been planned among the discontented states, the head of which was to be the state of Argos. Nicias, who had desired that he might be sent to Sparta to settle some remaining differences, was unable to procure the satisfaction required; and a league between the Athenians and Argives was brought about through the influence of Alcibiades. A renewal of the Peloponnesian war followed, and the people of Athens at length determined to send a powerful force into Sicily in order to assist the Egestines in their war with the Syracusans. Nicias, who had made all the opposition in his power to this rash resolution, was himself, much against his will, appointed one of the generals, in conjunction with Alcibiades and Lamachus; and the expedition set sail from the Pyræum, B. C. 415. The Athenian troops landed in Sicily, and possessed themselves of several towns; and Alcibiades being recalled (see his life), Nicias and Lamachus took a strong post in the neighbourhood of Syracuse. The siege of that city commenced in the next campaign; and Nicias, after some successful actions, drew a line of circumvallation quite round it. His prospect of success, however, was clouded by the arrival of Gylippus, an able Lacedæmonian commander, with a supply of troops, with which he forced his way into Syracuse; and soon after, a fresh reinforcement arrived from Corinth. Lamachus having been slain, two new generals, Eurymedon and Demosthenes, were appointed, and the former was sent from Athens with a supply of money, and an assurance to Nicias of a speedy succour. We shall not here relate the events of this memorable siege, but confine ourselves chiefly to those in which Nicias was particularly concerned.

This commander had constantly advised cautious and secure measures; and when Demosthenes, who arrived with a large reinforcement, proposed an immediate assault upon the city, he argued strongly against such a hazard. He was, however, outvoted in the council of war, and the attempt was made, which was defeated with great loss to the Athenians. Demosthenes was so much disheartened by the result, that he advised instantly raising the siege and returning to Athens. But Nicias, who, like many cool and wary characters, had a fund of firmness and perseverance, openly de-

clared, that he would rather die before the place than abandon an enterprize which might still succeed, and expose himself to an ignominious condemnation from his countrymen. The aspect of affairs, however, soon became more gloomy. The Syracusans received powerful succours from their Sicilian allies, whilst a pestilential disease, which broke out in the Athenian camp, daily thinned their numbers. Nicias at length was persuaded of the necessity of a retreat, and every thing was prepared for an embarkation. As the Syracusans had no suspicion of this design, it might have been effected without hazard, when just at the critical moment an eclipse of the moon took place. The superstition of Nicias was alarmed, and he would not go on board till he had consulted his soothsayers. They were absurd enough to direct that the departure should be delayed for thrice nine days, and thus the only opportunity was lost. The Syracusans, who had procured information of the intention of the enemy, made a general attack upon the Athenians by sea and land, and destroyed a number of their ships; the residue, which took refuge in the harbour, were closely blocked up there. A desperate attempt to break through terminated in the total destruction of the fleet, and nothing remained for the land forces but to make good their retreat to some friendly Sicilian state. By false intelligence, Nicias was prevented from commencing his march when it might have been safe; and when want of provisions at length compelled him to leave his camp, the passes were already secured by the enemy. There could not be a scene of deeper distress than at the moment when the army commenced its march, abandoning not only all its baggage, but the sick and wounded, who clung round their comrades, and appealed to gods and men against the cruelty of leaving them to a merciless foe. Nicias himself was the most melancholy figure in the group; worn by disease and anxiety, pale and squalid, he seemed to centre in himself the afflictions of the whole. His mind, however, bore up against despondency, and he exerted every effort to inspire courage in his men, and to make them preserve that order which could alone ensure their safety. As they proceeded, they were continually harassed by the cavalry and light troops of the enemy, and exposed to the want of every necessary. Many were cut off; and at length Demosthenes with the whole rear-guard was forced to surrender. Nicias with the van arrived almost exhausted at the

river Asinarus; and while they were crossing it, and quenching their extreme thirst, the Syracusan cavalry riding among them massacred them without resistance. The greater part was killed, when Nicias, with a small body, which kept together, hemmed in on all sides, surrendered to Gylippus the Spartan general, upon condition that the slaughter should cease. The Syracusans secured their prisoners, consisting of almost all who survived. After a day of triumph, they assembled to determine the fate of their captives, when, after different opinions had been heard, the sense of the people was, that the generals should be put to death. Historians differ concerning the manner in which this cruel sentence was executed; and one of them has recorded that Nicias and Demosthenes, informed by a friend of the determination of the assembly, prevented it by a voluntary death. This disaster, the most lamentable that the Athenians had ever experienced, took place B. C. 413. *Thucydides. Plutarch Vit. Nicie. Univers. Hist.—A.*

NICHOLAS I. pope, who is surnamed *the Great*, was the son of one *Theodore*, and a native of Rome, where he was ordained sub-deacon by pope Sergius II. and deacon of the Roman church by pope Leo IV. So high was the reputation which he acquired in these offices, that, upon the death of pope Benedict III. in the year 858, the clergy, the nobility, and the people elected him to the vacant dignity. When the emperor Lewis II. who had lately left Rome, heard of this event, he returned to that city, and assisted in person at the consecration of the new pontiff. Some days afterwards, being told that the pope, attended by the Roman nobility, was coming to visit him, he went out to meet him, and after dismounting, took hold of the pope's bridle, and condescended to lead his horse for some distance on foot; as he also did at the pope's departure. When emperors and kings could submit to degrade themselves, by paying such extraordinary marks of respect to the bishops of Rome, it is not at all suprising that these priests soon began to look upon themselves as the lords of the universe, and upon the princes of the earth as their vassals. One of the first objects of importance which engaged the attention of the new pope, was the state of affairs at Constantinople, which had divided the eastern bishops into two parties, and seemed to furnish him with a favourable opportunity of exercising his power and authority over that rival see. The emperor Michael, incensed against

the patriarch Ignatius, on not finding him sufficiently obsequious to his pleasure, commanded him to be driven from his see, declared lawfully deposed, and sent into exile. At the same time Photius, who was universally regarded as a man of extraordinary abilities, and as the rival of the ancients themselves in every branch of literature, was elected his successor; and, since he was then a layman, he was hurried through the ecclesiastical degrees required by the canons, and consecrated within six days. These events occasioned no little disturbance in the eastern churches, especially in the patriarchate of Constantinople, some of the bishops adhering to Ignatius, and others acknowledging Photius. In the mean time the latter, after causing his rival and some of his warm friends to be treated with great injustice and personal ill usage, convened a council of bishops at Constantinople, in the year 860, by whom Ignatius was declared unworthy of the patriarchal dignity, and excommunicated and deposed accordingly. While this council was sitting, the bishops of the party of Ignatius also held a council in the same city, and, in their turn, condemned Photius as an intruder into the rights of that patriarch. Finding the bishops thus divided, Photius resolved to apply to the pope, and endeavour to procure his approbation of his election. With this view he persuaded the emperor to send a solemn embassy to Rome, to entreat his holiness to send legates into the east, for the purpose of restoring with him the decayed discipline of the church, and utterly extirpating the heresy of the *Iconoclasts*. With the ambassadors Photius sent four bishops, who were instructed to give such a representation of what had passed at Constantinople, as he thought might induce the pope to espouse his cause. After receiving the ambassadors, and attending to the account given by the bishops, Nicholas, by the advice of a council, determined to comply with the emperor's request, and nominated two bishops, Rodoald of Porto, and Zachary of Anagni, his legates to the emperor of the East. As, however, he had heard nothing from Ignatius himself, he would not acknowledge Photius till his ambassadors had obtained the necessary information on the points at issue between them, which they were ordered to refer for final decision to the judgment of the apostolic see.

With letters from the pope to the emperor and to Photius, the legates set out for Con-

stantinople; but no sooner was Michael apprized that his holiness had not acknowledged Photius, than he ordered them to be confined on their arrival, and strictly guarded to prevent their having any communication with the friends of Ignatius. After detaining them in this situation between three and four months, partly by menaces, and partly by promises of great rewards, he engaged them to acknowledge his patriarch, and to exert all their interest and credit in his favour. Upon this a numerous council was assembled at Constantinople, in 861, the members of which endeavoured to extort from Ignatius a resignation of his dignity; and when they found him resolute in his refusal, they passed a sentence of deposition against him, which was confirmed by the legates, while Ignatius appealed to the pope. Afterwards he was treated with great barbarity by his rival, from whose power he was so fortunate to escape and to conceal himself, till the dread of an insurrection among the populace obliged the emperor to permit him to reside undisturbed in his monastery. In his appeal which he transmitted to the pope, he gave him a minute account of every thing that passed on the occasion of his expulsion, and the intrusion of Photius; of the proceedings of the council which deposed him; and of the corruption of the apostolic legates. About the same time the pope received the acts of the Constantinopolitan council by the secretary of the emperor, together with letters from that prince and Photius. Upon comparing these acts and letters with the account sent to him by Ignatius, Nicholas determined to support that patriarch, and to disavow the proceedings of his legates. In order to shew to all the world, in the most public manner, his disapprobation of their conduct, he immediately assembled a council at Rome, and solemnly declared, in the presence of Leo the imperial ambassador, that they had acted contrary to his instructions; that they were not authorized to confirm the deposition of Ignatius, and the election of Photius; and that he never had consented, nor ever would consent, to the one measure or the other.

By this council sentence of deposition and excommunication was passed against Photius, as well as the legate Zachary, and a decree was enacted that Ignatius should be restored to his former dignity. This sentence the pope transmitted to Constantinople, at the breaking up of the council in 863, accompanied with letters from himself, both to the emperor and

to Photius. At the same time, he wrote a circular letter to all the faithful in the East, acquainting them with what had passed. In the close of his letter, addressing himself to the three patriarchs of Alexandria, Antioch, and Jerusalem, to the metropolitans and other bishops in those parts, he declared it to be the fixed resolution of the apostolic see to reinstate the venerable patriarch Ignatius in his former dignity, and drive out the most wicked Photius, who had usurped it in defiance of the canons; and he enjoined and commanded them, by virtue of his apostolic authority, to concur in opinion with him on these points, and to cause his letter to be published in their respective dioceses, that it might be known to all. It was, most probably, during the time when the business relating to the see of Constantinople was agitating, that the quarrel took place between pope Nicholas, and John archbishop of Ravenna; though we are not informed precisely in what year it happened. Cave places it under the year 861. According to Anastasius, John, acting more like a lawless tyrant than a bishop, had excommunicated several persons without just cause, and seized on their estates. He had also possessed himself of lands belonging to the Roman church, and had arbitrarily deposed and imprisoned presbyters and deacons of the province of *Æmilia*, under the immediate jurisdiction of the apostolic see. What was still more aggravating, he had diverted devout people from pilgrimages to the tombs of the holy apostles; and was bold enough to maintain, that the pope had no power to summon him to Rome. This interference with the interests, and opposition to the authority of the papal see, Nicholas could not digest; and, therefore, after citing John three times to a council at Rome, upon his non-appearance, pronounced sentence of excommunication against him. The archbishop, not intimidated in the least at this sentence, immediately determined to maintain, even at Rome, the independency of his see; and he set out accordingly for that city, accompanied by several persons of distinction, whom the emperor Lewis had appointed to attend him in the character of his envoys, and to countenance him on his arrival there. These envoys, however, the pope contrived to gain over, and then sent the archbishop an order to appear on a given day before the council which had condemned him, and there give an account of his conduct. To this order the prelate paid no regard, but

Immediately quitted Rome, and returned to Ravenna. Alarmed at his return, many of the inhabitants of the first distinction in that city, as well as in the province of Æmilia, hastened to Rome, attended by crowds of people, in order to lay their grievances before the pope. They even entreated his holiness to visit that city and diocese in person, and redeem them by his presence from the insufferable oppressions under which they groaned. With this request the pope complied; and, being informed upon the spot of the tyranny and rapine of the archbishop, restored to every person the property of which he had been plundered, and issued a decree confirming what he had done. John had not waited the arrival of the pope; but, when he heard of his approach, fled to Pavia, to implore the protection of the emperor, who resided there. To his great mortification, neither the bishop nor any of the inhabitants of that city, who had heard of his being excommunicated, would admit him into their houses, nor suffer any necessities to be sold to him and his attendants, nor even so much as converse with them. The treatment which the archbishop met with from the emperor was not less mortifying: for that prince refused to admit him to his presence, and sent him his advice to submit, and obtain the absolution of the pope, if he hoped for his favour. Finding himself thus abandoned to the mercy of his holiness, John at length resolved to satisfy him, and with that view set out for Rome, with envoys whom the emperor, at his earnest request, had appointed to attend him thither. Here he succeeded, by his tears and prayers, and expressions of great contrition for his past offences, in appeasing the wrath of the pontiff, and was absolved by him from the sentence of excommunication; but not before he had appeared at a council summoned by the pope on that occasion, and there subscribed and sworn to a most humiliating act of submission. Thus at last the see of Ravenna became entirely subjected to that of Rome.

The pope's attention was now drawn to the West, by different affairs of importance, in which an appeal was made to his authority. Lotharius king of Austrasia, and brother to the emperor Lewis, had married Theutberga, sister to Hubert duke of Burgundy; but being desirous of divorcing her, that he might marry Waldrada one of his mistresses, he accused her of incest with her brother, and caused her to be imprisoned in a monastery. After this he

summoned an assembly of the bishops and chief lords of the kingdom, to examine into the affair; before which she consented to maintain the falshood of the charge, by the ordeal of hot water. In consideration of her rank and sex, she was excused from submitting in person to the trial; and the substitute whom she chose escaping unhurt, she was pronounced innocent by the whole assembly, and restored to the full possession of her regal honours. Lotharius, however, was determined to proceed with his design, and soon afterwards renewed the charge against her, before a council of some of the chief bishops of his kingdom, whom he appointed to meet at Aix la Chapelle, and whom he persuaded to declare that he could not in conscience live with her as his wife. Before another council, which he assembled at the same place in 860, he compelled her, by terrible menaces, to own herself guilty, and a decree was passed that she should do public penance for her crime; but she escaped into France, where her brother had taken refuge with Charles *the bald*, uncle to Lotharius. From this country she wrote to the pope, acquainting him with the treatment which she had received, and imploring his protection. In 862, a third council was held at Aix la Chapelle, the bishops of which decreed, that the king might lawfully dismiss Theutberga, and marry another. This decree he communicated to the pope, requesting his confirmation of it; but without waiting for that sanction, he gave way to his passion, and publicly married Waldrada. The pope, however, thought the matter of too great consequence to be determined without serious deliberation; and he was supported by Hincmar bishop of Rheims, Ado bishop of Vienna, and the Gallican bishops in general, in censuring the proceedings of the three councils held at Aix la Chapelle, as repugnant to the canons and practice of the church. Nicholas, therefore, paying no regard to their decisions, determined that the affair should be examined anew in an assembly of all the bishops of France and Germany, and to send legates to assist at it in his name. The city of Metz he fixed upon for the place of meeting; and he appointed Rodoald bishop of Porto, and John bishop of Fiecla, to preside at it, in the character of his legates *a Latere*, charging them with letters to Lotharius, the kings of Germany and France, and the bishops of those countries, and directing them to call Theutberga to the council, that she might plead her cause in person before

them. Lotharius well knew what kind of decision he had reason to expect, should his cause come before such an assembly as the pope had directed to be summoned, and had recourse to stratagem, in order to defeat the object in view. With this design he applied himself to gain over the pope's legates to his interest, and by rich presents and immense sums of money prevailed upon them to suppress his holiness's letters to the German and Gallican princes and prelates, and to withhold from the queen all information respecting the meeting of the council. When, therefore, the time appointed for holding the council had arrived, no other bishops were assembled at Metz but those of Austrasia, whose time serving dispositions had been sufficiently tried in three different councils. With these bishops the legates opened the council of Metz, and, after hearing some suborned witnesses against Theutberga, and causing the acts of the councils of Aix la Chapelle to be read to them, they confirmed those acts, and declared Waldrata to be the lawful wife of Lotharius.

Such were the proceedings at the council of Metz in the year 863; and as the legates and the other prelates were conscious of the irregularity and injustice of their conduct, they agreed to send the archbishops of Cologne and Treves to Rome with the acts of the council, that they might have the opportunity in person of representing the business to his holiness in the most favourable light. Nicholas, however, had received full information concerning the transactions of his legates and the assembly at Metz, which he laid before a council in the Lateran palace, together with the acts which the archbishops had delivered into his hands. The consequence was, that the judgment of the bishops at Metz was declared null, by the pope and the whole council, as calculated only to encourage adultery and adulterers; and sentence of deposition was also passed on the two archbishops, who were forbidden, on pain of excommunication, to exercise any sacerdotal or episcopal functions whatever. The other bishops, their accomplices, were likewise threatened with the same sentence, unless they repented, asked pardon, and made reparation for their scandalous conduct. Highly provoked at their deposition, which they maintained to be arbitrary and uncanonical, the two archbishops repaired to the emperor at Beneventum, and complained that the treatment which they had met with was an affront not only offered to the king his brother, whose deputies they were, but to himself, and

to the whole royal family. The deposition of a metropolitan, without the approbation of the prince, and the consent of the other metropolitans, they represented to be a notorious breach of the fundamental laws of the church, and an encroachment also upon the prerogatives of princes: they, therefore, entreated him to exert his authority in restraining the growing power of the pope within the limits prescribed by the canons. With this request the emperor readily complied, and wrote to the pope in favour of the deposed prelates; but, meeting with no success, he determined to pursue vigorous measures for compelling the pontiff to compliance with his pleasure, and vindicating his own paramount authority. Accordingly, in the year 864, he set out for Rome with the two archbishops, and a body of troops. As soon as the pope was informed of his resolution and approach, he ordered a public fast, with public prayers and processions, to implore the protection of heaven. On the emperor's arrival at the city, he took up his residence near the church of St. Peter; and the people coming thither in procession to the tomb of that apostle, his guards, alarmed at seeing them assemble in vast crowds, fell upon them as they were going up the steps to the church, broke their crosses and banners, and dispersed the multitude. They afterwards committed the most dreadful disorders; plundering and burning the houses of the citizens; breaking into the churches, and stripping them of their valuable ornaments; murdering the men, and ravishing the women, even those who were shut up in the monasteries. When the pope, who was then in the Lateran palace, was informed of what had passed, and also received an intimation that the emperor designed to seize on his person, he privately withdrew from thence, and took refuge in the church of St. Peter, where he remained two whole days without eating or drinking. In the mean time, very seasonably for the pontiff, the emperor was attacked by a fever, which gave the alarm to his superstitious apprehensions, and he sent his empress in person to inform the pope that he might quit his asylum with the most perfect safety, and to invite him to a conference. By this interview the sentiments of the emperor respecting the conduct of his brother Lotharius became so entirely changed, that he abandoned the protection of the archbishops, and ordered them to return into France.

In these circumstances, Gunthier, archbishop of Cologne, had the boldness to draw up a

spirited protest or manifesto against the pope, in which he avowed his refusal to submit to the papal sentence, pronouncing it to be wicked, arbitrary, unjust, and uncanonical; accused the pope of having by his pride rendered himself unworthy of the communion of the catholic church; and declared him excluded from his communion. Of this letter he sent copies to all the bishops of Austrasia, exhorting them to continue united among themselves, that they might vindicate the dignity, and successfully assert the rights of their order. Not one of those prelates, however, had the courage to follow his example. As to the archbishop of Treves, he acquiesced in the pope's sentence, and abstained from all episcopal functions; and the other bishops, terrified at the threatening of excommunication and deposition, thought it advisable to submit, and sent to the pope such acknowledgments or excuses of their faults, as induced him to forgive them, upon condition of their renouncing the communion of Gunthier. Besides the mortification of being deserted by his brethren, that prelate had to complain of the conduct of Lotharius, to gratify whom he had incurred the displeasure of the pope. For, no sooner had the king heard of the sentence pronounced upon the two archbishops at Rome, than he withdrew from their communion. He even wrote to the pope, expressing his high disapprobation of the refractory behaviour of the archbishop of Cologne; and soon afterwards he entirely forsook him, confirmed the sentence of his deposition, and, that he might recommend himself the more effectually to the favour of his holiness, appointed a successor to him in his metropolitan see. Exasperated at such a return for his services, Gunthier plundered the treasury of his church, and with the wealth which he found in it went to Rome, where he made a full discovery to the pope of the arts practised by himself and the king in the affair of Theutberga and Waldrada, to impose upon the other bishops, as well as on the apostolic see. The archbishop of Treves also, who accompanied him to Rome, made the same confession; but the pontiff would not so far shew his favour to either of those prelates, as to revoke the sentence which he had formerly pronounced against them. It was probably about the same time that Nicholas excommunicated and deposed Rodoald, bishop of Porto. That prelate, conscious of his guilt, had absconded after the council of Metz, and unexpectedly appeared before the pope in St. Peter's church, when he was surrounded by the emperor's troops. Up-

on this the pope ordered him to continue at Rome, till a council might be convened to enquire into his conduct. Well knowing, however, that it would not bear examination, he withdrew privately from Rome, and after plundering the church of Porto, fled into some unknown country, and was heard of no more. This flight the pope considered to be a confession of his guilt, and passed on him the sentence which we have already mentioned. About the same time, also, happened the dispute between Rothade, bishop of Soissons, and his metropolitan the celebrated Hincmar, archbishop of Rheims, in which the former appealed to the apostolic see. This dispute and appeal involved Hincmar in a controversial correspondence with the pope, for the particulars of which we must refer to the ecclesiastical historians of the times, observing only that the appellant, by blending his cause with the pretended privileges of the Roman see, proved triumphant over his adversaries, and was restored to his bishopric from which he had been deposed by a national council.

In the year 865, the pope sent Arsenius, bishop of Orta in Tuscany, a person of a haughty and imperious temper, in the character of his legate *a Latere*, to see Rothade reinstated in his bishopric; to interpose his good offices for the prevention of the war which threatened to break out between the emperor and the kings of France and Germany; and to determine the business of Lotharius and Theutberga. Having succeeded in the former objects, he proceeded to the court of Lotharius, where he was received with all possible marks of distinction; but these civilities did not prevent him from proceeding to announce without delay the chief design of his mission. At a public audience, therefore, he haughtily informed the king, that he was sent by the sovereign pontiff to remove the scandal which he had given by putting away his lawful wife, and marrying a prostitute in her room; and that he must consent to dismiss the one, and take back the other, or he would that instant pronounce the sentence of excommunication against him. Lotharius was equally provoked and surprised at the boldness of the legate; but apprehending that, were he excommunicated, the kings of France and Germany would embrace that opportunity to invade his dominions, he dissembled his indignation, and promised, upon oath, to yield obedience to the papal mandate. Accordingly, Waldrada was dismissed, and Theutberga reinstated in her dignity. Arsenius, however, had not returned

from his mission to Rome, before Lotharius recalled Waldrada, with whom he continued to maintain a private intercourse, and who governed him and his kingdom with an absolute sway, while Theutberga had but the empty title and bare name of queen. Intelligence of this relapse of the king being brought to the pope, in the month of February 866, he solemnly excommunicated Waldrada, and transmitted to all the bishops of Italy, France, and Germany, the sentence which he had pronounced against her, ordering them to publish it in their respective dioceses. When Lotharius heard of the excommunication of Waldrada, apprehensive lest the same sentence should be extended to himself, he persuaded Adventitius, bishop of Metz, to write to the pope in his favour, denying that he had held any correspondence with Waldrada since the departure of Arsenius; and he also sent his chamberlain with a submissive letter to the same purport, in which he gave the lie to any who should assert the contrary. Notwithstanding that Nicholas was not imposed upon by these letters, he was unwilling to proceed to extremities with Lotharius, lest he should disoblige his brother the emperor; and therefore contented himself with writing letters to the kings of Germany and France, entreating them to interpose their good offices in order to reclaim him. Their efforts, however, had no other effect, than to induce Lotharius to write most submissive letters to the pope; by which means, during the short time that Nicholas lived, he continued to ward off the threatened sentence of excommunication.

We have already seen that, in a council held at Rome in the year 863, pope Nicholas excommunicated Photius, who had supplanted Ignatius in the see of Constantinople, as an usurper. When information of this procedure was brought to the emperor Michael, he sent a letter to his holiness, filled with the severest invectives, reproaches, and menaces; to which Nicholas returned by the messenger who brought it a long reply, still extant, consisting of answers, one by one, to the various articles, or, as he styles them, blasphemies against God and St. Peter contained in it. Soon afterwards he wrote another letter to the emperor, and nominated legates, who were directed to proceed to Constantinople, and to deliver it into his own hands: but as soon as they entered the territories of the empire, their further advance was prohibited by an officer who told them, that the emperor did not want them, and

that they might therefore return home. All intercourse being now broken off between Constantinople and Rome, Photius determined to keep no measures with the pope, and proposed to the emperor the assembling of a council at Constantinople, for the purpose of deposing and excommunicating Nicholas with the same solemnity with which the pontiff had deposed and excommunicated him at Rome. The emperor having consented, a council met accordingly by his order, consisting of several bishops under the immediate jurisdiction of the see of Constantinople, and of persons who were called legates from the patriarchal sees of Alexandria, Antioch, and Jerusalem. Before this assembly the pope was arraigned of innumerable crimes, and, being pronounced guilty, was solemnly deposed, as altogether unworthy of the episcopal dignity, and excommunicated, with all who should communicate with him. Photius also wrote a circular letter to the patriarchs and bishops of the east, charging the Roman church with several erroneous doctrines, and various practices repugnant to the canons of the universal church, and exhorting them to concur with him in an Œcumenical council, for the purpose of reforming that corrupted church. The task of answering these charges Nicholas devolved on Hincmar and the Gallican bishops; but in the mean time, a change of affairs in church and state took place, in consequence of the murder of the emperor Michael, and Basil's becoming sole head of the empire. For on the very next day after this event, Basil ordered Photius to be deposed and confined to a monastery; and then sending for Ignatius, he reinstated him in the patriarchal dignity. Of this change an account was immediately sent to Rome; but our pontiff did not live to enjoy the satisfaction which the tidings of it would have afforded him. During the two last years of his life, he was involved not only in a contest with Photius and his partizans in the east, but also with Hincmar and the Gallican bishops, respecting the validity of the ordination of Wulfade, who had been preceptor to Caroloman the son of Charles *the bald*, and other clerks who received their ordination from Ebbo archbishop of Rheims, after he had been deposed in a council held at Thionville. Before this affair was finally determined pope Nicholas died, in the year 867, after he had presided over the Roman church nine years, and between six and seven months. He was a person of considerable abilities and learning, and particularly excelled as a canonist. By some

writers he has been compared to Leo I. and Gregory I. and pronounced equally worthy with them of the surname of *Great*. In ambition it is certain that he did not fall short of them; and he made it the study of his pontificate, to subjugate all other sees to his own, and by depreciating the authority of the princes, to raise his own power above theirs, and that of the church above the state. Hence his successors in the papal see were induced to bestow on him the honours of saintship. He is commended by Anastasius for his charity to the poor, and the magnificent presents which he made to the churches of Rome, particularly that of St. Peter. The public works of his pontificate were, the repairing of an aqueduct which conveyed water to the Vatican basilic, and the rebuilding of the city of Ostia, which was strengthened with new works to resist the sudden attacks of the Saracens. Of his "Letters," nearly a hundred have reached our times, which are inserted in the eighth volume of the "Collect. Concil.;" and they were published separately at Rome, in 1542, folio. *Platina & Anastasius de Vit. Pont. Rom. Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri. Bower.—M.*

NICHOLAS II. pope, whose original name was *Gerard*, was a native of Burgundy, and became bishop of Florence. When, in the year 1058, the death of pope Stephen IX. at Florence was known at Rome, a strong party, at the head of whom were the counts of Tusculum, determined to choose for his successor *John Mincius*, bishop of Veletri, and placing him upon the pontifical throne, gave him the name of *Benedict X.* As, however, he had been chosen and consecrated without the knowledge and consent of Henry IV. king of Germany, a deputation was dispatched from some of the chief citizens and clergy of Rome to the empress Agnes, with assurances that they had no concern in that uncanonical election, and that they were ready to acknowledge as pope the person whom the king should be pleased to nominate. This deputation was well received at the German court; and the king nominated the bishop of Florence, as one who was equally acceptable to the Italians and Germans. Rome being now in the possession of Benedict and his party, the cardinals and the rest of the Roman clergy who had retired from the city that they might not be forced to acknowledge Benedict, met at Sienna, where, in October 1058, with the consent of the Roman people, they unanimously elected Gerard

to the pontifical dignity. Immediately after his election, he summoned a council to assemble at Sutri, in order to concert the proper measures for expelling Benedict from the seat of the papal government. This council was attended by most of the Italian bishops, and by Godfrey duke of Tuscany, whom the king had ordered to escort the new pope to Rome, and to see him placed on the throne of St. Peter. The council with one voice declared Gerard lawfully elected; and then thundered out a sentence of excommunication against Benedict. That anti-pope, fully sensible of his inability to contest for the tiara against the powerful protectors of his opponent, as soon as he was informed of the sentence pronounced against him, retired into privacy, and relinquished the field to his rival. Information of his retreat having been carried to Gerard, he came to Rome, attended by the bishops of the council and duke Godfrey, where he was received with all possible marks of respect and esteem, and solemnly enthroned in January 1059, when he took the name of *Nicholas II.* A few days after this event, Benedict, being admitted into his presence, threw himself at his feet, acknowledging himself an usurper, and entreating forgiveness, protesting at the same time, that he had never aspired at the pontifical dignity, but had been compelled to accept of it. Moved by his professions of repentance, Nicholas absolved him from the excommunication, but divested him of all his ecclesiastical functions, and obliged him to spend the remainder of his days in the church of St. Mary the greater at Rome, where he was admitted only to lay-communion. In the first year of his pontificate, Nicholas convened a council at the Lateran palace, to which all the bishops of Italy, France, and Germany, were invited, in order to take into consideration the best means for suppressing the opinions of the famous Berenger relating to the Eucharist, who, notwithstanding his former recantations of them, still continued to teach them in private, and daily gained many followers. On this occasion, he summoned Berenger himself to attend and maintain his opinions, giving him assurances that no violence should be offered to him. When the council met, the pope presided at it in person, and Berenger is said to have defended his opinions for some time, but, at length, to have made an acknowledgement of his error, and declared his readiness to sign such a confession of faith as the pope and the council should dictate to him. The council,

pleased at his submission, directed cardinal Humbert to draw up a formulary for his signature, containing doctrines directly opposite to those for which he had contended. This he subscribed in their presence; and copies of it were ordered to be sent into all the countries where his doctrine had been propagated, as testimonies to his recantation; but that his recantation was only pretended, we have already seen in his life.

By the same council at the Lateran a decree was passed concerning the election of the pope, confining it to the cardinals, and only leaving to the people, the clergy, and to the emperor, the power of confirming the election which they had made. Several canons were also made in it against simony, incestuous marriages, the marriages of priests, and various abuses which preceding popes had endeavoured, in vain, to extirpate. During the same year in which this council was held, the pope sent Peter Damian, cardinal bishop of Ostia, and Anselm, bishop of Lucca, with the character of his legates, to assist Guido, archbishop of Milan, in correcting several abuses which prevailed in that church, especially simony and the incontinence of priests; and a few days after the council broke up, he set out for Melfi, the capital of Apulia, where he presided in person at a council which passed many severe laws for the same purpose. While he was at Melfi, he received an embassy from the famous Robert Guiscard, the Norman, who had made himself master of the whole of Apulia, and spread his conquests over the greatest part of Calabria. That warrior was sensible of the advantages which he and his nation would derive from the countenance and friendship of the sovereign pontiffs, and entreated for an interview with his holiness, with a view to discuss matters which were of the utmost importance to both parties. To this request Nicholas readily acceded, being equally desirous with the Normans that a good understanding should be established between so warlike a nation and the apostolic see. Robert, therefore, and Richard, count of Aversa, attended by the flower of the Norman nobility, waited on the pope at Melfi, who received them with extraordinary marks of respect and esteem. After a few conferences it was agreed between them, that the pope should absolve the Normans from the excommunication which they had incurred, and confirm to Robert and his heirs the dukedoms of Apulia and Calabria, which he had conquered from the Greeks, and also the island of Sicily, after he should expel the Greeks and

Saracens out of it. It was also agreed, that the pope should confirm to Richard of Aversa and his heirs the city and principality of Capua, out of which he had lately driven the lawful prince. On the other hand, Robert and Richard agreed to acknowledge themselves vassals of the apostolic see, to swear an inviolable allegiance to pope Nicholas and his successors, and to pay yearly tribute as a mark of their subjection. "By what authority," says Dr. Mosheim, "Nicholas confirmed the Norman princes in the possession of these provinces, is more than we know; certain it is, that he had no sort of property in the lands which he granted so liberally to the Normans, who held them already by the odious right of conquest. Perhaps the lordly pontiff founded this right of cession upon the fictitious donation of Constantine; or, probably, seduced by the artful and ambitious suggestions of Hildebrand, who had himself an eye upon the pontificate, and afterwards filled it under the adopted name of Gregory VII. he imagined that, as Christ's vice-regent, the Roman pontiff was the king of kings, and had the whole universe for his domain. It is well known that Hildebrand had a supreme ascendant in the counsels of Nicholas, and that the latter neither undertook nor executed any thing without his direction. Be that as it may, it was the feudal grant made to Guiscard by this pope, that laid the foundation of the kingdom of Naples, or of the two Sicilies, and of the sovereignty over that kingdom which the Roman pontiffs constantly claim, and which the Sicilian monarchs annually acknowledge."

From Melfi the pope proceeded to Benevento, where he held another council; and he then set out on his return to Rome, attended with a numerous body of Normans, who obliged the inhabitants of Præneste, Tusculum, and Nomentum, to submit to the Roman see, from which they had revolted; and these warriors also destroyed the strong holds, and put an end to the power of the many petty tyrants that surrounded the city of Rome on all sides. In the year 1060, Nicholas sent Stephen, cardinal priest, into France, with the character of his legate; where he presided in a council assembled at Tours, with the design of reforming the abuses which prevailed in the Gallican church, and were connived at by the bishops in those parts. In the year 1061, Nicholas held a council in the Lateran palace, at which were present Aldred, archbishop of York, and Guiso and Walter, bishops elect of

Wells and Hereford. Aldred had been translated from Worcester to York, and he undertook the journey to Rome, that he might receive the pall at the pope's hands; who, however, would not grant it, but upon the condition that Aldred should resign the see of Worcester, which he was desirous of retaining with his higher preferment. The two other bishops accompanied him, that they might be ordained by the pope himself, who performed that ceremony in the presence of the council. Soon after this council broke up Nicholas went to Florence, where he died in the same year, after a pontificate of two years, and between six and seven months. According to the testimony of cardinal Damian, he was a man of learning, of a lively genius, and of great resolution in the pursuit of any undertaking on which he had determined. He also says that he was chaste, beyond suspicion, and that his generosity to the poor knew no bounds. There are nine of his "Letters" still extant: one of which, directed to Edward the Confessor, king of England, contains a confirmation of the privileges granted to the church of Westminster; and the rest chiefly relate to the ecclesiastical affairs of France. They may be seen in the ninth volume of the "Collect. Concil." *Platina de Vit. Pont. Cave's Hist. Lit. vol. II. sub sec. Hild. Dupin. Moreri. Mosh. Hist. Eccl. sæc. xi. par. ii. cap. 2.—M.*

NICHOLAS III. pope, whose former name was *John Cajetan*, was a native of Rome, and a descendant from a branch of the noble family of the *Ursini*. When he was raised to the purple, he was made cardinal deacon of St. Nicholas *in carcere Tulliano*. Upon the death of pope John XXI. at Viterbo in the year 1277, the cardinals shewed little disposition to agree in the choice of a successor; the Italians opposing the election of a Frenchman, and the French of an Italian. It should be observed, that the constitution of Gregory X. concerning the conclave had been revoked by the late pope, and that the cardinals now contented themselves with meeting only once a day on this business, and then returned to their respective habitations. When they had spent two whole months without coming to any resolution, the magistrates of Viterbo, thinking it unlikely that they would come to an agreement so long as they enjoyed their liberty, placed them under confinement in the town-house; and even then a vacancy of more than six months had elapsed, before their choice was declared to have fallen on cardinal Cajetan.

Soon after his election, which took place in November, 1277, he repaired to Rome in order to be ordained, as he was only in deacon's orders; and upon his being crowned he took the name of *Nicholas*, from the saint who gave the title to his cardinalate. Before his coronation he wrote to the emperor Rudolph, in order to prevent, if possible, the war which threatened to break out between him and Charles king of Sicily. Charles had been appointed vicar of the empire in Tuscany, by pope Clement IV., during the dispute between the earl of Cornwall and the king of Castile respecting the imperial dignity. As, however, Rudolph was now acknowledged by all king of the Romans, he maintained that the office of vicar of the empire had ceased, and that all the power annexed to it devolved on him. This power Charles refused to relinquish, and Rudolph was preparing to drive him from Tuscany by force of arms. The pope's object, therefore, was to persuade Rudolph to suspend his intended march into Italy, and to refer the subject in dispute to the judgment of the apostolic see. In the year 1278, ambassadors arrived at Rome from the Greek emperor Michael Palæologus and his son Andronicus, to confirm the union agreed upon at the council of Lyons between the Greek and Latin churches. On this occasion Nicholas received them in the most honourable manner, and they swore to all the articles which were subscribed by the former ambassadors at the council above mentioned. They had, indeed, made an effort to obtain the pope's connivance at the Greeks omitting in the symbol the words *and from the son*; but in this design they failed, and the pope expressly commanded his nuncios, who accompanied them on their return to Constantinople, absolutely to insist on the addition of that article to the creed. In the same year, Rudolph confirmed to the pope all the grants made, or which were pretended to have been made, by former emperors to the apostolic see; which thus became possessed of the whole exarchate of Ravenna, and the province of Remandiola, afterwards called the Romagna. He also obtained the concurrence of all the electors of the empire to his diploma of confirmation. In return for this liberality, the pope obliged the king of Sicily to resign the vicariate of Tuscany, declaring that the office was annulled by the lawful election of Rudolph to the dignity of king of the Romans.

By depriving Charles of his power in Tuscany, Nicholas not only rendered an acceptable service to the emperor, but also gratified the

hatred which he had conceived to the king of Sicily. One cause of this hatred was the death of a Roman nobleman, who had married a niece of Nicholas while cardinal, whom Charles, as senator of Rome, had caused to be beheaded for taking the part of Conradin against him, though most of the Roman nobility, and among the rest our cardinal himself, had interceded for his life. Another cause was, the king's indignant and haughty rejection of a proposal made by the pontiff, soon after his promotion to the popedom, for a match between his nephew and a daughter of Charles. From this time he omitted no occasion that offered of shewing his enmity to the king, and of joining the emperor against him. He obliged Charles to resign the dignity of senator of Rome, conferred upon him by pope Clement IV.; and then issued a bull, forbidding any emperor, king, prince, duke, marquis, count, or baron, as well as their children, brothers, or nephews, from being thenceforth elected to that office. The same bull ordained, that the senatorial dignity should not be conferred on any person for life, but only for one year; at the end of which another person should be chosen, unless the pontiff for the time being thought fit to continue the former in his dignity. But, notwithstanding this bull, Nicholas got the Romans to choose himself senator for life. So far was he carried by his hatred to king Charles, that, to his indelible disgrace, he became a party in projecting that barbarous and shocking conspiracy formed by John of Procida and Peter king of Arragon to drive Charles out of the island, which is known by the name of the *Sicilian vespers*. Before this conspiracy was ripe for being carried into execution, he died at Suriano near Viterbo, in 1280, after a pontificate of two years and nearly nine months. His moral character is said to have been unexceptionable, and he is commended for his great generosity to the poor, his liberality in building and repairing churches, his encouragement of learning and learned men, and the strictness with which he caused the canons of the church to be observed in all places immediately subject to his see. But, with all his commendable qualities, he carried the practice of nepotism to an extravagant excess, bestowing all the best and most lucrative employments upon his relations, and making it his business to raise and enrich them. He had even formed the design of raising two of his family to the royal dignity; one of whom was to be king of Lombardy, and the other king

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of Tuscany. He granted many privileges to the religious orders, particularly to the Franciscans; and, in the year 1279, published that famous bull vulgarly called the *Constitution EXIIT*, from the first word in it, which confirmed the rule of St. Francis, and contained an accurate and elaborate explication of the maxims it recommended and the duties it prescribed. By this edict, the pontiff renewed that part of the rule which prohibited all kinds of property among the Franciscans, every thing that bore the least resemblance of a legal possession, or a fixed domain; but he granted to them, at the same time, the use of things necessary, such as houses, books, and other conveniences of that nature, the property of which, in conformity with the appointment of Innocent IV. was to reside in the church of Rome. Nor did he stop here; but prohibited, under the severest penalties, all private explications of this new law, lest they should excite disputes, and furnish matter of contention; and he reserved the power of interpreting it to himself alone, and to his successors in the pontificate. To this pope is attributed a treatise "*De Electione Dignitatum*;" and five of his "*Letters*" are given in *Wadingi Anal. Minor. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sac. xiii. par. ii. cap. ii. sect. 35.*—M.

NICHOLAS IV. pope, formerly known by the name of *Jerome of Ascoli*, was descended from parents in humble life; and born at the town whence he took his surname, situated in the Marche of Ancona. He entered at an early age into the order of minorites, and acquired such reputation by his learning and exemplary life, that he was raised to the post of general of the fraternity. Before he attained this honour, pope Gregory X. sent him on a mission to Constantinople, for the purpose of endeavouring to bring about an union between the Greek and Latin churches; and from thence into Tartary, to promote the conversion of infidels. Afterwards he was created cardinal by pope Nicholas III. and was employed by that pontiff and by Honorius IV. in various legations. By Martin IV. he was preferred to the see of Palestrina. Upon the death of Honorius IV. in the year 1287, many of the cardinals who assembled at Rome for the choice of a successor being attacked by disorders occasioned by the excessive heat of the summer months, and six or seven of them dying, the rest determined to retire into the country, and to put off the election to a more wholesome season. Having assembled again

in February 1288, the unanimous voice of the conclave was given in favour of the bishop of Palestrina, who twice declined the dignity to which he was chosen; but was compelled, after being elected a third time, to accept of it. At his coronation, out of gratitude to Nicholas III. who had created him a member of the sacred college, he took the name of *Nicholas IV.* Soon after his election, he interested himself with great zeal in the cause of Charles prince of Salerno, who was kept prisoner by Alphonsus king of Arragon, and he sent legates to that monarch, to treat about the prince's liberty, and also to summon Alphonsus to appear at Rome within a limited time. In the mean while Charles, impatient at his confinement, signed a treaty by which he obtained his freedom upon hard terms, and, after visiting his dominions in Provence, returned into Italy. Hearing that the pope was at Rieti, he repaired thither in the year 1289, and laid before his holiness the terms on which he had been permitted to quit Arragon. These terms Nicholas pronounced null; absolved Charles from his oath to observe them; and crowned him, with great solemnity, king of Apulia and Sicily. In the year 1290, under the mediation of the pope, peace was concluded between the kings of France and Arragon; by one article of which Alphonsus agreed to lend no assistance to his brother James, who had usurped the kingdom of Sicily, and to recall all the Arragonese in his service. This peace was broken in the following year, upon the death of Alphonsus, when James succeeded him on the throne of Arragon, and refused to give his ratification to the treaty which his brother had concluded. At length, in 1292, Nicholas finding that he paid no regard to his repeated admonitions to surrender the island of Sicily to Charles, solemnly excommunicated him three several times, and all the Sicilians who adhered to him. But the pope's assiduous application was paid, not only to political but also to ecclesiastical affairs. Besides maintaining the pretensions and privileges of the church with the most resolute zeal and obstinate perseverance, he dispatched nuncios and missionaries to propagate the catholic faith among the Sclavonians, the Tartars, the Armenians, and other eastern nations, and he addressed letters in defence of it to the emperor of Ethiopia. The object, however, which of all others chiefly occupied his thoughts and laborious efforts, was the desperate state of the Christians in the East, who were now reduced to the

greatest extremities of misery and weakness. In 1289, the city of Tripoli being taken by the sultan of Babylon, and the inhabitants either put to the sword or carried into captivity, he raised four thousand foot and five hundred horse at his own expence, and hired twenty galleys of the Venetians to transport them into the East. In 1291, the sultan of Egypt having taken by storm the city of Ptolemais, levelled it with the ground, and cruelly massacred all the Christians who fell into his hands; which so alarmed the inhabitants of Tyre, Sidon, and the other cities in Syria, that, leaving them a prey to the enemy, they transported themselves to the island of Cyprus. Thus was the holy land irrecoverably lost, nothing being left to the Christians in the East, after such an immense waste of treasure and blood, but this island and the lesser Armenia. Nicholas left nothing in his power unattempted to repair those losses, and he endeavoured to set on foot a general crusade. All his efforts, however, were employed in vain; and he felt such extreme mortification at the loss of Palestine, and his inability to unite the christian princes in a league for its recovery, that it greatly contributed to hasten his death, which took place in April 1292, when he had presided over the Roman church four years and between one and two months. Very high commendations are bestowed by the writers of his time, on his humility, good nature, and contempt of all wordly grandeur. As he was a man of great learning himself, he encouraged it in others, employing and rewarding, with uncommon generosity, such as excelled in any branch of literature. He expended large sums in ornamenting Rome with several stately buildings, in widening the streets, in building new churches, and in repairing others. On a magnificent mausoleum which pope Sixtus V. erected to his memory, it is recorded in his praise, that men of probity and men of learning were his only relations. He was the author of "Commentaries" on some of the books of Scripture, and upon the four books of the master of sentences, and several "Sermons;" but none of them have reached our times. His "Constitutio pro Benedictinis" was published at Paris in 1519, octavo; and is inserted, with five others, in the first volume of Cherubini's "Bullarium." Of his "Letters," which are said to fill three large manuscript volumes in the Vatican library, several have been published in the "Annales" of Bzovius and Waddingus, under the years 1288, &c. and in the

appendix to the second volume of the last-mentioned annalist. *Platina. Cave's Hist. Lit. vol. II. sub. sec. Schol. Dupin. Moreri. Mosb. Hist. Eccl. sac. xiii. par. ii. cap. ii. sect. 15. Bower.*—M.

NICHOLAS V. pope, originally known by the name of *Thomas of Sarzana*, was the son of a poor physician at Sarzana, a small town on the borders of Tuscany and the republic of Genoa, whence he derived his surname. As he early discovered promising talents and a love for learning, he attracted the notice of cardinal Nicholas Albergati, who took him under his protection, and supplied him with the expences necessary for pursuing his studies at the university of Bologna. Here he applied to the different branches of academical learning with extraordinary diligence and success, and acquired the character of being one of the most learned divines, and able disputants of his time. Being introduced to the court of pope Eugenius IV. he recommended himself to the good opinion and esteem of that pontiff, who employed him in all the disputes between the Latins and the Greeks at the councils of Ferrara and of Florence. On these occasions he acquitted himself with very high reputation as a scholar, divine, and man of prudence, and his merits were rewarded, in the year 1445, by his promotion to the bishopric of Bologna. In 1446, he was sent, by pope Eugenius, together with John de Carvajal bishop of Placentia, to the diet held at Frankfurt, in order to persuade the German princes to terminate the schism which had long broken the unity of the church, by acknowledging that pontiff; and so well satisfied was the pope with his conduct and that of his coadjutor on this occasion, that, on their return to Rome in the same year, they were both promoted to the purple. Our cardinals had been members of the sacred college little more than two months, when, by the death of Eugenius, a vacancy took place in the apostolic see. On the 6th of March 1447, all the cardinals who were at Rome entered into the conclave for the election of a successor; and on the same day, with one consent, raised cardinal de Sarzana to that dignity. The coronation of the new pope took place on the nineteenth of the same month, when he assumed the name of *Nicholas*, out of gratitude to his benefactor cardinal Nicholas Albergati. Before the death of Eugenius IV. a growing disposition was spreading among the christian states and princes, to terminate the schism in the church that

originated in the disputes between that pontiff and the council of Basil, which set up a rival pope in opposition to him, in the person of Amadeus duke of Savoy, who took the title of Felix V. For such a crisis there was need of a pontiff of Nicholas's character for learning and prudence, and who was equally esteemed for his probity and peaceable disposition. Immediately after his elevation to the papal throne, he sent notice of the event to all the christian princes, acknowledging himself to be quite unworthy of the dignity, to which he had been raised, he said, much against his will, and offering cheerfully to resign it, if thought necessary or expedient for the good of the church. As soon as this notice was brought to the emperor Frederic, he immediately acknowledged him, and issued an edict, ordering all the subjects of the empire to obey Nicholas V. as the only true vicar of Christ upon earth. On the other hand, the pope concluded a *concordat* with the emperor, by which the Germans were relieved from some of the burthens which his predecessors had laid upon them.

After the example of the emperor, almost all the christian states and princes united in acknowledging Nicholas for the sovereign pontiff. Among these, Charles VII. king of France particularly distinguished himself, by assembling all the prelates and barons of the kingdom at Lyons, to deliberate about the means of putting an end to the schism. With this view, they resolved to send ambassadors to Felix at Lausanne, to persuade him to resign his dignity; who found him not unwilling to make that sacrifice for the peace of the church, on certain conditions. These conditions they transmitted to Nicholas; who, finding them, as he declared, not only just and reasonable, but equally advantageous to both parties, agreed to them without any hesitation. The principal of them were, that Felix should hold the first place in the college of cardinals, and be perpetual legate of the holy see in Germany; that so long as he lived he should be allowed to wear the pontifical habit; that all excommunications, suspensions, &c. inflicted by either party should be revoked; that the cardinals of both parties should retain their dignities, and the other possessors of ecclesiastical dignities or offices, of both obediences, should enjoy them undisturbed; that all collations, indulgences, and other graces, granted on both sides, should be confirmed; and that within the term of seven months, Nicholas should assemble a general council within the dominions

of the king of France. After Nicholas and Felix had mutually issued bulls confirming these terms, in April 1449 the latter renounced, in due form, the pontifical dignity, in the presence of the remaining fathers of the council of Basil, which had been transferred to Lausanne; and they unanimously elected Nicholas in his room. Thus, by the moderation of both parties, an end was put to this schism, and Nicholas was universally acknowledged the true and lawful pope. In the following year, the sixth jubilee was celebrated at Rome; and though the city was crowded with pilgrims during the whole year, by the prudent regulations which Nicholas adopted they were furnished with all necessary supplies upon reasonable terms, and all disorders and quarrels were prevented. However, an unforeseen accident happened, which gave him great concern. One day as the crowd was passing over the bridge of St. Angelo, it unexpectedly broke down; by which means two hundred persons were either drowned or trampled to death. In the year 1452, the emperor Frederic and the empress Eleonora, attended by the flower of the German nobility, came to Rome, where they were received with the greatest marks of respect and esteem, and crowned by the pope with all the usual solemnities. In the year 1453, Nicholas received the afflicting intelligence of the capture of Constantinople by Mahomet II. From this time he spent the remainder of his pontificate, in endeavours to allay the civil wars and commotions which took place in Italy, to reconcile the christian princes who were then at war with one another, and to unite them in one league against the enemies of the christian name. The ill success which attended these endeavours is represented by the contemporary writers to have contributed, by preying upon his spirits, to hasten his death, which took place in 1455, eighteen days after he had completed the eighth year of his pontificate. He was eminent for his virtues, and particularly for his probity, disinterestedness, moderation, benevolence, meekness, and peaceableness. His genius and erudition were very considerable, and he distinguished himself by his love of learning, and his ardent zeal for the propagation of the liberal arts and sciences. These he promoted by the encouragement which he granted to the learned Greeks, who came from Constantinople into Italy; by sending proper persons all over Europe, to purchase, at any rate, the fairest and most correct copies of the Greek and Latin authors; and

by sparing no expence in causing the Greek writers to be translated into the Latin language. Such exertions entitle him to be classed amongst the first restorers of learning in the West. Instead of accumulating wealth, as most of his predecessors had done, he applied the revenues of his see to such noble uses as we have mentioned, and to other objects of beneficence, charity, and utility. He employed and preferred only men of merit; observed the canons himself with the utmost strictness, while he exacted the same strict observance from others; abolished many abuses which his predecessors had either encouraged or connived at; and was only prevented by death from pursuing the plan of a general reformation. Six of his "Letters" may be seen in the thirteenth volume of the "Collect. Concil.," and several others in Bzovii "Annal." under the years 1447, &c. Wadingi "Annal Minor." volume V.; and the "Roman Bullary." *Platina. Cave's Hist. Lit. vol. II. Append. sub. sac. Synod. Dupin. Moreri. Bower. Mosb. Hist. Eccl. sac. xv. par. ii. cap. ii. sect. 15.*—M.

NICHOLAS, surnamed the *Grammarian*, patriarch of Constantinople in the eleventh century, whose remains are held in esteem by the Greek church, was raised to that dignity in the year 1084, according to most writers; though Riccioli and Baronius place that event under the year 1089. He was a man, says Zonaras, not unskilled in literature, though his acquaintance with it was not profound. He died in the year 1111. Two of his "Synodal Decrees," relating to marriage, another on canonical obedience, and a long letter which he addressed to the emperor Alexius Comnenus, intended to prove that it is not lawful to take away bishoprics from metropolitans, are inserted, in Greek and Latin, in Leunclav. "Jus Græc. Rom." lib. III.; and "Synodal Answers" to various questions proposed to him by different monks, residing out of Constantinople, in Greek and Latin, may be seen in "The Works of Theodore Balsamon," published at Paris in 1620. *Cave's Hist. Lit. vol. II. sub. sac. Hild. Dupin. Moreri.*—M.

NICHOLAS of CLAIRVAUX, a monk of the Cistercian order in the twelfth century, was the disciple and secretary of St. Bernard, who afterwards quitted the monastery whence he derived his surname, and removed into Italy, where he died in the monastery of Montiramey, about the year 1180. He was the author of a volume of "Letters," published by John Pickard, a canon regular of St. Victor at

Paris, and inserted in the twenty-second volume of the "Bibl. Patr." They abound in wit, and are written in a very pleasing style; and if they do not contain anything remarkable, relating either to doctrinal topics, or matters of church discipline, they serve to throw light on the history of the times. He was also the author of a volume of "Discourses," dedicated to Henry count of Campania, which are given in the third volume of the "Bibl. Cisterc." and Baluze has published two additional "Letters" of his, in the second volume of his "Miscellan." *Cave's Hist. Lit. vol. II. sub. sæc. Wald. Dupin. Moreri. Nouv. Dict. Hist.—M.*

NICHOLAS, EXMERICUS, a famous Spanish inquisitor-general in the fourteenth century, was born at Girone in Catalonia, about the year 1320. He embraced the monastic life in the order of St. Dominic, and, after distinguishing himself as a preaching friar, was made inquisitor-general of the kingdom of Arragon in the year 1356, by pope Innocent VI. In the year 1371, he came to Avignon, and was created his chaplain, and judge of heresies, by pope Gregory XI. He died at Girone in 1393, having held the post of inquisitor-general during nearly forty-four years, and when he was about the age of eighty. He was the author of an extraordinary work, entitled "Directorium Inquisitorum," divided into three parts. The first part treats concerning articles of faith: the second concerning the punishments of heretics, inflicted by the canon laws and decretals; the difference between heresy and error; the different kinds of heresies; of those who are subject to the jurisdiction of the inquisition; and of such crimes as are beyond its cognizance. The third part describes the manner of carrying on the processes before the tribunals of the holy office, the power and privileges of the officers, and the witnesses, criminals, and the manner of executing judgment upon them. This work was first printed at Barcelona in 1503, and afterwards at Rome in 1578, with the corrections and commentaries of Francis de Penna, in folio; since which time it has gone through more than one edition. It was made considerable use of by Limborch, in drawing up his "History of the Inquisition;" and it abundantly justifies that author in the darkest shades which he has given to his picture of that horrid tribunal. *Cave's Hist. Lit. vol. II. sub. sæc. Wickl. Dupin. Moreri.—M.*

NICHOLAS, HENRY, a German mystic in the sixteenth century, and founder of the fanatical sect known by the name of the *House or Family of Love*, was a native of Munster; but we have no account of the time either of his birth or of his death. He resided a long time at Amsterdam, and some time at Embden. He first drew the notice of the public about the year 1540, and pretended that he had a commission from Heaven, to teach men that the essence of religion consisted in the feelings of *divine love*; that all other theological tenets, whether they related to objects of faith, or modes of worship, were of no sort of moment; and, consequently, that it was a matter of the most perfect indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love. He was, as he pretended, greater than Moses and Christ, because Moses had taught mankind to *hope*, Christ to *believe*, but he to *love*; which last being of more worth than both the former, he was consequently greater than both these prophets. For this reason, he said, that Moses abode in the court of the sanctuary, Christ had the ministration of *faith* in the holy place, and he himself that of *love* in the *most holy place*: so that he was not like John the Baptist, a forerunner of Christ, but Christ was rather a type of him. He talked in incoherent terms of his *humanity*, and of the existence of his *deity*; as, likewise, of the kingdom of Israel which was to be raised and established in the time of his ministry; applying to his own person those prophecies of scripture which related to Christ. He had many disciples in Holland, chiefly from the fanatical branches of the sect of anabaptists; and his notions spread to England, where his followers had private assemblies for devotion, and felt the severity of government under the reign of queen Elizabeth. Nicholas was the author of "The Looking-glass of Righteousness;" "The Gospel of the Kingdom;" "The Earth of Peace," &c. The most learned of all the authors who wrote against the *Family of Love*, was Dr. Henry More, in his "Grand Explanation of the Mystery of Godliness," book vi. chap. 12—18; to which we refer those readers who wish for further particulars concerning the tenets of these enthusiasts. *Brandt's Hist. Reform. in the Low Countries, vol. I. book iv. Mosh. Hist. Eccl. sæc. xvi. par. ii. cap. iii. sect. 25. Neal's Hist. Purit. vol. I. ch. v. Nouv. Dict. Hist.—M.*

NICHOLLE DE LA CROIX, LEWIS-ANTHONY, a French ecclesiastic and geographical writer of some merit in the eighteenth century, was born at Paris in the year 1704, and died there in 1760, at the age of fifty-six. His moral character is highly spoken of, and his knowledge is said to have been extensive. He published a French version, from the Italian of Ballerini's "Method of Study, deduced from the Works of St. Augustine," 1760, 12mo.; "Modern Geography," 1756, reprinted with considerable augmentations in 1763, in two volumes, 12mo. by Barbeau des Bruyères, which has met with much success, and is said to be instructive, perspicuous, and methodical; and "An Abridgment of Geography, for the Use of Young Persons," 12mo. which is a compendium of the preceding work. *Nouv. Dict. Hist.*—M.

NICHOLLS, FRANK, M. D. an ingenious anatomist and physiologist, was born in London in 1699. He received his school education at Westminster, and afterwards entered at the university of Oxford, where he followed the physick line, and was elected reader of anatomy. After visiting Paris for improvement, he settled in London, and gave anatomical lectures with success and reputation. He was admitted into the Royal Society in 1728, and took the degree of M. D. at Oxford in 1729. He married a daughter of the celebrated Dr. Mead in 1743; and, on the death of sir Hans Sloane, he succeeded him as one of the king's physicians. He spent the latter part of his life in literary retirement, and died in 1779 at the age of eighty. Dr. Nicholls was eminent for his skill in making anatomical injections, and to him is attributed the invention of eroded preparations of the viscera. He published the following works: "Compendium Anatomico-œconomicum, ea omnia comprehendens quæ ad corporis humani œconomiam pertinent," 1736, quarto; in this compendium of anatomy he introduces various hypotheses of his own relative to the action of the muscular fibres, the evacuation of the bladder, the motion of the heart, &c. "De Anima Medica Prelectio," 1750, quarto, republished in 1773; in this piece, which is written in very elegant Latin, he endeavours to support the hypothesis maintained by Helmont, Stahl, and others, of a vital soul or principle acting spontaneously and rationally in the preservation of health and the cure of diseases. To the second edition is added, "An Enquiry concerning the

Motion of the Heart and the Circulation of the Blood," illustrated by engravings, in which the ingenious author endeavours to establish a succession and synchronism of motions in the heart different from that laid down by Harvey. Dr. Nicholls also inserted several papers in the Philosophical Transactions, of which the most remarkable is an account of the appearances in the body of the late king, whose death was occasioned by the remarkable circumstance of a rupture of the right ventricle of the heart. *Life of Dr. Nicholls by Dr. Laurence. Haller's Bibl. Anat.*—A.

NICHOLS, WILLIAM, a clergyman of the church of England and various writer in the seventeenth and early part of the eighteenth century, was born at Dorington in Buckinghamshire, in the year 1664. At the age of fifteen he was sent from the grammar-school to the university of Oxford, where he was entered a batler or commoner of Magdalen-hall. Afterwards he removed to Wadham-college, and took the degree of B. A. in 1683. In the following year he was admitted probationer fellow of Merton-college; and he proceeded M. A. in 1688. About this time he received holy orders, and was appointed chaplain to Ralph earl of Montague. In 1691, he was presented to the rectory of Silsey, near Chichester in Sussex. During the following year he was admitted to the degree of bachelor of divinity; and to that of doctor in the same faculty, in 1695. He spent the greatest part of his life in writing pious and practical works, defences of Christianity, and, in particular, defences of the doctrines and discipline of the church of England, together with illustrations of its liturgy and articles. Notwithstanding his zeal for the church, however, his services were so far overlooked, even by those who professed to be the great patrons of orthodoxy, that he complained, in a letter to the earl of Oxford, of his being obliged to submit to the drudgery of editing Mr. Selden's works, in order to obtain a little money with which to purchase the books necessary for carrying on his liturgical labours. He died in the year 1712, about the age of forty-eight. He was the author of "An Answer to an heretical Book, called, 'The Naked Gospel,' which was condemned and ordered to be burnt by the Convocation of the University of Oxon, &c. with some Reflections on Dr. Bury's new Edition of that Book," 1691, quarto; "A short History of Socinianism," printed with

the preceding; "An Essay on the Contempt of the World," 1694, octavo; of which a second edition appeared in 1704, with a preface addressed to the deists, and vicious libertines of the age; "The Duty of Inferiors towards their Superiors, in five Discourses, &c. to which is prefixed, a Dissertation concerning the divine Right of Princes," 1701, octavo; "An Introduction to a devout Life, by Francis Sales, Bishop and Prince of Geneva; translated and reformed from the Errors of the Romish Edition: to which is prefixed a Discourse of the Rise and Progress of the spiritual Books in the Romish Church," 1701, octavo; "A Conference with a Theist, in five Parts," 1703, octavo; of which a third edition was published in 1723, in two volumes, octavo, with the addition of "Two Conferences, one with a Machiavelian, and the other with an Atheist," all carefully revised and prepared for the press by the author; "The Religion of a Prince; shewing that the Precepts of the Holy Scriptures are the best Maxims of Government," 1704, octavo; "Defensio Ecclesiæ Anglicanæ," 1707, 12mo; an English translation of which, by the author, was published after his death, 1715, 12mo; "A Comment on the Book of Common Prayer, and Administration of the Sacraments," &c. 1710, folio; "A Supplement" to that Work, 1711, folio; "Historiæ Sacræ Libri VII. ex Antonii Cocceii Sabellici Eneadibus Concinnatum in usum Scholarum et Juventutis Christianæ," 1711, 12mo.; "A Commentary on the first fifteen, and Part of the sixteenth, Articles of the Church of England," 1712, folio, &c. In the year 1712, a volume of "Manuscript Letters," in correspondence between the author and Jablonski, Ostervald, Wetstein, &c. in the Latin language, was presented by his widow to the archbishop of Canterbury, and is preserved in the library at Lambeth. *Wood's Athen. Oxon. vol. II. The Author's Works. Encyc. Britan.*—M.

NICOLAI, JOHN, a learned French Dominican monk who flourished in the seventeenth century, was born at Monza, a village in the diocese of Verdun, near Stenay, in the year 1594. When only twelve years old he was placed in a convent of Dominicans; and he took the vows at the age of sixteen. Afterwards he was sent to Paris, where he distinguished himself by his literary acquirements, and was admitted to the degree of doctor of divinity by the faculty of the Sorbonne, in the year 1632. For twenty years he filled, with

high reputation, the chair of professor of divinity in the house belonging to his order in St. James's-street, of which he was elected prior in 1661. He died in 1673, at the age of seventy-eight. He spent a considerable portion of his time in commenting on the works of St. Thomas Aquinas, whose principles he attempted to reconcile with such as differ widely from the genuine notions of the Augustinian school: hence his criticisms have been warmly contested by the followers of St. Thomas and St. Augustine. In 1657, he published "S. Thomæ Aquinatis Expositio continua super Quatuor Evangelistas," &c. in folio, with numerous notes; and he proceeded to publish the other works of that doctor, in succeeding years, till at length he edited the whole, in nineteen volumes, folio. He also published the "Panthologia" of father Rainier of Pisa, which is a theological dictionary, having the subjects arranged in alphabetical order. With the corrections and supplementary matter of father Nicolai, it made its appearance at Lyons in 1655, in three volumes, folio; and again, at the same place, in 1670, in three volumes, folio, with new additions. Father Nicolai was also the author of "Galliæ Dignitas adversus præposterum Catalanix assertorem vindicata," &c. 1644, quarto, written by way of reply to father Mesplede's "Catalania Galliæ vindicata;" a translation into indifferent French verse of the allegorical Latin poem by Charles Beys, entitled, "Ludovici XIII. Justi noncupati, Galliæ et Navarræ Regis, triumphalia monumenta," 1649, folio, for which performance the court gave him a pension of six hundred livres; "Festivus Fratrum prædicatorum S. Jacobi pro natali regio plausus," &c. 1661, quarto; "De Jejuniis Christiani et Christianæ abstinentiæ vero ac legitimo ritu &c. Dissertatio;" four "Dissertations," in Latin, on the subject of baptism, as practised in the ancient churches, written in controversy with father de Launoy; and various "Dissertations," "Theses," &c. in controversy with M. M. Arnauld and Nicole, concerning which further particulars may be seen in the first of our authorities. In the "Bibliothèque" of the writers belonging to the order of St. Dominic, a treatise is attributed to him, entitled "De ritu Antiquo et hodierno Bacchanaliorum," which Gronovius has given with his name, in the seventh volume of his "Antiq. Græc." This work was separately printed at Helmstadt in 1679; but it is believed to have been the production of a JOHN NICOLAI, who was

for a considerable time professor at Tubingen, and published many other dissertations in antiquities, and among the rest, one, entitled "*Johannis Nicolai Libellus de Luctu Christianorum, seu de Artibus ad Sepulturam pertinentibus*," &c. 1739, octavo. *Moreri. Nouv. Dict. Hist.*—M.

NICOLAI, MELCHIOR, a learned German Lutheran divine and professor in the seventeenth century, was born at Schorndorf in the duchy of Wirtemberg, in the year 1578. His father, who was a counsellor of that city, sent him to pursue his studies at Stutgard, and afterwards at the convent of Blaubevern. Here he was seized with an illness, which prevented him from applying to his books for so long a time, that his father entertained thoughts of bringing him up to some trade; but from this design he was dissuaded by his friends, and when his son's health was sufficiently re-established, he sent him to the university of Tubingen. Here he distinguished himself by the diligence of his application, and in 1598 was admitted to the degree of M. A. In the year 1601, he was made deacon of Weiblingen, and after five years was appointed to the office of pastor in the same church; the duties of which he discharged with great fidelity and acceptance for ten years. At the end of that period he was made dean of Marbach; and two years afterwards was nominated by the duke of Wirtemberg professor extraordinary of divinity in the university of Tubingen, and constituted inspector of the ducal stipendiaries. In 1619, he received the degree of doctor of divinity, and about three years afterwards was presented to the abbey of Ahussen. In 1624, he was made abbot of Lorch, and appointed at the same time a counsellor of the duchy. Three years afterwards he was presented to the abbey of Adelberg, and nominated superintendent-general of all the churches in that district. In 1729, he was obliged to resign his preferment at Adelberg, in consequence of an imperial edict, which decreed that all the abbies in the country of Wirtemberg should be delivered up to ecclesiastics of the Roman catholic religion. Upon this he was recalled to Tubingen, where he was made professor in ordinary of divinity; and in 1638, after the death of Luke Oslander, he succeeded him in the offices of vice-chancellor and superintendent, which he retained till the year 1650. He was then removed to Stutgard, where he was appointed provost of the whole duchy of Wirtemberg, privy-counsellor to the duke, and visitor of the

university, schools, and convents. He died in 1659, in the eighty-first year of his age. He was the author of "*Consideratio theologica quatuor Questionum de profundissima mysterio Jesu Christi*," 1622, quarto; "*Jubar Coelestis Veritatis*," 1652, quarto; "*Aphorismi Theologici*," "*Compendium didacticum et Elencticum*," 1655, octavo; "*Sola Fides justificans, ex prælectionibus in Epistolam ad Galatas demonstrata*," 1650, quarto; and a variety of controversial works in Latin and German, many of which are enumerated in *Freheri Theatrum Vir. Erud. Clar.* and in *Moreri*.—M.

NICOLAI, PHILIP, a celebrated German Lutheran divine, who flourished towards the close of the sixteenth and in the early part of the seventeenth century, was born at Mengershusen in the county of Waldeck, in the year 1556. His father, who was minister of that place, finding that he possessed a strong inclination for learning, gave him able masters, under whom he made a rapid proficiency in elementary knowledge; and when he was of a proper age, supported him at a considerable expence, while pursuing his academical studies in the principal German universities. In 1576, he was called to the exercise of the ministry at his native place; and in 1583, he was presented to the abbey of Hardeck. Three years afterwards his enemies found means to eject him from this preferment, for reasons of which we have no account; and his next situation appears to have been that of a domestic chaplain to some family at Cologne. In 1587, the count of Waldeck gave him the appointments of his chaplain and confessor. Being desirous of taking the degree of doctor of divinity, in the year 1590 he went to the university of Marpurg, where he passed through the requisite exercises for that purpose with great credit, but was prevented from graduating by an express order of the landgrave of Hesse, unless he would first retract what he had advanced in a treatise which he had published against the fundamental doctrines of Calvinism. Disdaining to injure his conscience by submitting to such a requisition, he was for the present deprived of the honour to which he aspired. However, in 1594, he was admitted to that degree by the university of Wittemberg, with great applause. Two years afterwards, he settled in the pastoral office at Unna in Westphalia. In 1601, he accepted of an invitation from the senate of Hamburg, to become pastor of the church of St. Catherine in that city, and spent the remainder of his life in that

relation, greatly esteemed as a man, and admired as a preacher. He died in the year 1608, at the age of fifty-three. He published an edition of "the Greek Testament," in octavo; "Commentariorum de regno Christi, Vaticiniis prophetiis et Apostolicis accommodatorum, lib. II." octavo; "Tractatus de Cœna Domini;" "Theoria Vitæ Æternæ," quarto; "Commentariorum de rebus Antiquis Germanicarum Gentium lib. VI.;" and a multitude of "Theses," "Dissertations," "Sermons," doctrinal, practical, and controversial treatises, in the Latin and German languages. After his death, his works were collected together, and republished; the Latin pieces forming two volumes, folio, and the German four volumes, of the same size. *Freheri Theatrum Vir. Erud. Clar. Witte Dict. Biog.* —M.

NICOLAUS DAMASCENUS, a philosopher and historian, was in great esteem in the age of Augustus, by whom, as well as by king Herod, he was admitted to an intimate friendship. He was a native of Damascus, of the peripatetic sect, and extensively learned. Many of his writings are mentioned by Suidas and others, of which only a few fragments are come down to our times. A history of Assyria of his composition is quoted, which appears to have been part of an universal history in many books, referred to by Suidas, Josephus, and Athenæus. Some passages of this are cited by Josephus, who also impeaches his veracity with respect to the account of Herod, written during the life of that prince. Strabo quotes from him some matters relative to India. Henry de Valois published at Paris in 1634, in Greek and Latin, the collections from different works of this author made by Constantine Porphyrogenitus, and brought from the isle of Cyprus by Peiresc. Joseph Scaliger had previously published two of his fragments at the end of his treatise "De Emendat. Temporis." *Vossii Hist. Græc. Moreri.* —A.

NICOLE, FRANCIS, a very celebrated French mathematician who flourished in the eighteenth century, was born at Paris, in the year 1683. He early discovered a strong attachment to mathematical studies; which induced M. Montmort to take upon him the care of his education. Under the instructions of such an able tutor, Nicole made a most successful progress, and became intimately conversant with the higher geometry. The first

circumstance which brought him into public notice in the scientific world, and at once established his claim to extraordinary genius and skill, was his detecting the fallacy of a pretended quadrature of the circle. This quadrature a M. Mathulon so confidently believed that he had discovered, that he deposited the sum of three thousand livres in the hands of a public notary at Lyons, to be paid to any person who, in the judgment of the Academy of Sciences, should demonstrate his solution to be erroneous. Roused by this challenge, M. Nicole undertook the task, and exposed the author's paradoxism so satisfactorily, that the Academy had not the least difficulty in coming to a decision on the subject. Their judgment was, that M. Nicole had clearly proved, that the rectilineal figure which Mathulon had given as equal to the circle, was not only unequal to it, but that it was even greater than the polygon of thirty-two sides circumscribed about the circle. The prize which was awarded to M. Nicole, he presented to the hotel-dieu of Lyons. In the year 1707, the Academy nominated our author assistant mechanician; in 1716, adjunct; in 1718, associate; and pensioner in 1724. He retained his pension till his death, which took place in 1758, when he was about seventy-five years of age. Though a profound geometrician, he was not so absorbed in science as to be indifferent to the customs and manners of the world, but mixed with the best company, and was himself a lively and amiable companion. His works are all inserted in the different volumes of the "Memoirs of the Academy of Sciences," for the years annexed to each article. They consist of, "A general Method for determining the Nature of Curves formed by the rolling of other Curves upon any given Curve," 1707; "A general Method for rectifying all Roulets upon right and circular Bases," 1708; "A general Method of determining the Nature of those Curves which cut an Infinity of other Curves given in Position, cutting them always in a constant Angle," 1715; "Solution of a Problem proposed by M. de Lagny," 1716; "Treatise of the Calculus of finite Differences," 1717; "The Second Part of the Calculus of finite Differences," 1717; "The Second Section of the same Work," 1723; "Addition to the two foregoing Articles," 1724; "A new Proposition in Elementary Geometry," 1725; "A new Solution of a Problem proposed to the English Mathematicians, by the late M. Leibnitz" (see

his article, and that of Sir Isaac Newton), 1725; "Method of Summing an Infinity of new Series, which are not summable by any other known Method," 1727; "A Treatise on the Lines of the third Order, or, the Curves of the second Kind," 1729; "Examination and Resolution of some Questions relating to Play," 1730; "Method of determining the Chances at Play," of the same date with the preceding; "Observations upon the Conic Sections," 1731; "The Manner of generating, in a solid Body, all the Lines of the third Order," 1731; "The Manner of determining the Nature of Roulets formed upon the convex Surface of a Sphere, and of determining which are geometric, and which are rectifiable," 1732; "Solution of a Problem in Geometry," 1732; "The Use of Series in resolving many Problems in the inverse Method of Tangents," 1737; "Observations on the irreducible Case in Cubic Equations," 1738; "On the Trisection of an Angle," 1740; another article "On the irreducible Case in Cubic Equations," 1741; "Addition to the preceding Article," 1743; another paper upon the same subject, 1744; and "Determination by Incommensurables and Decimals, of the Values of the Sides and Areas of the Series in a double Progression of regular Polygons, inscribed in and circumscribed about a Circle," 1747. *Nouv. Dict. Hist. Hutton's Math. Dict.*
—M.

NICOLE, PETER, a celebrated French divine in the seventeenth century, was born at Chartres, in the year 1625. As he exhibited early indications of a lively genius, a happy memory, and a docile disposition, his father, who was a good classical scholar, took delight in undertaking the province of his tutor. So rapid was his proficiency, that at the age of fourteen he was well grounded in the Latin and Greek languages, and had read the best authors of profane antiquity, which he found in his father's library, or could borrow from his friends. Having laid this foundation, in 1642 Peter was sent to Paris, for the purpose of pursuing his academic studies. After going through his course of philosophy, in 1644 he was admitted to the degree of M. A.; and then entered upon his course of divinity at the Sorbonne. While he was pursuing this course, he learned the Hebrew language, and entered into a strict intimacy with the celebrated solitaries of Port-Royal, whose distinguishing principles he adopted. He now devoted a part of his time to the instruction of

the young pupils in their seminary; by which means he perfected himself in the Greek and Latin languages, and acquired an uncommon facility at writing in the latter. After he had finished the usual three years in the divinity class, in 1649 he took the degree of bachelor in that faculty, and sustained the probation thesis, called the *Tentative*, with very distinguished reputation. He then prepared himself to proceed licentiate; but the disputes which at that time agitated the faculty of divinity at Paris, on the subject of the *five propositions* deduced from the writings of Jansenius, determined him to content himself with his bachelorship. Having now more of his time at his own command, his engagements with the gentlemen of Port-Royal became more frequent and close; till at length he took up his abode in their community, where he continued for several years, and assisted the celebrated Arnauld in writing the numerous pieces which he published in defence of the bishop of Ypres and his principles. In 1664, he and M. Arnauld went to reside with M. Varet at Chatillon, near Paris, where our author employed his pen in writing both against the Calvinists and relaxed casuists. From time to time he left this retreat, and resided at Port-Royal, at Paris, and other places. About the commencement of the year 1676, being urged to enter into holy orders, he consulted his friend Pavillon, bishop of Alet, on that subject, who seems to have given his opinion in consonancy with the wishes of the author's other friends; but, it being necessary that he should obtain the consent of the bishop of Chartres before he could be ordained, that prelate, who was prejudiced against the opinions of M. Nicole, by his refusal obliged him to remain in the situation of a simple clerk. From this time he continued undisturbed at Paris till, in the year 1677, a letter which he wrote to pope Innocent IX. in favour of the bishops of St. Pont and Arras, and against the relaxed casuists, drew down on his head a storm which obliged him to withdraw into retirement. He first went to Chartres, where his father was at the point of death, and, after settling his temporal affairs secretly, took refuge for a short time with his friend M. de Buzenval, bishop of Beauvais. In 1679, he found it necessary to retire out of the kingdom; when he went first to Brussels, afterwards to Liege, and from thence to Orval, and other places. Before the end of the year, a letter which he wrote to M. de Harlay, arch-

bishop of Paris, facilitated his return into his native country; and sometime afterwards, his friend M. Robert, canon of the church of Paris, obtained the archbishop's leave for his living privately at Chartres, where he went by the name of M. de Bercy, and occupied himself diligently in his studies. In 1683, the same friend obtained the prelate's permission for his return to Paris, where he spent the remainder of his life in adding to his numerous list of publications. During some of his last years he entered the lists in two celebrated disputes, concerning monastic studies, and quietism; defending the sentiments of Mabillon in the former, and those of Bossuet in the latter, with temperance and dispassionate argument. In 1693, finding his infirmities greatly increasing, he resigned a small benefice which M. de Buzenval had given him within the jurisdiction of Beauvais; and, after languishing for two years longer, he fell a sacrifice to a stroke of apoplexy in 1695, when about seventy years of age.

M. Nicole spent his whole life in unaffected simplicity of manners, and was so little conversant with the customs of the world, that he frequently amused the solitaries of Port-Royal with his innocent mistakes and peculiarities. His piety was ardent; and few philosophers ever possessed greater candour of mind. In conversation he was peculiarly interesting and agreeable, and has been called a second Fontaine. At the same time his genius was profound; he excelled in metaphysics; his judgment was solid; and his share of erudition very considerable. Among other branches of study to which he had been attached, were the classics and belles lettres, and he had acquired a happy manner of imitating the style of the best Latin authors, particularly that of Terence. We have already spoken of the facility with which he wrote in this language. He is also entitled to the praise of being one of the most polished and correct writers in his native tongue. Among his numerous productions are "Moral Essays," in fourteen volumes, 12mo. including three volumes of "Letters," and five volumes of "Moral Reflections on the Epistles and Gospels throughout the Year;" "Theological Instructions," in nine volumes, 12mo. consisting of two volumes "On the Sacraments," two "On the Creed," one volume "On the Lord's Prayer," two volumes "On the Decalogue," and two containing "A Treatise on Prayer;" "A Treatise on Human Faith," 1664, quarto, the joint production of M. M.

Nicole and Arnauld; "The Perpetuity of the Faith of the Catholic Church respecting the Eucharist," 1670, 1672, and 1674, in three volumes, quarto, in which he had some assistance from M. Arnauld; "Well grounded Prejudices against the Calvinists;" "A Treatise on the Unity of the Church," which is a masterly work on the catholic side of the question; "The pretended Reformed convicted of Schism," together with other controversial pieces against the Protestants; "Imaginary and visionary Letters," 1657, in two volumes, 12mo. intended to refute and expose the reveries of Maret de St. Sorlin; several treatises. "On general Grace," collected together in four volumes, 12mo. with the writings of Arnauld, Quesnel, and other divines who combated that system; a learned Latin preface to Lancelot's "Epigrammatum Delectus," 1659, 12mo.; a Latin version of Pascal's "Provincial Letters," with notes, under the assumed name of Wendrock, 1658, 12mo. the fourth edition of which, published in 1665, was revised by Pascal; and a vast number of articles in defence of Jansenius and Arnauld, and against the relaxed casuists, of which the reader may find a correct list in the seventh edition of *Moreri. Nouv. Dict. Hist.* Under his article in *Bayle*, there are two curious notes, the object of which is to shew, that his arguments against the Protestants have a tendency to confirm those who have a bias in favour of scepticism; and that, in undertaking the refutation of M. Jurieu's "New System," he has not attacked his adversary's work in the weakest parts.—M.

NICOLOSIO, JOHN BAPTIST, a Sicilian geographer of merit, who died at Rome in the year 1670. He was well skilled in the mathematics and geography, and by his scientific works recommended himself to the notice and esteem of pope Alexander VII. The principal of these are, "Hercules Siculus, sive Studium Geographicum," &c. in two volumes; "Guida allo Studio Geographico;" "La Theorica del Globo Terrestre;" "Orbis Descriptio," in ten large maps; "A Description of the Dominions of the Church;" "A Description of the Kingdom of Naples;" "Maps and Charts, with Notes," illustrative of the "History of Alexander, by Quintius Curtius," &c. *Nouv. Dict. Hist.*—M.

NICOLSON, WILLIAM, an English prelate, distinguished for the knowledge of the history and antiquities of his country, was born about 1655 at Orton in Cumberland, in which

county his father was a parish rector. He studied at Queen's college, Oxford, and soon after quitting the university, was sent by sir Joseph Williamson, secretary of state (probably his relation) to travel on the continent. From his observations in this tour he was enabled to draw up a copious description of Poland, Denmark, and Germany, printed in Pitt's Atlas, 1680-81. On his return from his travels, he took the degree of M.A., became fellow of his college, and was made chaplain to the bishop of Carlisle, who gave him a prebend and an archdeaconry, with a vicarage in his diocese. In 1696 he published the first part of his "English Historical Library," a work intended to give a short view and character of most of our national historians whose writings are extant either in print or manuscript. It was followed by a second part in 1697, and a third in 1699; and all the parts were published together, corrected and augmented, in 1714, folio. In 1702 he published a "A Scottish Historical Library" of the same kind; and in that year he was promoted to the bishopric of Carlisle. An attack having been made upon his English Library by Atterbury, then preacher at the Rolls, in his work on the rights, powers, and privileges of an English convocation, Dr. Nicolson replied to it in "A Letter to the Rev. Dr. White Kennet," 1702. In 1717 he was engaged in an unpleasant dispute respecting something he was reported to have said in relation to the famous sermon of Dr. Hoadly, then bishop of Bangor, which occasioned the Bangorian controversy; and in the course of discussion, bishop Nicholson and Dr. White Kennet publicly and positively contradicted each other as to an occurrence between them. This circumstance is thought to have occasioned the bishop's removal to Ireland, where he was translated to the see of Londonderry in 1718. His enquiries in that country gave rise to his "Irish Historical Library," printed at Dublin in 1724. He manifested his attention to the interests of his see by erecting a building in the palace-garden for the preservation of the records and other manuscripts relating to it. In January 1726-7 he was translated to the archbishopric of Cashell; but before he could take possession of it, he died at Londonderry in the February following. The three Historical Libraries, with the Letter to Dr. Kennet, were published together in an edition called the third, *Lond.* 1736, folio. They form a valu-

able work to the students of national history, though they are not without considerable errors and omissions, especially in the Irish part, on account of the author's ignorance of the Irish language. Besides this performance, by which the bishop is principally known, he published some occasional sermons, and some papers on antiquarian subjects. He left in manuscript a History of Cumberland, from which large materials have been taken for the History and Antiquities of that county, published by Jos. Nicolson, esq. and Richard Burn, LL.D. in 1778. The style of this writer is extremely bald and vulgar. *Biog. Britan. Monthl. Rev.* —A.

NICOMEDES, an ancient geometrician, celebrated for having been the inventor of the curve called *conchoid* or *conchiles*, which serves equally for the resolution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients, in the construction of solid problems, as appears from what Pappus says. Newton also approved of it for trisecting angles, or finding two mean proportionals, or for constructing other solid problems; as may be seen in what he advances on the linear construction of equations, towards the end of his "Universal Arithmetic." That Nicomedes flourished not long after the time of Eratosthenes, may be concluded from his passing jokes on that geometrician, on account of the mechanism of his *mesolabe*; and also from the circumstance that Geminus, who lived in the second century B. C. wrote upon conchoids, of which Nicomedes was then allowed to be the inventor. These facts are sufficient to overthrow the hypothesis of those writers, who have assigned to him so late a date as the fourth or fifth century of the Christian æra. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.* under the article CONCHOID.—M.

NICON, a saint in the Greek and Roman calendars, lived in the tenth century, and acquired the surname of *Metanoite*, from the frequent introduction into his discourses of the Greek word *μετανοεῖτε*, or repent. When very young, against the consent of his parents, he entered a monastery on the borders of Pontus and Paphlagonia, and gained a reputation for extraordinary sanctity, by the excessive rigour with which for a long time he practised the austerities of the cloister. In the year 961, he was sent on a mission into Armenia, for the

purpose of converting to the Christian faith the inhabitants of that and the neighbouring countries; in which his labours are said to have been eminently successful. From Armenia he went to the island of Crete, where his zeal in preaching is also said to have been attended with wonderful effects; which would have been better entitled to credit if the relations of them had not been intermixed with legendary tales of the numerous miracles which he performed. Afterwards Nikon retired to Lacedemon; whence he was called to Corinth, where the superstitious people were persuaded that his prayers would have the efficacy of putting a stop to the incursions of the savage Bulgarians into their country. He died in the year 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his "Annales," under the years 961—998. To this Nikon is attributed a curious and interesting little treatise in the Greek language "On the impious Religion of the most wicked Armenians," which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin, in the twenty-fifth volume of the "Bibl. Patr." and is also given in Cotelierius's "Patr. Apostol." volume II. in a note to Const. Apostol. lib. II. cap. 24, p. 235, 236. To this piece is prefixed, in the "Bibl. Patr." a fragment, in Latin, of a letter to a monk, "On unjust and precipitate Excommunications," which has also been attributed to our author. That letter, however, must have been written by a later Nikon, since mention is made in it of Nicholas the *Grammarians*, who was patriarch of Constantinople in 1084. There was also another Nikon, a monk of Palestine, who under the reign of the emperor Constantine Ducas, about the year 1060, collected a "Pandect of Interpretations of the Divine Commands," in two books, which has never been published, though said to be well worthy of being given to the world. It is still preserved in several libraries, and, among others, in that which was the king's library at Paris. When speaking of it Cotelierius says, "Ornat bibliothecam regiam optimus liber, qui collectus est ex divinis scripturis, sacris canonibus, testimoniis sanctorum patrum, aliisque monumentis ecclesiasticis, nec non legibus civilibus." Further particulars concerning it may be seen in *Fabricii Bibl. Græc. vol. X. lib. v. cap. 42. Cotelierii Patr.*

Apostol. vol. I. Not. ad Clement. Homil. XII. sect. 25. Moreri.—M.

NICON, a distinguished prelate of the Greek church, whom some of the Russians still abhor as antichrist, and others adore as a saint, was born in 1613, of obscure parents, in a village belonging to the government of Nishnei Novogorod. He received at baptism the name of Nikita; but this, when he became a monk, he changed into Nikon. Educated in the convent of St. Macarius, where his studies were directed almost entirely to the holy scriptures, and influenced by the exhortations of his preceptors, he imbibed at a very early period the strongest attachment to a monastic life; but being thwarted in his inclination, by the authority of his father, he entered into the married state, and being thus precluded from admission into a convent, he was ordained a secular priest. With his wife he spent ten years; first as a parish priest in some country village, and afterwards at Moscow in the same capacity; but having lost three children, whom he tenderly loved, his disgust for the world and propensity to solitude returned with redoubled violence; and having persuaded his wife to take the veil, he entered into the monastic order. He chose for his retreat a small island of the White Sea, inhabited only by a few persons, who formed a kind of ecclesiastical establishment, as remarkable for the austerity of the rules, as for the solitude of the situation. Twelve monks occupied separate cells, about a mile and a half distant from each other, and from the church, which stood in the centre of the island. These lonely anchorites assembled every Saturday evening in the church, where they assisted in the performance of divine service during the whole night, and the next day till noon, and then retired to their respective habitations. This practice was repeated on certain festivals; at other times each recluse occupied his cell undisturbed by mutual intercourse. Their food was bread, and fish which they caught themselves, or procured from the neighbouring continent. Such was the situation to which Nikon retired as congenial to the gloomy state of his own mind, and where he contracted that cloistered pride which gave an alloy to his virtues, and proved the greatest defect in his character when raised to an exalted station. After a short residence in this island he accompanied the chief of the ecclesiastical establishment to Moscow, to raise a collection for the purpose of building a new

church; but he had scarcely returned from this expedition when, at the instigation of the chief, whom he had offended during the journey, he was compelled by the other monks to retire from the island. He embarked, during tempestuous weather, in an open boat with only one person; and after being tossed about, in continual danger of perishing, was at length driven upon an island near the mouth of the Onega. From this island he repaired to a monastery on the continent, and was admitted into the society; but instead of inhabiting an apartment in the convent, he constructed a separate cell on an adjacent island, where he lived upon the fish which he caught with his own hands, and never visited the monastery but during the time of divine service. In consequence of this recluse and rigid way of life, he was held in high esteem by his brethren; and on the death of the superior was unanimously elected to fill the vacant dignity. In this capacity he continued three years; at the end of which, being induced by some family affairs to visit Moscow, he was accidentally presented to the czar Alexey Michaelovitch, who, captivated with his talents and learning, detained him at Moscow under his immediate protection. In the course of less than five years he was successively created archimandrite or abbot of the Novopatskoi convent, archbishop of Novogorod, and patriarch of Russia; promotions which he deserved by his extraordinary qualities, allowed even by his enemies; undaunted courage, irreproachable morals, exalted charity, comprehensive learning, and commanding eloquence. While archbishop of Novogorod, to which dignity he was raised in 1649, he gave a memorable instance of firmness and discretion. During a popular tumult, the imperial governor, prince Feodor Kilkof, took refuge in the archiepiscopal palace against the fury of the insurgents, who, bursting open the gates, demanded with threats of speedy vengeance that the governor should be instantly delivered up to them. Nikon, instead of complying with their demand, advanced boldly into the midst of them, and exhorted them to peace. The populace, inflamed to madness by his appearance, attacked him with stones, dragged him by the hair, and insulted him with every species of violence and indignity. Being conveyed to the palace in a state of insensibility, he was recovered by immediate assistance; but regardless of the danger from which he had just escaped, he persisted in his resolution

either to appease the tumult or perish in the attempt. With this view he repaired to the town house, where the insurgents were assembled; and by a firm but pathetic address having persuaded them to disperse, tranquillity was instantly restored. This calm, however, was of no long duration: the tumult thus allayed by the spirit and eloquence of Nikon being again fomented by the ringleaders, broke out into open rebellion; many of the inhabitants threw off their allegiance to the czar, and proposed to deliver up the town to the king of Poland. But Nikon continued his efforts, and his exhortations proving at length successful, many of the deluded multitude flocked around him, intreating him to intercede for them with their enraged sovereign; and though the remainder of the insurgents blocked up the avenues to the town, he contrived, at the hazard of his life, to send information to the czar. Being invested by a commission from Moscow with full powers, he finally quelled the rebellion, and without much severity; for though to him was committed the trial of the rebels, the leader of the sedition was the only person who suffered death: ten of his most mutinous adherents were knotted and banished, and a few were condemned to a short imprisonment. On this occasion Nikon nobly forgave the outrages committed against himself, and executed the important office entrusted to him with as much judgment as lenity. Animated by this spirit, he gained the respect of the inhabitants, and conciliated their affection by acts of unbounded charity. He built and endowed alms-houses for widows, old men, and orphans; exerted himself to relieve the indigent; was the zealous protector of the lower classes against the oppression of the great, and during a severe famine appropriated the revenues of his see to alleviate the distresses of the poor. Nikon was no less conspicuous in the vigilant discharge of his patriarchal office, to which he was appointed in 1652, when in the thirty-ninth year of his age. He established schools for the instruction of priests in the Greek and Latin languages, and enriched the patriarchal library with rare ecclesiastical and classical manuscripts, brought from a convent at Mount Athos. Having found, by a careful revisal of the holy scriptures and a collation of the various editions of the Old and New Testament, that there were many errors in the printed copies of the Bible and Liturgy used for divine service, he prevailed upon the czar to sum-

mon a general council of the Greek church at Moscow, in which it was determined that the most ancient Slavonian version of the Bible was exact, and that the numerous errors which had crept into the later copies should be corrected. He superintended the printing of a new edition of the Slavonian bible, which was become exceedingly rare. He removed from the churches the pictures of deceased persons, to which many of the Russians offered blind adoration; he abolished some ceremonies which had been carried to superstitious excess, and did more towards a reformation of the church than the united efforts of all his predecessors. Nikon was no less distinguished for his talents in a civil capacity; and being consulted by the czar on all occasions, he soon became the soul of his councils, and gained a complete ascendancy in the cabinet. The influence which, from the superiority of his genius, he thus obtained in the czar's councils, has induced Voltaire, in his erroneous account of this patriarch, to assert that "he wished to raise his own chair above the throne; and that he not only usurped the right of sitting close to the czar in the senate, but pretended that neither peace nor war could be made without his consent." This idle assertion has been adopted by the compiler of the article *Russia*, in "*The Universal History*;" but nothing can be more void of foundation. Having now attained to the highest summit of grandeur to which a subject could arrive, he fell a victim to popular discontent, and to the cabals of a court. The removal of the painted images from the churches gave offence to a large party among the Russians, superstitiously addicted to the worship of their ancestors; the correction of the errors in the Liturgy and Bible, the abolition of some ceremonies, and the admission of a few others, introduced perhaps without due deference to the prejudices of his countrymen, occasioned a schism in the church; and many persons, averse to all innovation, formed a considerable sect, under the appellation of Old Believers, who, rising in several parts, occasioned much disturbance to the state. All these circumstances were ascribed to Nikon by his enemies, who were become at this time numerous; for he had excited the hatred of an ignorant and indolent clergy by the establishment of Greek and Latin seminaries; he had raised the envy and jealousy of the prime minister and courtiers by his predominance in the cabinet; and by the haughtiness of his deport-

ment he had offended the czarina and her father, who were implacable in their resentment. All these parties uniting into one great combination, Nikon hastened his fall by a supercilious demeanour, which occasionally bordered on arrogance; by trusting solely for support to the rectitude of his conduct and the favour of his sovereign, and by disdaining to guard against what he considered as the petty intrigues of a court. The only thing which seemed wanting to complete his disgrace was the loss of Alexey's protection; and this was at length effected by the gradual but secret insinuations of the czarina and her party, who finally availed themselves of an unsuccessful war with Poland, of which the patriarch is said to have been the principal adviser. Nikon, finding himself excluded from the presence of his sovereign, and disdaining to hold the highest office in the kingdom when he had lost the confidence of his master, astonished the public by a voluntary abdication of the patriarchal dignity, in the month of July 1658. He was permitted, however, to retain the title of patriarch, while the duties of the office were performed by the bishop of Novogorod; and he chose for the place of his residence, after this event, the convent of Jerusalem, which had been built and endowed by himself. On his arrival he re-assumed his recluse way of life, and practised the most rigid mortifications. The hermitage he inhabited is thus described by an author who visited the spot, in the beginning of the last century: "A winding staircase, so narrow that one man could hardly pass, leads to the little chapel of about a fathom in the square, in which the patriarch used to perform his solitary worship. The room in which he lived was not much larger; in it hung a broad iron plate with a cross of brass fixed to a heavy chain, weighing above twenty pounds, all which the said patriarch wore about his neck for twenty years together. His bed was a square stone, two ells in length and scarcely one in breadth, over which was spread nothing but a cover of rushes. Below, in the house, was a small chimney in which the patriarch used to dress his own victuals." Nikon, however, did not waste his whole time in the performance of useless austerities; he employed himself in compiling a regular series of Russian annals from Nestor, the earliest historian of that country, to the reign of Alexey Michaelovitch. After comparing and collating numerous manuscripts, he

digested the whole collection, in chronological order, into a work which is called sometimes, from its author, "The Chronicle of Nikon;" and sometimes, from the place where it was begun and deposited, "The Chronicle of the Convent of Jerusalem." This compilation, the labour of twenty years, is justly esteemed by the best Russian historians, as a work of the greatest authority; and was considered by the venerable author as of such importance to the history of his country, that, in the true spirit of enthusiasm, he begins the performance by anathematizing all those who should attempt to alter the minutest expression. The innocent manner in which he passed his time could not protect him from the persecution of his enemies, who were apprehensive that while he retained the name of patriarch he might be reinstated in his former dignity. Repeated complaints were therefore urged against him, and new crimes were invented to render him still more obnoxious. He was accused of disrespectful expressions in regard to the czar, in a letter written to the patriarch of Constantinople, and of holding a treasonable correspondence and receiving bribes from the king of Poland. The czar, continually beset by the patriarch's enemies, was prevailed on to proceed to the most violent measures. He convoked, in 1666, a general council of the Greek and Russian clergy at Moscow, who, after a short deliberation, formally deposed Nikon from the patriarchal office, and banished him to a distant convent. The principal cause assigned for this measure was, that Nikon by a voluntary abdication having meanly deserted his flock, was unworthy to fill the patriarchal chair. In conformity to this sentence, Nikon was degraded to the condition of a common monk, and imprisoned in the convent of Therapont, in the government of Bielozero. His confinement was for some time exceedingly rigorous, because, conscious of his own integrity, he persisted in a denial of his guilt, and refused to accept a pardon for crimes which he had never committed; but on the death of Alexey in 1676, Feodor, his successor, permitted Nikon to remove to the convent of St. Cyril, where he enjoyed complete liberty. In 1681 he obtained permission to return to the convent of Jerusalem, that he might end his days in that favourite spot; but expired upon the road near Yaroslaf in the sixty-sixth year of his age, having survived his deposition fifteen years. His remains were conveyed to the convent of Jeru-

salem, and buried with all the solemnities usual at the interment of patriarchs. *Muller Nachricht von Novogorod; L'Evesque Hist. de la Russie. Coxe's Travels in Poland, Russia, Sweden, and Denmark.—J.*

NIEREMBERG, JOHN EUSEBIUS DE, a learned Spanish Jesuit and voluminous writer in the seventeenth century, was descended from a noble Tyrolese family, and born at Madrid in the year 1590. Being designed by his father for the legal profession, he was sent to study jurisprudence at the university of Salamanca; but he there conceived a disgust at the world, and determined to embrace the religious life. After his father had in vain attempted, by entreaties, and promises of honourable secular posts and dignities, to divert him from his resolution, he reluctantly gave consent that his son should follow the inclination of his mind; and, accordingly, John Eusebius entered the society of Jesus, in the year 1614. During his noviciate, and after he had taken the vows, he distinguished himself by the diligence of his application to his studies, and the excessive mortification and rigorous discipline to which he subjected himself. Natural history, divinity, and the sacred Scriptures, were the subjects to which his chief attention was devoted. His zeal frequently carried him on missions into the Toledo mountains, where he is said to have been eminently successful in promoting the interests of religion, by the eloquence of his instructions and the ardour of his piety. He filled the chair of natural history in the royal school at Madrid, for fourteen years, with very high reputation; and afterwards, during three years, read lectures illustrative of the sacred Scriptures. At the same time he was held in high estimation as a director of consciences, and was attended in his confessional by vast numbers of distinguished characters, in the highest ranks. During the last sixteen years of his life, he was affected by complaints which kept him in incessant pain, and entirely disabled him for active exertions and studious pursuits; but he sustained his afflictions with admirable fortitude and submission, till released by death in 1658, when he was about the age of sixty-eight. He was the author of a prodigious number of works, in the Latin and Spanish languages, several of which have been translated into French, and some into Arabic. The following are some of the principal of such as form a long list in the first of our authorities:

"De Arte Voluntatis, lib. VII." 1621, octavo; "De Adoratione in Spiritu et Veritate, lib. IV." 1631, octavo; "Historia Naturæ maximè Peregrinæ, lib. XVI." 1635, folio; "De Origine Sacræ Scripturæ lib. XII. in quibus Multa Scripturæ Loca Explanantur, et Antiquitates ex Sacra Profanaque Eruditione Eruuntur," 1641, folio; "Stromata Scripturæ Sacræ, in quibus enarrantur Viræ variorum, &c." 1642, folio; "Doctrinæ Asceticæ, seu Spiritualium Institutionum Pandectæ, &c." 1643, folio; "Theopoliticus, sive brevis Elucidatio, et Rationale divinorum Operum, &c." 1641, octavo; "Homiliæ Catenatæ ex vetustis patribus, S. S. Doctoribus, et eruditis Scriptoribus," 1646, folio; "Hieromelissa Bibliotheca, de Doctrina Evangelii, Imitatione Christi, et Perfectione Spirituali," printed in 1661, folio; "Succus Prudentiæ Sacro-politicæ, &c." 1659, 12mo.; "Silva Catechistica;" and "Sylløge Axiomatum, et, Institutionum Spiritualium Christianæ Philosophiæ," both printed in 1661, in quarto, &c. *Sorvelli Bibl. Script. Soc. Jesu. Moreri.*
—M.

NIEUHOFF. See **THÉODORE**, king of Corsica.

NIEUWENTYT, BERNARD, a celebrated Dutch philosopher and mathematician in the seventeenth and early part of the eighteenth century, was the son of a minister at Westgraafdyk in North Holland, where he was born in the year 1654. He afforded early indications of a good genius, and a love of learning, which his father took care to encourage, by giving him the advantages of an excellent education. He was desirous of becoming acquainted with all the branches of knowledge; but he had the prudence and sagacity to proceed gradually in his acquirements, and to make himself master of one science, before he directed his attention to another. It was his father's wish that he should be educated to his own profession; but when he found that his son was disinclined to such a destination, he very properly suffered him to follow the bent of his own genius. The first science to which young Nieuwentyt particularly directed his study was logic, in order to fix his imagination, to form his judgment, and to acquire a habit of right reasoning; and in this science he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. In the next place, he engaged in the study of the mathematics, with the various departments of which he became intimately con-

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versant. He then entered upon the study of medicine, and the branches of knowledge more immediately connected with that science; and he afterwards went through a course of reading on jurisprudence. In the study of all these sciences he succeeded so well, as deservedly to acquire the character of a good philosopher, a good mathematician, and an able just magistrate. From his writings it also appears, that he did not permit his various subjects of enquiry to divert his thoughts from a due attention to the great and fundamental principles of natural and revealed religion. He was naturally of a grave and serious disposition; but at the same time a very affable and agreeable companion. So engaging were his manners, that they conciliated the esteem of all his acquaintance; by which means he frequently drew over to his opinion those who differed widely from him in sentiment. With such a character, he acquired great credit and influence in the council of the town of Puremerende, where he resided; and also in the states of that province, who respected him the more, because he never engaged in any cabals or factions, but recommended himself only by an open, manly, and upright behaviour. Had he aspired after some of the higher offices of government, there is no doubt but that his merits would have secured to him the suffrages of his countrymen; yet he preferred to such honours the cultivation of the sciences, contenting himself with being counsellor and burgomaster, without courting or accepting any other posts, which might interfere with his studies. He died in 1718, at the age of sixty-three, having been twice married. He was the author of various works, among which are, "Considerationes circa Analyseos ad quantitates Infinitè parvas applicatæ Principia, &c." 1694, octavo, in which he proposed some difficulties on the subject of the analysis of infinitesimals; "Analysis Infinitorum, seu Curvilinearum proprietates, ex Polygonorum deductæ," 1696, quarto, which is a sequel to the former, and attempts to remove those difficulties; "Considerationes Secundæ circa Calculi Differentialis Principia, et Responsio ad Virum nobilissimum G. G. Leibnitium, &c." 1696, quarto, occasioned by an attack of Leibnitz on the author's "Analysis," in the Leipsic "Journal" for 1695; "A Treatise on the new Use of the Tables of Sines and Tangents," 1714; "The proper Use of the Contemplation of the Universe, for the Conviction of Atheists and

"Unbelievers," 1715, quarto; of which a French translation was published at Paris, in 1725, quarto, entitled, "L'Existence de Dieu démontrée par les Merveilles de la Nature," and also an English one at London, in 1716, in three volumes, octavo, under the title of, "The religious Philosopher, or, the right Use of contemplating the Works of the Creator;" a "Memoir inserted in a Dutch Journal, entitled, "Bibliothèque de l'Europe," for the year 1716, in defence of the preceding work against a criticism of M. Bernard, in the "Nouvelles de la République des Lettres;" "A Letter to M. Bothnia de Burmania, on his Article concerning Meteors," inserted in the "Nouvelles littér. du 22 Avril 1719;" and about a month before his death, he put the finishing hand to an excellent refutation of Spinoza, which was published in Dutch at Amsterdam, in 1720, quarto. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

NIGER, C. PESCENNIUS, a distinguished competitor for the Roman empire, was descended from an equestrian family settled at Aquinum. Having received an education conformable to the small property which he inherited, he entered into the military service, and passed through the different degrees of rank in a manner that procured him the commendation of the emperor Marcus Aurelius. Under Commodus he signalized himself in a war with the barbarians in the vicinity of the Danube; and likewise served against the revolted deserters in Gaul with so much success, that Septimius Severus, at that time governor of the province of Lyons, recommended him to the emperor as a man necessary to the state. He was afterwards raised to the consulate at the particular request of the troops serving under him; and he was in possession of the important government of Syria at the time of the death of Commodus, A. D. 192. The fullest testimony is given by historians to his excellence as a military commander. At a time when the soldiery had been accustomed to licentious indulgence, he revived the primitive discipline in all its severity; and he particularly restrained them from those outrages against the peaceable part of society which men with arms in their hands are always ready to perpetrate. His soldiers were never permitted to exact from a subject of the empire either wood, oil, or personal services. He punished theft with the utmost rigour. It is related that he

once condemned ten soldiers to death for stealing a fowl, and was with difficulty persuaded by the murmurs of the army to commute the punishment for a tenfold restitution, and various ignominious privations during the rest of the campaign. To every thing like luxury and effeminacy in his troops he was a declared foe. He would not suffer a single baker to follow the army, and even ventured entirely to interdict the use of wine. To the demand for that liquor from the troops quartered on the Egyptian frontier, he replied, "Have you not the water of the Nile?" and when some of his men, who had been beaten by the Arabs, imputed their misfortune to the want of wine to support their strength, he reminded them, that their enemies drank nothing but water. He rendered all these severities tolerable to his soldiers, as well by the care he took to protect them against the exactions and injustices of their officers, as by the example he himself gave of submission to all the rules of discipline which he had laid down. Nothing could be more abstemious and hardy than his manner of living in the field; and he could boldly appeal to his assembled army whether he was ever distinguished from those who served in the ranks, except by the circumstance of command. Whether or no he compensated himself in private for his public austerities is left in doubt by historians. He was not merely a soldier, but had thought maturely upon subjects of civil administration, concerning which he had given advice to the emperors under whom he served. One of his ideas was truly enlightened: this was, that the counsellors in the provincial courts of justice should have fixed salaries assigned them, instead of being left dependent on the proconsuls or governors; for a judge (said he) ought neither to give nor to receive.

Such were the character and situation of Niger, when after the murder of Pertinax by the pretorians, those insolent and degenerate troops set up the empire to public sale, and found a purchaser in the contemptible Didius Julianus. It could not be expected that generals at the head of powerful armies should acquiesce in such a prostitution of the imperial dignity; and Niger, esteemed by the Roman senate and people, respected by his troops, and beloved by the province which he had governed with mildness and equity, ventured to declare himself a candidate for the empire, A. D. 193. The army readily concurred in his design, and

in conjunction with the citizens of Antioch, near which capital he then lay, saluted him emperor with loud acclamations. All the eastern provinces recognized his elevation, and the surrounding satraps sent their congratulations. He received offers of assistance from the kings and governors in alliance with the empire; but he declined all foreign aid, in the confidence that he should meet with sufficient support from the subjects of Rome. This confidence was the cause of his ruin. Instead of immediately marching to secure the capital, he wasted his time at Antioch in feasts and shows, and proved by his conduct that a man may appear highly respectable in an inferior situation, who wants talents and energy for the highest post. A formidable competitor had in the mean time declared himself. This was Septimius Severus, who was then at the head of the legions in Illyria, and who possessed all the vigour and policy requisite for such a contest. He marched to Rome, put an end to the short-lived reign of the wretched Didius, broke the mutinous and guilty pretorians, and procured an acknowledgment of his imperial title by the overawed senate. He temporized with Clodius Albinus, commander of the army in Britain, from whom he expected a competition; and then left the capital to oppose his formidable rival in the east.

Niger, on the intelligence of the advance of Severus, resolved to spare him the trouble of meeting him in Asia; and having solicited those foreign aids which he at first refused, came in person to Byzantium. Proceeding into Thrace, he met a body of the troops of Severus at Perinthus, by whom he was foiled in his attempt to become master of that town. He then retreated to Byzantium, and commenced a negotiation with his rival, which was probably insincere on both sides, and proved fruitless. Severus in the mean time sent the best part of his army into Asia, where, near Cyzicus, they encountered Æmilianus, the general of Niger, and entirely defeated him. This disaster obliged Niger to re-cross the Hellespont; and putting himself at the head of his forces in Bithynia, he met the army of Severus in the defiles between Nicæa and Cius. After an obstinate conflict, Niger was overcome, and fled beyond mount Taurus. He had previously fortified with great care the passes of this ridge between Cappadocia and Cilicia, and leaving them under a strong guard, he went to Antioch to levy new forces. A violent

storm and torrent, however, at length overthrew the barriers raised on Taurus, and the enemy penetrated into Cilicia. Niger again faced them near Issus, on the very spot in which Alexander gained a celebrated victory over Darius. He was again unfortunate, and sustained a bloody defeat, in which he lost 20,000 men. He fled from the field to Antioch, which he found full of consternation. Without stopping, he continued his flight, intending to take refuge among the Parthians; but being overtaken by the pursuing cavalry, he was killed before he could reach the Euphrates. This is the common account, but Spartian asserts that he was dangerously wounded, and being brought before Severus, died in his presence. His death occurred in the beginning of the year 195. The sanguinary victor wreaked his vengeance upon his wife and children, who, after being banished, were massacred, together with all of his name and family. *Univ. Hist. Crevier.—A.*

NIGIDIUS FIGULUS, **PUBLIUS**, one of the most learned men of ancient Rome, was the contemporary and friend of Cicero, and a professed advocate for the doctrine of Pythagoras. Cicero gives him the character of an accurate and penetrating enquirer into nature, and ascribes to him the revival of that philosophy, which had formerly flourished for several ages in the Pythagorean schools, both in Italy and Sicily. He was also a considerable proficient in mathematical and astronomical learning, and, after the example of his master, applied the knowledge of nature to the purposes of imposture. He held frequent disputations with Cicero and his friends on philosophical questions. His attachment to science and philosophy, however, did not prevent him from engaging in civil affairs, and filling the posts of prætor, and senator. To his assistance Cicero acknowledged himself much indebted in defeating Catiline's conspiracy; and he also received important services from him in the time of his adversity. In the civil war between Pompey and Cæsar, he attached himself to the party of the former; and, upon Cæsar's accession to the supreme power, he was banished from Rome, and died in his state of exile. After his time the Pythagorean doctrine was much neglected; few persons being now able to decypher, with accuracy, the obscure dogmas of this mysterious sect. Nigidius wrote several books upon various subjects; but only fragments of them have reached modern times, which may be seen in the third book of Janv.

Rutgers's "Variae Lectiones," and Anthony Ricoboni's "Comment de Hist. &c." *Aulii Gellii Noct. Attic. Passim. Cicero de Universitate, cap. i. Epist. Famil. lib. iv. ep. xiii. Bayle. Mereri. Enfield's Hist. Phil. vol. II. book iii. chap. i.—M.*

NIFO, AGOSTINO, (Lat. *Niphus*) a celebrated philosopher and man of letters in the fifteenth and sixteenth centuries, was a native either of Jopoli in Calabria, or Sessa in the Terra di Lavoro. He received his education chiefly at Tropea in Abruzzo; and quitting his father's house, which was rendered uncomfortable to him by a mother-in-law, he went to Naples, where he undertook the instruction of youth. He accompanied some of his scholars to Padua, where, in 1492, he was chosen professor extraordinary of philosophy. He afterwards was advanced to the professorship in ordinary, and to the first chair. During his abode at Padua, he had imbibed from Niccolo Vernia the opinion of Averrhœs concerning the unity of spiritual substance, and that there is only one soul and intellect which animates all nature. This he maintained in a treatise, "De Intellectu & Dæmonibus," which brought upon him a formidable attack from the theologians, under which he might have sunk, had not Barazzi bishop of Padua kindly interposed, and induced him to correct some of the offensive passages of his work. To give further proof of his orthodoxy, Nifo published a refutation of the opinion of Pomponazzi on the immortality of the soul. Leaving Padua, he resided some time at Sessa, where he married, and had several children; and he regarded this place so much as his home, that he usually styled himself *Suessanus*. His reputation now spread throughout Italy, and he was successively invited to various schools of learning. The prince of Salerno engaged him to teach philosophy for some time in that city. About 1510 he appears to have held a chair in the university of Naples. In 1513 he was invited to Rome by Leo X., who regarded him with particular favour, honoured him with the title of count Palatine, and conferred upon him the extraordinary privilege of using the name and arms of the Medici. For the good graces of this pontiff he was probably indebted not only to his philosophical acquisitions, but to his jocular and facetious turn in conversation, and to a levity which rendered him a happy subject of ridicule to the wits of that court. He was a professor at Rome in the college of Sapienza,

and for some time he occupied a chair at Bologna. In 1519, he removed to Pisa, where he was offered a salary of seven hundred gold florins. The prince of Salerno drew him again to that city in 1525, in which, or at Sessa, he appears to have passed the remainder of his days. The time of his death is uncertain; for whilst some fix it in 1537, others adduce a dedication of his to Paul III. in 1545, as a proof he was then living. There seems, however, to be good evidence that he died at Sessa, in January 1538. Nifo was a man of a mean and forbidding aspect, with the rustic pronunciation of his country, but full of pleasantry when animated in company. He was free and not very decorous in manners, and made himself ridiculous in his old age by his amorous extravagances, either real or affected. He lived much among the great, and seems to have been in easy circumstances; he possessed a fine and valuable library. This author wrote a great number of works, relative to the peripatetic philosophy, astronomy, medicine, rhetoric, ethics, politics, &c. which are all at present consigned to oblivion, so that a catalogue of them would be superfluous. Commentaries and translations of the works of Aristotle and Averrhœs compose the greater part. Some are on lighter topics, and in two of them he has transgressed the bounds of decency. It is to his praise that he refuted the impostures of astrologers, and was the first to deliver Europe from the terrors of a deluge which they had predicted for the year 1524. *Tiraboschi. Bayle. Roscoe's Leo X.—A.*

NIHUSIUS, BARTHOLO, a German catholic divine and titular bishop, who acquired reputation by his writings in the seventeenth century, was born at Wolpe, in the duke of Brunswick's territories, in the year 1589. He was educated in the Lutheran religion, and, after studying for some time in the colleges of Verden and Goslar, went to the university of Helmstadt about the year 1607. His circumstances, however, being very narrow, he was under the necessity of entering into the service of Martinus, professor of logic, who allowed him some hours every day for study, and also gave him the advantage of his instructions. By the progress which Nihusius made, he reflected credit on his talents and industry, and obtained a recommendation to the patronage of the bishop of Osnaburgh, who allowed him a pension. He took his degree of master of philosophy in the year 1612, and afterwards

chiefly supported himself for some years, by giving private lectures to rich scholars in the university. In the year 1616, he was appointed tutor to two gentlemen, whom he attended to the university of Jena; and when the term of his engagement with them expired, he obtained a similar employment, with a handsome stipend, at the court of Weymar. Here he conceived a disgust against the Lutheran church, owing, it is said, to some affronts which he received, or his being disappointed of preferment, and he retired to Cologne, where he became a convert to the Roman catholic religion about the year 1622. His first employment was that of director of the college of proselytes; and he afterwards entered the lists in defence of the catholic cause, against Horneius and Calixtus, two celebrated protestant divines at Helmstadt. For an account of the articles which he published in this controversy we refer to Bayle. About the year 1626, he returned to the country of Brunswick to be director of a convent of nuns; and in 1729, he was made abbot of Ilfeld. From this abbey he was driven by the Swedes in 1633; when he withdrew into Holland, where he was still a resident in the year 1649. Returning afterwards into Germany, he was made suffragan of the archbishop of Mentz, with the title of bishop of Mysia; and he died in the exercise of this office in 1657, when he was in the sixty-eighth year of his age. He was the author of "*Tractatus Chorographicus de nonnullis Asiæ Provinciis, ad Tygrim, Euphratem, et Mediterraneum ac rubrum Mare;*" "*Comment. Logic. de Enunciationibus et Syllogismis Modalibus;*" "*Epigrammata,*" &c.; but his principal works were controversial, and are enumerated by Bayle. *Moreri. Witte Diar. Biog.*—M.

NINUS, the reputed founder of the Assyrian monarchy, would merit a high place among kings and conquerors, were the records of his actions within the limit of authentic history. But as the only voucher for his existence and the events of his reign is Ctesias of Gnidus, whose credit for veracity stands very low among critics, he can at best claim a place only among the semi-fabulous heroes. It is perhaps too much to doubt, with the writers of the Universal History, whether such a person ever lived, or to suppose that he has been confounded with the Egyptian Sesostris; but great deductions must be made from the narrative of Ctesias and his transcribers, to reduce his history to the standard of probability. He is re-

presented as the son of Belus, and the chronology of that author requires placing the commencement of his reign as far back as B.C. 2059. Being of a very martial and ambitious disposition, he trained up a vast number of his subjects to the use of arms; and having made an alliance with Ariæus, king of the Arabians, he marched into the district of Babylonia (the capital of that name not being as yet founded) and easily subdued it. He then invaded Armenia, the king of which, on making his submission, he left upon the throne as his vassal. He next overthrew and put to death the king of Media; and placing a confidential governor over that country, he proceeded to the conquest of the rest of Asia, all of which, except Bactria and India, he reduced to his dominion. Returning to Assyria, he founded the mighty city of Nineveh, which is described as surpassing in magnitude all other capitals mentioned in history. He again took the field for the purpose of conquering Bactria, which had before resisted his arms; and the troops which he mustered on this occasion are stated at nearly two millions. He defeated the king of the country in the field, but made little progress in the siege of his strong capital. At this juncture, the husband of the famous Semiramis, who was a chief officer in the army of Ninus, impatient of the absence of his beloved spouse, sent for her to the camp before Bactra. This lady, who was as much distinguished for her understanding as her beauty, and moreover possessed a masculine courage, perceiving that the siege was feebly conducted, took a body of men with her, and climbing the rock upon which the citadel was seated, entered it, and thus gave the Assyrians the opportunity of becoming masters of the town. Ninus, first admiring her valour, was afterwards captivated by her beauty, and endeavoured to persuade her husband to resign her to him. He resisted as long as he was able, and finding at length that he must yield her by force, he killed himself. Ninus immediately raised the widow to his bed and throne, and had by her a son named Ninias. He brought back immense spoils from Bactria, and died after a reign of fifty years, leaving Semiramis regent of his wide dominions.

Such is the history or legend of Ninus as recorded by Ctesias, and admitted by various writers of antiquity. If such events might in general have been credible at a later period of the world, the date assigned to them, which is

somewhat earlier than the birth of the patriarch Abraham, seems to render them entirely incompatible with the received system of chronology. *Didorus Siculus. Univers. Hist.—A.*

NITHARD, a historian of the ninth century, was the son of Angilbert abbot of St. Riquier, and of Bertha, daughter of the emperor Charlemagne. He was born before the year 796, and was probably educated at the court of his grandfather. It is supposed that he succeeded his father in the post of duke or count of the maritime coast, and that, in this quality, he served in the armies of Charlemagne. He was much attached to Louis le Debonnaire, and likewise to his son Charles the Bald, king of France. By this prince he was deputed in 840 to his brother the emperor Lothaire, in order to accommodate the differences between them; and in 842 he was one of the commissioners of Charles in regulating the partition of territory with Louis of Germany. The ill success of his endeavours to preserve peace between these brothers disgusted him with the court, from which he retired, and is thought to have embraced the monastic life in the abbey of St. Riquier; though others suppose that he continued to serve in the army, and was only buried in that monastery. Nithard was the author of a valuable work containing the history of the divisions between the sons of Louis le Debonnaire. It was divided into four books, of which the three first were written in 842; the fourth is lost. His Latin style is obscure and embarrassed, but his narrative is methodical, and he was well informed in all he relates. This history was first published by M. Pithou in his "*Annalium & Historiæ Francorum Scriptores coetanei*," 1594; and afterwards more correctly by Duchesne and Bouquet in their collection of French historians. It was translated into French by Cousin in his "*History of the Western Empire*." *Morevi.—A.*

NIVELLE DE LA CHAUSSEE, PETER CLAUDE, an estimable dramatic writer, was born at Paris in 1692, of an ancient and respectable family. He received his early education at the Jesuit's college, and studied rhetoric and philosophy at Plessis. Though the nephew of a farmer-general, with the career of wealth and honours open before him, he rather chose to indulge his taste for literature. He wrote verses, which obtained the applauses of the friends to whom they were shown; and he early contracted an acquaintance with La

Motte, who encouraged him in the cultivation of his talents. When that eminent author, however, published his Fables, Nivelle was one of his critics; and on the publication of La Motte's system of prose-poetry, he attacked him more warmly in his "*Épître de Clio à M. de Berey*," a poem which was much applauded. By the advice of his friends, he next turned his thoughts to dramatic composition, and produced a comedy entitled "*La Fausse Antipathie*." This piece was sufficiently successful to encourage him to proceed, and his next comedy, "*Le Préjugé à-la Mode*," was received with an applause that surpassed his expectations. This was followed by "*L'Ecole des Amis*," and by the tragedy of "*Maximian*." His reputation had now gained him admission into the French academy, and had also made him an object of that envy which seems more than ordinarily active among the French men of letters. He therefore chose to bring out his next comedy of "*Melanide*," as the work of a young unknown author. By this artifice he eluded opposition, and obtained a success well merited by the performance, which is reckoned his master-piece. His "*Ecole des Meres*" is, indeed, by some preferred to it; and his "*Gouvernante*" is the favourite with others. Of all these works it is, according to d'Alembert, the peculiar and distinguishing character that they form a school of morals, that they breathe virtue and inspire the love of it. On this account, though they were by no means devoid of comic humour and lively action, they were ridiculed by his rivals under the title of cit-tragedies, and crying-comedy. Piron, jealous of the success of *Melanide*, in the same year that his own *Metromanie* appeared on the stage, threw out many sarcasms on the sermonizing strain of this author, and said one day to a friend, "You are going, then, to hear father La Chaussée preach?" This jest was not forgotten; and Nivelle, though otherwise a man of amiable dispositions, opposed the election of Piron when a candidate for a seat in the academy. He tried his powers in other departments of the drama, and composed a kind of romantic pastoral, entitled "*Amour pour Amour*;" and even farces and pieces of low humour, probably in order to prove that it was not for want of comic powers that his former pieces had so serious a cast. His fame is, however, entirely founded upon his grave comedies; for in the single tragedy which he attempted, he was

judged to fall short of the strength and elevation requisite for that species of composition. This meritorious writer died of a pulmonary disorder in 1754, at the age of sixty-two, having displayed in his last moments the tranquillity of a sage, conscious of the worthy use he had made of the faculties bestowed upon him. His theatrical works were published at Paris in five volumes, 12mo. 1763. *D'Alembert Eloges Acad. Nouv. Dict. Hist.*—A.

NIVELLE, GABRIEL NICHOLAS, a French priest in the eighteenth century, and esteemed writer in the Jansenist controversy, was born at Paris, about the year 1687. Feeling an early inclination for a life of retirement and study, he entered the seminary of St. Magloire, belonging to the congregation of the Oratory, where he continued till that community was dispersed in 1723. Afterwards he was nominated prior commendatory of St. Geréon, in the diocese of Nantes. In the year 1730, he was imprisoned for four months in the Bastille, on account of his opposition to the bull *Unigenitus*. He died in 1761, at the age of seventy-four. He was the author of "An Account of the Proceedings in the Faculty of Theology at Paris, on the Subject of the Constitution *Unigenitus*," in seven volumes, 12mo; "The Cry of the Faith," 1719, in three volumes, 12mo; and "The Constitution *Unigenitus* submitted to the Judgment of the Universal Church, or, a General Collection of the Acts of Appeal, &c." 1757, in four volumes, folio. This work is more voluminous than the "Roman History," and contains historical prefaces by the editor, observations which connect the separate parts so as to form one general whole, and analyses of some large works which it was not thought proper to admit into it in their entire state. In the king's library at Paris, there was a manuscript catalogue drawn up by him, of all the works written on the subject of Jansenism and the constitution *Unigenitus*, till the year 1738. *Nouv. Dict. Hist.*—M.

NIVERNONIS, LOUIS-JULES MANCINI, duke of, a statesman and polite writer, was born at Paris in 1716. After serving some time in the army, he was nominated ambassador to Rome, and then to Berlin, where he made himself very acceptable to the great Frederic. In 1763 he was entrusted with the important negotiation of the definitive peace at London. On all these occasions he maintained the character of a prudent and enlightened minister, who

united amenity of manners with the dignity of his station. After his return to Paris he devoted himself entirely to letters, and made himself advantageously known by several ingenious publications in prose and verse, which gave him admission to the French Academy, and that of Inscriptions. In his prose works he displayed a spirit of philosophy, and the principles of good taste and sound criticism. His verses are distinguished for facility, elegance, and ingenuity; and his lighter pieces almost rival those of Voltaire in ease and vivacity. His most considerable performance was a collection of "Fables," many of which are equal to those of La Motte, which they resemble in general character. This amiable nobleman lived to be a sufferer from the revolution, and was committed to prison in the tyrannical reign of Robespierre. He recovered his liberty on the fall of that monster, and died in 1798, at the age of eighty-two. His works were published collectively in eight volumes, octavo, 1796. *Nouv. Dict. Hist.*—A.

NIZZOLI, MARIO, an elegant scholar of the sixteenth century, was born in 1498, in or near Brescello in the duchy of Modena: Of his education nothing is known; but it appears that about 1522 he was invited to reside with the count Gianfrancesco Gambara of Brescia, a munificent patron of letters. To this nobleman Nizzoli acknowledges the highest obligations for supporting him by his liberality, and favouring his literary studies; and their connexion appears to have lasted nearly twenty years. His work entitled "Thesaurus Ciceronianus" was undertaken at the instance of this patron, and printed for the first time in his house, in 1535. Nizzoli was for sometime private tutor to the marquis di Soragna, and was next professor of eloquence in the university of Parma. He was in this situation during his angry controversy with Majoragio (see his article) concerning the merits of Cicero, and he there wrote his work "De veris Principiis et vera ratione Philosophandi," published in 1553. From Parma he removed in 1562 to Sabionetta, where prince Vespasiano Gonzaga had founded a new university. To this institution he was appointed director and professor, by a patent which speaks very honourably of his learning and morals. At its opening, Nizzoli delivered a Latin oration, which was printed in the following year. How long he resided at Sabionetta, or where he spent the remainder of his life, does not appear. In an inscription to his

memory at Brescello dated in 1576, he is said to have died at the age of seventy-eight. Nizzoli was one of the most elegant Latin writers of his time. His "*Thesaurus Ciceronianus*," several times re-published with additions, and entitled "*Apparatus Latinæ Locutionis*," is acknowledged to be a very useful work, though criticised by Henry Stephens. In his work on "*The true Principles of Philosophising*" he vehemently attacked the peripatetic doctrines, and particularly exposed the barbarisms of the scholastics, to which, from his great love of Ciceronian purity, he was a bitter enemy. Of this performance a new edition was given by Leibnitz, with an illustrative preface. *Moreri. Tiraboschi. Brucker.*—A.

NOAH, the patriarch and prophet, was the son of Lamech, a descendant from Seth the third son of Adam, and born in the year 2948 B. C. In his days a general corruption of manners prevailed among the human race, and the descendants both of Cain and of Seth in general, seemed to vie with each other in impiety, injustice, and every species of immorality. Noah, however, had the fortitude to preserve himself uncontaminated by the evil examples which surrounded him, and to secure the divine approbation by his piety and virtue. Affected by the wretched depravity in which his fellow men were sunk, he undertook the office of a public preacher, and endeavoured by his exhortations and admonitions to reform their morals, and to restore true religion among them. His labours proving in vain, and their wickedness having arrived at the highest pitch, God determined to exhibit a signal testimony of his displeasure against vice, and sentenced them to destruction by an universal deluge. But, as Noah had "found grace in the eyes of the Lord," God was pleased to select him and his family, for the purpose of perpetuating the human species, and of preserving the various classes of living creatures from becoming extinct by that dreadful catastrophe. With this view, Noah was divinely directed to build an ark, or vessel of three decks or stories, divided into apartments, and sufficiently capacious to contain his family, a pair of all unclean animals, or, probably, such as were not fit for food, and seven pair of all the clean species, which might serve for human sustenance, together with the provision requisite for their support during the period of the threatened judgment. This vessel he was ordered to cover with bitumen, both within and without, to keep out the

water. When it was completed and furnished with the proper necessities, and all the animals were collected, seven days before the deluge Noah was directed to enter the ark, with his family, and the animals to be properly settled against that event. At length the dreadful day arrived which was to display the commencement of the divine vengeance on a guilty world; when the fountains of the great deep broke up, which able modern naturalists suppose to have been a preternatural eruption of water from the southern ocean, and an uncommon torrent of rain began to descend, and continued for forty days, till the tops of the highest mountains were overflowed, and a general destruction brought upon mankind and all living creatures, those only excepted which were preserved in the ark. This tremendous ruin of the old world took place in the year 2349, B. C. when Noah was six hundred years of age. After the flood had prevailed an hundred and fifty days, the waters began gradually to subside, and in the seventh month after the commencement of the deluge, the ark which had hitherto floated on their surface rested on the mountains of Ararat, supposed to be the mountains which go by that name in Armenia. In the tenth month the tops of the mountains were visible; and forty days afterwards Noah sent out of the ark a raven and a dove, the latter of which only returned to him, for want of food. Seven days afterwards he sent forth the dove a second time, which returned in the evening, with the leaf of an olive tree in its bill, shewing that what had been the cultivated districts of the earth were now emerging from the inundation. After the expiration of other seven days, he sent forth the dove a third time, which returned to him no more, thereby indicating that the earth was in a proper state to afford nutriment to the animals which he had preserved. Noah now made the necessary preparations for quitting the ark, which he left on the first day of the six hundred and first year of his age, with his wife, his three sons, Shem, Ham and Japheth, and their wives, and the animals which were to stock the new world. The first thing which he did upon his landing, was to erect an altar, on which he offered a burnt-sacrifice of every clean beast and of every clean fowl, by way of thanksgiving for the merciful deliverance which he had experienced. With this expression of his gratitude the divine Being was well pleased, and blessed Noah and his family; commanding them to multiply and re-

plenish the earth, giving them power over all living creatures, and a permission to eat of them as freely as of the produce of the ground. However, they were forbidden to eat the blood of animals, or to shed that of man. At the same time God gave them a gracious assurance, that he would not again destroy the earth by a flood, directing them to consider the phenomenon of the rainbow as a token of this promise. After coming down from the mountains of Ararat, Noah applied himself to the cultivation of the ground, and he also planted a vineyard. From the grapes of this plantation he afterwards expressed wine, the first making of which is by some ascribed to him. However, he does not appear as yet to have been aware of its strength; for having been tempted by its agreeable taste to drink of it too freely, he became completely inebriated, and fell asleep in an indecent and naked posture. In this situation he was seen by his son Ham, who, instead of reverently covering his father's nakedness, went out to his brethren Shem and Japheth, and endeavoured to divert them at the expence of their venerable parent; but those worthier sons of the patriarch, influenced by true filial piety and respect, took a mantle on both their shoulders, and, going backwards, concealed their father's shame. When Noah awoke, and was informed of the conduct of his respective sons, filled with indignation at the undutiful part which Ham had acted, he pronounced an imprecation against him, declaring that Canaan, his youngest son, and who was probably most dear to him, should be the servant of Shem and Japheth; while he poured out his best blessings on both the latter, for their proper behaviour on that occasion. This imprecation and these blessings were prophetic, and remarkably fulfilled in the posterity of the sons of Noah; many of the descendants of Ham, who peopled Africa, having been reduced to a state of slavery, and all the most illustrious nations of Asia and Europe springing from the descendants of Shem and Japheth. Noah died in 1998 B. C. in the nine hundred and fiftieth year of his age. Numerous traditions, some of them highly absurd, have been propagated concerning this patriarch by the oriental Christians, the Jews, and the Mahometans, several of which may be found in the last of our authorities, and in D'Herbelot's "Bibl. Orient." *Genesis v.—ix. 2 Peter ii. 5. Ancient Un. Hist. vol. I. book i. ch. 1. Blair's Chron. Tab.—M.*

NOAILLES, LEWIS-ANTHONY DE, an illustrious French prelate and cardinal in the seventeenth and former part of the eighteenth century, was the second son of Anne, the first duke de Noailles, and born in the year 1651. He received an education worthy of his high birth, and distinguished himself not only by his literary improvement, but by the ardour of his piety from his early years. Being inclined to the clerical profession, he pursued his studies at the university of Paris, and after taking the degree of licentiate at the Sorbonne, with great reputation, was admitted to the degree of doctor in the same faculty in the year 1676. Apprized of his merit, in 1679 the king presented him to the see of Cahors; from which he was translated, in the following year, to that of Chalons on the Marne. In both these situations he distinguished himself by the zeal and fidelity with which he discharged the duties of his pastoral function, by his diffusive charity, and bright example of the other christian virtues. When, in the year 1695, the archbishopric of Paris became vacant by the death of Francis de Harlay, Lewis XIV. fixed upon the bishop of Chalons for his successor, who at first hesitated to accept of that dignity; representing to his majesty, that he should meet with enemies among all parties at Paris, as he was determined not to make himself a party in the quarrels of the Jesuits, and should oppose the sentiments of the Jansenists. Being assured, however, of the king's support, he undertook the new charge, and steadily pursued the same course which he had followed in his other sees, shewing himself the vigilant and affectionate pastor of his flock, and publishing excellent rules for the reformation of the clergy. Among other objects that engaged his zeal, was the rooting out of quietism, which was gaining ground in his diocese. With this view he proceeded against the persons who entertained those notions by judicial sentences; and he also drew his pen against them. In 1697, he published "Pastoral Instruction on the Subject of Christian Perfection, and the inward Life, against the Illusions of false Mystics." He, likewise, published a "Pastoral Letter" against the Jansenists, containing a condemnation of a book written by the abbé Barcos, entitled, "An Exposition of the Catholic Faith on the Subject of Grace." The Jesuits, however, were not satisfied with what he wrote against their opponents, remembering that in the year 1685, when bishop of Chalons, he gave his approbation to father Quesnel's "Moral Reflec-

tions," which were favourable to some of the notions of the bishop of Ypres, and finding that he still continued to patronize that work. They, therefore, determined to direct their attack against the archbishop, and one of their society, father Doucin, gave the signal of war by publishing, in 1698, the famous problem, "Whom are we to believe? M. de Noailles, Archbishop of Paris, while condemning the 'Exposition of Faith;' or, M. de Noailles, Bishop of Chalons, while approving the 'Moral Reflections?'" The publication of this piece gave rise to an enmity between the Jesuits and the archbishop, which was displayed on both sides, on various occasions, during the remainder of our prelate's life. In the year 1700, he presided at an assembly of the clergy, in which he procured one hundred and twenty-seven propositions to be condemned, extracted from the works of different casuists, many of whom were Jesuits. Afterwards he presided in several general assemblies, ordinary and extraordinary, of the clergy of France.

During the year 1700, at the instance of the king, M. de Noailles was preferred to the dignity of cardinal; and in the same year he assisted at the conclave in which Clement XI. was elected pope. In 1701, the famous *case of conscience* was proposed for resolution, "Whether the sacrament ought to be administered to a person who had signed the *formula*, while he was firmly convinced that the pope and the church were mistaken with respect to a matter of fact?" This question was resolved in the affirmative by forty doctors of the Sorbonne, who had adopted the distinction invented by the celebrated Arnaud, acknowledging the *right* of the Roman pontiff to condemn the *five propositions* attributed to Jansenius, (see his article) but maintaining that they were not bound to believe the *fact*, that those propositions were to be found in Jansenius's book, in the sense in which they had been condemned; and who also maintained, that in matters of *fact* the pope was fallible, especially when his decisions were merely personal, and not confirmed by a general council. On this occasion the Jesuits asserted, that faith and confidence in the papal decisions relating to matter of *fact*, had no less the characters of a well-grounded and *divine faith*, than when these decisions related merely to matters of *right*. While the opposite parties, were warmly agitating these points, cardinal de Noailles issued an ordinance in the year 1703,

condemning the resolution of the case of conscience by the doctors of the Sorbonne, maintaining, at the same time, the acknowledgment of the *right* on the ground of *divine faith*, and that of the *fact* on the ground of *human faith*. Others of the bishops united with the Jesuits in their opinion on this subject. With the hope of terminating the quarrels to which their difference in sentiment gave rise, in the year 1705, pope Clement XI. published a bull, by which he enjoined the admission of the *fact*, without any explanation of the principle on which it was founded. This bull was received by the assembly of the clergy in the same year, but with a clause of explanation which, having been suggested by cardinal de Noailles, drew on him the displeasure of the pope. The cardinal, however, enjoined subscription to it on the nuns of Port-Royal; who signed it with the clause of reserve, that in so doing they did not violate the pacification of Clement IX. This manner of receiving it not proving satisfactory, the king requested of the pope a bull for the suppression of that monastery; and under this authority the archbishop, who had often called that place "the abode of innocence and piety," gave orders in 1709 for its being rased to the foundations, and dispersed the nuns among the different religious houses at Paris. In the preceding year the pope had issued a decree against the "Moral Reflections;" but the parliament of Paris refusing to register it, as inconsistent with the privileges of the Gallican churches, it was not received in France, notwithstanding that some of the bishops condemned that work without making mention of the decree. Alarmed at the success which that book met with, the Jesuits engaged Lewis XIV. to solicit the condemnation of it at the court of Rome, by a formal bull. In the mean time father le Tellier, the king's confessor, who was a member of that order, and personally hostile to cardinal de Noailles, threw the whole church of France into confusion, by assuming the freedom of directing mandatorial letters to all the bishops, requiring their signatures to a condemnation of Quesnel's work. Exasperated at this interference with his metropolitan rights, the cardinal applied to the king for justice; but without being able to obtain that protection which his majesty had formerly promised him. Thus circumstanced, he determined to vindicate the authority of his see against the encroaching disturbers of the peace of his church, and interdicted the

whole order of Jesuits from officiating either as preachers or confessors.

While such as we have seen were the ecclesiastical proceedings in France, pope Clement XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous bull *Unigenitus*, in which Quesnel's work was condemned, and an hundred and one propositions contained in it pronounced heretical. The dissensions and tumults excited in France by this edict, were violent in the highest degree. A numerous body of bishops being assembled at Paris, some declared their readiness to accept it, purely and simply; others were willing to receive it with certain modifications and restrictions; while others, with the cardinal de Noailles at their head, unmoved at the authority of the pontiff and the resentment and indignation of Lewis XIV. by avowing their unqualified rejection of it, and appealing from the bull to a general council, made a noble stand against the despotic proceedings of the court of Rome. Upon this the king, who was governed by his confessor, prohibited the cardinal from appearing at court, and sent the bishops who joined him to their dioceses. Exiled from Versailles, the cardinal found himself surrounded at Paris with a large body of persons of all ranks, both among the clergy and laity, some of whom were eminently distinguished by their piety and erudition, who united with him against Rome and the court. But their opposition was overborn by the persecution of their enemies: many of them being obliged to fly for refuge into foreign countries; while a considerable number, by the terrors of penal laws, and by various acts of tyranny and violence, were forced to receive the papal edict. At length the strong hand of despotism bowed the parliament and the Sorbonne into submission, and the bull *Unigenitus* was registered among the laws of the state. The triumph of the cardinal's enemies, however, was not of long duration; for upon the death of Lewis XIV. in 1715, the duke of Orleans, regent of the kingdom, recalled M. de Noailles to court, and placed him at the head of the council of conscience; and he also sent le Tellier into exile. The bishops who had opposed the bull now boldly resumed the contest with their adversaries, and appealed, and reappealed to a future council. The whole kingdom becoming agitated with this controversy, the regent enjoined silence on both parties, but without effect; and in vain were negotiations carried on between the courts of

France and Rome, for the purpose of restoring peace to the church by an amicable adjustment of their differences. Soon afterwards, however, the financial projects of Mr. Law, and their consequences, by engrossing the attention of the public, diverted mens minds from religious quarrels, and restored a temporary peace to the religious world. In this state of things the cardinal avowed a change in his sentiments, and retracted his appeal to a general council. In 1728, he received the bull *Unigenitus* without any reserve or qualification; and he died in the following year, at the advanced age of seventy-eight. His learning, in general, was very respectable; and he had paid particular attention to the study of the sacred scriptures, the fathers, and divinity, positive and moral. Of society he was an useful and amiable member; in conversation he was interesting and entertaining; and he had a heart sensible to friendship, and full of candour, frankness and benevolence. So numerous were the objects of his charitable attention, that they swallowed up the whole of his large income; and when after his death his moveables were disposed of and his expences paid, his remaining property did not amount to more than five hundred livres. In right of his archbishopric of Paris he was duke of St. Cloud and peer of France; and he was also commander of the order of the Holy Ghost, patron of the house and society of the Sorbonne, and superior of the college of Navarre. He published some other pastoral "Letters" and "Instructions," besides those which have been mentioned in the preceding narrative. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sac. xvii. sect. ii. par. i. cap. 1. & sac. xviii.—M.*

NOBLE, EUSTACHE LE, a copious and very miscellaneous writer, remarkable for the vicissitudes of his life and fortune, was born in 1643 of a distinguished family at Troyes. Brought up to the law, he rose by his talents to the post of procureur-general in the parliament of Metz. He was in the height of reputation when he underwent a charge of having forged acts of court for his own emolument. Being committed to the Chatelet, he was condemned to an amende-honorable, and banishment for nine years. From this sentence he appealed, and was transferred to the Conciergerie. In that prison was then confined Gabrielle Perreau, known by the name of la belle Epiciere, whom her husband had shut up for misconduct. Le Noble became fond of her, and undertook to be her advocate; and a connexion ensued between them, the consequences

of which caused the woman to be sent to a convent to lie in. She afterwards made her escape, and le Noble, who found means to get out of the Conciergerie, joined her, when they passed some time together, frequently changing their abode through fear of discovery. Le Noble was at length retaken and remanded to prison, where he was tried on the former charge, and in 1698 was condemned to the same amende and banishment for nine years. Three children, the fruit of his licentious connexion, were adjudged to him for maintenance. He, however, obtained permission to remain in France, on the condition of ceasing to execute any judiciary office. His misfortunes produced no amendment of his life, which continued as dissipated and irregular as ever, till his death in 1711, at the age of sixty-eight. He was reduced to such a state of indigence, that he was buried at the charge of the parish, though his works are said to have produced above one hundred thousand crowns to his printers. These have been collected in nineteen volumes, 12mo. They may be divided into three classes: First, the serious, consisting of historical and political pieces, and even of works relative to religion; of these, his "*Entretiens Politiques sur les affaires du tems*," a periodical publication, was highly popular at its first appearance, on account of its keen and lively sallies and low pleasantries. Secondly, the romantic, comprizing a number of works, half history, half romance, in which there are some interesting passages, but in general they are trivial and slight effusions. Thirdly, the poetical, consisting of translations, fables, tales, comedies, epistles, &c. These have very little merit as poems, but the application of some of them to the purpose of pasquinade gave them temporary popularity. When it is considered that this man wrote most of his works in prison, or under the pressure of urgent necessities, their variety and facility may be admired; but they betray all the incorrectness, the want of judgment and solidity, that might be expected from the circumstances of their composition. *Moreri. Nouv. Dict. Hist.—A.*

NOBREGA, MANOEL DA, the head of the first Jesuits that ever set foot in South America, a country wherein that order has done more good and less evil, than in any other part of the world.

He was a Portuguese by birth, studied first at Coimbra, afterwards at Salamanca, then returning to Coimbra graduated in canon law, his master, Martin Aspilcueta Navarro, a man of great eminence in his day, pronouncing him

the best of all his pupils. Nobrega's father held the rank of *Desembargador*; one of his uncles that of *Chancellor mor*; both were in favour with the king. With such connections, and with his own personal talents, any thing seemed open to his ambition; but failing to obtain some university preferment which ought to have been awarded him, he rejected the world, as the world had done him, and entered in this fit of disgust the newly established order of Jesuits in 1544.

During one of his preaching peregrinations an adventure happened to him at Santiago, which may be worth repeating. He and his companion, who, as usual, subsisted upon alms, had been remarkably unsuccessful one day in their begging trade; for a woman in the market place had burlesqued Nobrega's sermon with such effect, that they were ashamed to show their faces there. Thoroughly hungry, having fasted the whole day for want of food, they repaired at night to the hospital, and got into a room where a party of travelling beggars were eating and carousing. These fellows took them by their dress for gentlemen of the profession, and one of them cried out, "Sit down, comrades, and eat, and you shall be judges between us, for we are in a grand dispute which is the best beggar." Nobrega and his companion, who were half starved, looked upon the food before them, in their own language, as a God-send, and fell to without farther pressing, while the rogues, one after another, laid open all the tricks of their trade. One who thought himself the cunningest kept back till the rest had finished, and then he began his story. "Ah!" said he, "you don't know how to beg! mind my way now. I never ask alms, but I go up to a door, and give a great groan, saying, 'Blessed be Mary the mother of God, or blessed be such a saint.' They who are in the house come out, hearing this groan, to see what is the matter, and then I begin with as feeble a voice as I can, 'O sir, great is the mercy which God has shown me! You must know that I was a slave in Turkey, and the dog of a Turk, my master, led me a terrible life to make me renounce Christ, swearing that I should die by his hands if I did not renegade. O dog, I used to answer, I will never renounce the faith of our Lord; for our lady (or Santiago, or any other saint who may suit the place where I am begging) will deliver me.' And truly, brethren, so it happened to me, sinner as you see me here! for, one night when I lay loaded with chains in a dungeon, commending myself to the saint's mercy (bless-

ed be God's majesty) I found myself at day-break safe in a christian country, and here I now am, on a pilgrimage to his holy church.' Every body gives me noble alms when they hear this." And then he turned to Nobrega, "Well brother, have not I won the wager?" Nobrega by this time had made so good a supper, that he did not longer think it necessary to keep his patience. "Thieves and enemies of God," cried he, "who steal the alms of the poor, you all deserve to be hanged, and I shall accuse you to the magistrate!" At this unexpected threat away they all ran out of the hospital as fast as they could.

When it was determined that jesuit missionaries should be sent to Brazil, Simam Rodriguez, who had established the order in Portugal, would fain have gone himself; but this not being permitted, he nominated Nobrega to be the head of the mission. His five companions were P. Leonardo Nunéz, P. Juan de Aspilcueta Navarro, P. Antonio Peres, and the lay brethren Vicente Rodriguez, and Diogo Jacome. They set sail with Thomé de Sousa, the first governor-general of Brazil, on the first of February 1549.

These men immediately began that system of kindness and conciliation towards the natives of South America from which the Jesuits never deviated, and on which they established their memorable empire in Paraguay. Nobrega was as able a statesman as he was a missionary. Thomé de Souza and his successors consulted him and were directed by him in all affairs of importance, and to him it is owing that the French did not succeed in establishing themselves in Rio Janeiro, and dividing Brazil with the Portuguese, or ejecting them from it. He was nominated vice-provincial of Brazil in 1550, and provincial in 1553, when that country was made a separate province. He died in 1570, on the eighteenth of October, a remarkable day to him, for it was his birth-day, and on that day also he entered the company. He was only fifty-three at his death, but fairly worn out with the fatigues of a missionary life.

Nobrega was assuredly an able and excellent man, and there are few lives in ecclesiastical biography that will better bear examination than his. One miracle is recorded of him, which, if the record be true, discovers considerable ingenuity. Thomé de Sousa would never eat of the head of any bird, beast, or fish, in honour of John the Baptist's head. Nobrega on their voyage endeavoured to persuade him that this was a foolish superstition. One day, after a vain

argument upon the subject, he said to him, "Order a hook and line to be thrown out, and see what God will determine concerning it." This was done, and to the astonishment of all present, when the hook was drawn up, the head of a fish without a body was hanging on it. The governor was convinced; the Jesuits record the story as a miracle, and if the reader do not give them the credit of having invented it, he may admire Nobrega's slight of hand. *Baltazar. Tellez. Sim. Vasconcellos.—R. S.*

NOCETI, CHARLES, an Italian Jesuit who flourished in the eighteenth century, was born at Pontre-Moli, but in what year we are not informed. After taking the vows, and completing his academical studies, he was appointed professor of divinity in the college belonging to the society of Jesus at Rome. Afterwards he was made coadjutor to father Turano, penitentiary of St. Peter; and he was appointed one of the examiners of bishops. He died at Rome in the year 1759. He was the author of "*Veritas Vindicata*," in two volumes; which is a criticism on the "*Theologia Christiana*" of father Concina, and has excited considerable attention among the Italian divines. Noceti also cultivated an acquaintance with the Muses, and acquired some reputation by publishing a volume of "*Eclogues*," and poems "*On the Rainbow*," and "*On the Aurora Borealis*." *Nouv. Dict. Hist.—M.*

NOETUS, after whom his followers were called *Noetians*, is classed by the orthodox fathers among the heretics of the third century. Basnage places him about the year 240; Fabricius about 245. Epiphanius, in his work against heresies, says that he was of Ephesus in Asia; but in his summary or recapitulation, he says that he was of Smyrna. In his larger work he says, that he "taught a doctrine not held by the prophets, or apostles, or the church after them. For such was his pride, that he dared to say, that the father suffered. And with the like arrogance he said that he himself was Moses, and his brother Aaron." For persisting in these notions, he was expelled out of the church, together with those who were of the same opinion with him. St. Augustine ascribes to him the notion, "that Christ was also the Father himself and the Holy Ghost;" and in his article of the Sabellians, he says, that they "are reckoned to have borrowed their opinion from Noctus. Nor do I know any good reason why Epiphanius should make two heresies of them, for their opinions seem to be the same; only Sabellius

was better known than Noetus; for very few, at that time, knew any thing of the Noetians, but Sabellians were often mentioned." Theodoret says, that he "was of Smyrna. He revived the heresy which one Epigonus first published, and Cleomenes maintained after him. The sum of their heresy is this: that there is one God and father, the creator of all things, not appearing when he thinks fit, appearing when he pleaseth; and that the same is invisible and visible, begotten and unbegotten; unbegotten from the beginning, begotten when he pleased to be born of a virgin; impassible and immortal, and again passible and mortal. For when he was impassible, they say, he willingly suffered on the cross. Him they call both son and father, as occasion offers." After quoting these several statements of the ancient fathers, Beausobre, adverting to the charge preferred against the Noetians of maintaining that the father was born, and suffered, and died, and was Christ, declares, "that this is so absurd, and so manifestly contrary to many texts of the New Testament, that it appears scarce possible it should be maintained by any reasonable man; which makes him suspect, that this was not the opinion of those persons, but a consequence, which the orthodox drew from their principles." The charge brought against him by Epiphanius, of pretending that he was Moses, and his brother, Aaron, the same candid critic thinks to be "An extravagance, that is not at all credible, and that renders the rest of the history more than suspected. The truth," says he, "is this: Noetus and his brother pretended to defend the doctrine of the unity of God taught by Moses and Aaron, and to be sent to cleanse the church from the heathen error of the plurality of Gods." Upon the whole, we think that a comparison of the different testimonies of ancient writers will render it probable, as the judicious Lardner modestly expresses himself, that Noetus, and others who agreed with him, believed in one divine person only, and denied a distinct and proper personality of the word and spirit; or, in other words, that the Noetian was the same with the Sabellian creed. *Epiphanius Heres. LVII. num. i. & Anaceph. num. xi. Augustin. de Her. num. xxxvi. Theodoret. Her. Fab. lib. iii. cap. 3. Basnag. Ann. 239. num. iii. Beausobre Hist. de Manich. par. ii. lib. iii. ch. 6. Dupin. Lardner's Cred. part ii. vol. IV. chap. 41.—M.*

NOGAROLA, LEWIS, an Italian man of letters, was descended from an illustrious fa-

mily, and born at Verona towards the commencement of the sixteenth century. He applied with great success to the study of the Greek language, and acquired a high reputation by the various Latin versions of books written in that tongue, which he gave to the public. In 1545, he was appointed one of three commissioners to whom was committed the care of supplying Verona with provisions in a time of scarcity; and soon afterwards he was sent to the council of Trent, where he gained much applause by a discourse pronounced by him before that assembly, which was committed to the press. In 1554, he was one of the ambassadors deputed by the city of Verona to compliment that excellent philosopher and celebrated statesman Francis Venieri, on his exaltation to the dignity of doge of Venice; on which occasion Nogarola was made a knight of that republic. After his return to his native city, in the year 1555, he was appointed president of the jurisdiction over the work-people in the silk manufactories. He accompanied Guy Ubaldi, duke of Urbino, when he went to Rome, to take the command of the troops in the states of the church, to which he had been nominated by pope Julius III. He died at Verona in the year 1559. In the year 1532, he published at Verona, in quarto, a Latin translation of a work attributed to St. John Damascenus, which had appeared in Greek during the preceding year, on the subject "De iis qui in fidem dormierunt." In 1549, he published at Venice, "Apostolicæ Institutiones in parvum Libellum collectæ," quarto, to which he annexed his discourse delivered before the council of Trent. In 1552, he printed at the same place, in quarto, a Latin treatise relating to the periodical increase of the Nile, from a scarce work printed at Milan in 1526, in quarto, under the title of "Timotheus, sive de Nilo," &c. This work was followed by "Platonice Plutarchi Quæstiones in Latinum versæ, & Annotationibus illustratæ," printed at Venice in 1552, quarto. After this he undertook the translation of a work of Ocellus Lucanus, "De universa Natura," from a manuscript sent to Rome by Basil Zanchi, a Bergamese poet; but ill health retarded his progress in this work, which he was not able to finish before the year 1558. It made its appearance at Venice in 1559, and was reprinted at Heidelberg in 1598, and at Cambridge in 1671. A new translation of this work was printed at Bologna in 1646, by Charles Emmanuel Vizzani, in which he has

inserted the learned notes of Nogarola. Our author also published a Latin "Letter to Adam Fumano, Canon of Verona, on the Persons of illustrious Italian Families who have written in Greek;" which is given in the Venice edition of the work of Ocellus, in the "Opuscula Mythologica," &c. published at Cambridge in 1671, and in the "Supplementa et Observationes ad Vossium de Historicis Græcis et Latinis," by John Albert Fabricius, published at Hamburg in 1709. The other works of Nogarola are, "Scholia ad Themistii, Paraphrasim in Aristotelis Librum Tertium de Anima," Venice, 1570, with a Latin translation of that work; "Disputatio super Reginæ Britannorum Divortio," quarto; and "Oratio pro Vincentinis ad Maximilianum." *Moreri. Nouv. Dict. Hist.*—M.

NOIR, JOHN LE, a celebrated French divine and able, though an intemperate, defender of the principles of Jansenius in the seventeenth century, was the son of a counsellor of the presidial court of Avignon, the date of whose birth is not known. Possessing excellent natural abilities, which were improved by a liberal education, he was ordained priest, and acquired very high reputation at Paris, la Flèche, Belesme, and various other cities, by his qualifications as a preacher. In reward of his merit, he was promoted to a canonry and prebend in the cathedral church of Seez. Jealous of his fame, and hostile to him on account of his having adopted the augustinian doctrine of grace, the Jesuits left no means unattempted of injuring his credit, and even directed against him the fury of a number of fanatics who appeared in Normandy. These fanatics assembled at Argentan, where le Noir was preaching a course of Advent and Lent sermons, and having erected an image of the virgin at the crossing of two streets, chanted litanies before it every evening, into which were introduced the words, "Virgo extirpatrix Jansenistarum." Under the feet of this image was the figure of a large black serpent, by which they meant to designate the prebendary of Seez. Some time afterwards they came in procession to Seez, with a fanatical licentiate of divinity at their head, and as soon as they entered the city the men began to chant, after the manner of the litany, "Lord, deliver us from the Jansenists;" to which the women added in turn, "Good Lord, deliver us." The civil power, however, now thought proper to interfere, and after committing the ringleaders to prison, dispersed the rest.

Before the prisoners could obtain their liberty, besides being enjoined a severe penance, they were obliged to wait on the prebendary of Seez at his house, and ask his pardon. After this M. le Noir had a contest with his bishop, who advanced a claim of first-fruits on the incumbents dependent upon his chapter. This claim our prebendary resisted with unbending firmness, as well as some other exactions attempted by his diocesan; and he exerted great spirit in exposing and checking abuses which had the sanction of the bishop's licence. Provoked at his intrepid opposition to his designs, the bishop of Seez obtained a *lettre de cachet* in the year 1663, by which M. le Noir, under the pretence that he had in his sermons advanced erroneous notions, was for a time exiled to Fougères in Brittany. In 1665, the manner in which the bishop endeavoured to enforce submission to the *formulary* occasioned new quarrels between him and his canons; which provoked M. le Noir to publish charges of various errors against that prelate. Among others, one was founded on his refusal to pay any attention to our prebendary, when he denounced to him a catechism published in his diocese, by the Sieur Enguerran, under the title of "Le Chrétien Champêtre," in which it is stated, "That there are four divine persons who are the proper objects of the devotion of the faithful; namely, Jesus Christ, St. Joseph, St. Anne, and St. Joachim." On account of this refusal, M. le Noir accused the bishop judicially of favouring the propagators of such errors, and of holding several notions which he believed to be heretical. On this subject he published several pieces, in which he overleaped all the bounds of moderation in the language which he applied to the bishop of Seez, and also to his metropolitan Harlay, archbishop of Rouen, whom he represented to be in collusion with his suffragan. Afterwards he opposed the bishop of Seez when about to take possession of the archbishopric of Rouen, upon the translation of Harlay to the see of Paris. The process against his diocesan was referred by the king's council to the ecclesiastical judges, before whom it lay many years. In 1682, he opposed the election of Harlay, archbishop of Paris, to the office of president in the assembly of the clergy, under the plea that he had not yet cleared himself from the suspicion of heresy, and was, consequently, ineligible by the canons. In the following year M. le Noir was arrested, and committed prisoner to the Bastille, where

a process was carried on against him before special commissaries, who pronounced him guilty of publishing defamatory writings, and adjudged him to make the *amende honorable* before the metropolitan church of Paris, and then to be sent to the galleys for life. The first part of this sentence was executed upon him; but the punishment of the galleys was commuted for imprisonment. He was first confined at St. Malo's; afterwards for five years in the citadel of Brest; and lastly at Nantes, where he died in 1692. He was the author of "A Collection of Requests, or Cases, &c." in folio, relative to the treatment of the Jansenists, which display a passionate eloquence, with an uncommon knowledge of law, and will be found useful by the ecclesiastical historian; "The Guide to the Cloister," translated from a work attributed to St. Bernard; "The indisputable Advantages of the Church over the Calvinists, in the Controversy between M. Arnauld and the Minister Claude," 1673, octavo; "The new Political Light, or, the new Gospel of Cardinal Palavicini, revealed by himself in his History of the Council of Trent," 1676, 12mo. which occasioned the suppression of a French translation of that history which was about to be published; "The Heresy of the Episcopal Dominion established in France," 12mo; "The courtly Bishop," 12mo.; "Protest against the Assemblies of the Clergy in 1681," quarto, &c. *Moreri. Nouv. Dict. Hist.*—M.

NOLDIUS, CHRISTIAN, a learned Danish divine and able professor of theology in the seventeenth century, was born at Hoybia, in Scania, in the year 1626. When he was of a proper age, he was sent to be instructed in grammar learning at Lunden; whence he was removed, in 1644, to the university of Copenhagen. Here he distinguished himself by the progress which he made in his academical studies, and was enrolled among the citizens of the metropolis. In 1650, he was nominated rector of the college at Landskroon; and in the following year took his degree of M. A. In 1654, he resigned his charge at Landskroon, determined on travelling into foreign countries for further improvement. He first visited the most celebrated universities of Germany, and obtained introduction to an acquaintance with some of the most eminent divines, and other distinguished literary characters in that country. Afterwards he visited Holland, England, and France, and in 1657, returned to his native country to settle his family affairs.

Having accomplished this business, within three months he set out for Holland a second time, and pursued his studies nearly three years in the universities of Franeker and Leyden. In 1660, he accepted the post of tutor and governor of the sons of the lord of Gerstorff, grand master of the palace to the king of Denmark; and four years afterwards, he was ordained minister, and was called to fill the divinity chair in the university of Copenhagen. To this post the king was pleased to add the honourable one of rector of that seminary. Noldius died in 1683, at the age of fifty-seven. He was a man who was incessantly occupied in his studies; and subjects requiring the most profound research, had for him peculiar attractions. He is said to have been one of the first who ventured so far to oppose the popular notion of demonology, as to maintain that devils could not work miracles for the purpose of introducing or countenancing vice. He was the author of "Concordantiae particularum Hebræo Chaldaicum," &c. an excellent and much esteemed work, of which the best edition is that of Jena, in 1734, quarto; "Sacrarum Historiarum et Antiquitatum Synopsis;" "Leges distinguendi, seu, de Virtute et Vitio Distinctionis Opus;" "Historia Idumæa, seu, de Vita et Gestis Herodum Diatribe;" "Logica;" a "new Edition of Josephus's History, &c." *Freheri Theatr. Vir. Erud. Clar. Moreri. Nouv. Dict. Hist.*—M.

NOLLET, JOHN ANTHONY, a French ecclesiastic and celebrated natural philosopher in the eighteenth century, was born at Pimprê, in the diocese of Noyon, in the year 1700. His parents, who were persons of reputable character though of humble fortunes, as they could not make him wealthy, determined to bestow on him the advantages of a good education. With this view they sent him to the college of Clermont in the Beauvoisin, and afterwards to Beauvais, where he laid a good foundation of grammar learning; which encouraged them to send him to Paris, in order to go through a course of philosophy at that university. It was their wish that he should embrace the ecclesiastical profession; and young Nollet adopted, without repugnance, the choice which they made for him. From a very early age he had shewn a taste for the study of natural philosophy, which had not yet become his ruling passion; he was therefore enabled to check himself in a pursuit which was likely to interfere with the studies more appropriate to his destined character, and gave

himself up entirely to the study of scholastic theology. Having completed his academical course, and passed with reputation through the usual examinations, in 1728 he was admitted to deacon's orders, and soon became a licenced preacher. This new occupation, however, did not wholly divert his attention from the subjects of his early enquiries, and they insensibly claimed more and more of his time. At length, his inclination for the sciences became irresistible, and he gave himself up to the study of natural philosophy with an ardour to which the kind of privation in which he had so long lived gave augmented force. It was now his good fortune to become known to M. du Fay and M. Reaumur, and under their instructions his talents were rapidly developed. By the former he was received as an associate in his electrical researches; and the latter resigned to him his laboratory. He was also received into a Society of Arts, established at Paris under the protection of the count de Clermont. In the year 1734, he accompanied M. M. du Fay, du Hamel and de Jussieu, on a visit to England, where he had the honour of being admitted a foreign member of the Royal Society, and he profited so well of this visit, as to institute a friendly and literary correspondence with some of the most celebrated men in this country. Two years afterwards, he made a tour to Holland, where he formed an intimate connection with s'Gravesande and Musschenbroek. Upon his return to Paris, he resumed a course of experimental philosophy which he commenced in 1735, and which he continued to the year 1760. These courses of experimental physics gave rise to the adoption of similar plans in other branches of science, such as chemistry, anatomy, natural history, &c.

In the year 1738, the count de Maurepas prevailed upon cardinal Fleury to establish a public professorship of experimental philosophy at Paris, and the abbé Nollet was the first person who received that appointment. During the following year, the Royal Academy of Sciences appointed him adjunct mechanician to that body; and in 1742, he was admitted an associate. In the year 1739, the king of Sardinia being desirous of establishing a professorship of physics at Turin, gave an invitation to the abbé Nollet to perform a course of experimental philosophy before the royal family, with which he complied. From Turin he took a tour to Italy, where he collected some good observations concerning the natural history of

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the country. In the year 1744, he had the honour of being called to Versailles, to give lessons in natural philosophy to the dauphin, at which the king and royal family were frequently present. By the excellence and amiableness of his personal character, as well as by his scientific talents, he recommended himself to the confidence of his illustrious pupil, who continued as long as he lived to express the greatest esteem for our philosopher. It is to be lamented that his liberality did not prompt him to better the mediocrity of his tutor's fortune. In the year 1749, the abbé Nollet took a second journey into Italy, whence wonderful accounts had been circulated throughout Europe, of the communication of medicinal virtues by electricity; which seemed to be supported by numerous well attested facts. To examine into these facts, and to be assured of their truth or fallacy, was one grand motive with our author in passing the Alps at this time, and in visiting the gentlemen who had published any accounts of those experiments. But though he engaged them to repeat their experiments in his presence, and upon himself, and though he made it his business to get all the information which he could concerning them, he was soon convinced that the pretended facts were deceptions or exaggerations, and that no method had been discovered, by means of which the power of medicine could by electricity be made to insinuate itself into the human body. But these wonders were not the only objects which engaged our abbé's attention in this visit to Italy: for his enquiries were extended to all the branches of natural philosophy, the arts, agriculture, &c. On his return to France through Turin, the king of Sardinia made him an offer of the order of St. Maurice; which he thought it his duty to decline, not having the permission of his own sovereign for accepting it. In the year 1753, the king established a professorship of experimental philosophy at the Royal College of Navarre, and nominated the abbé Nollet to fill that post. In the year 1757, the king bestowed on him the *brevet* of master of natural philosophy and natural history to the younger branches of the royal family of France; and in the same year appointed him professor of natural philosophy to the schools of artillery and engineers. Soon after this last preferment, he was received a pensionary of the Royal Academy of Sciences. This celebrated and laborious natural philosopher died in 1770, in the seventieth year of his age, regretted by

the enlightened public, as well as the numerous friends whose attachment he had secured by the amiableness of his manners and the goodness of his heart; and more especially regretted by his poor relations, to whose relief and comfort he always paid the most affectionate attention. Besides the Royal Society of London, and the Royal Academy of Sciences at Paris, he was a member of the Institute of Bologna, the Academy of Sciences at Erfurt, and other philosophical societies and academies.

In addition to a multitude of papers inserted in the different volumes of the "Memoires" of the Academy of Sciences, from the year 1740 to the year 1767, both inclusive, the abbé Nollet was the author of "Lessons on Experimental Philosophy," in six volumes, 12mo.; "A Collection of Letters on Electricity," 1753, in three volumes, 12mo.; "An Essay on the Electricity of Bodies," 12mo.; "Enquiries into the particular Causes of Electric Phenomena," 12mo.; and "The Art of making Philosophical Experiments," in three volumes, 12mo. From the articles just enumerated, as well as an anecdote already related in his life, it appears that the abbé Nollet paid particular attention to the study of electricity; and it must be acknowledged, notwithstanding the mistakes which he fell into upon the subject, that his indefatigable industry and curious experiments contributed materially to the improvement of that science. We cannot, therefore, better conclude this article, than by laying before our readers, from Dr. Priestley's interesting "History" of electricity, a short view of the abbé's theory, and our historian's remarks upon it. "The favourite observation of Mr. Nollet, on which he built his darling theory of affluences and effluences was, that bodies not insulated, plunged in electric atmospheres, shewed signs of electricity. He observed a sensible blast from the hand of a person not electrified, in the above mentioned circumstances, also the attraction and repulsion of light bodies by them, the appearance of flame, the diminution of their weight by increased evaporation and perspiration, and almost every other appearance and effect of electricity. Moreover, observing that his globe contracted a foulness while it was whirling, even when rubbed with a clean hand, he had the curiosity to collect a quantity of the matter which formed that foulness; and finding that, when it was put into the fire, it had the smell of burnt hair, he concluded that it was an animal substance; and that it had been carried

by the affluent electricity from his own body to the globe. The only mistake of this ingenious philosopher in these experiments, and which was the source of many others, which, in the end, greatly bewildered and perplexed him was, that the electricity of the body, which was plunged in the atmosphere of an electrified body, was of the same nature with that of the electrified body. Had he but preserved the distinction, which Mr. du Fay had discovered, between the two electricities, and imagined that the body electrified, and that which was plunged in its atmosphere were possessed of two different and opposite electricities, he might have been led to the great discoveries made by Mr. Canton, Dr. Franklin, and Mr. Wilcke, which arose from that single observation; and he would have avoided a great deal of debate and contention, which has not ended to his advantage.—The far greater number of philosophers suppose, and with the greatest probability, that there is a fluid *sui generis* principally concerned in the business of electricity. They seem, however, though perhaps without reason, entirely to overlook sir Isaac Newton's ether; or if they do not suppose it to be wholly unconcerned, they allow it only a second and subordinate part to act in this drama. And among those who suppose a fluid *sui generis*, there is a great diversity of opinions about the mode of its existence, and the manner of its operation. The ingenious abbé Nollet, whose theory has been more the subject of debate than all the other theories before Dr. Franklin's, supposes that, in all electrical operations, the fluid is thrown into two opposite motions; that the *affluence* of this matter drives all light bodies before it by impulse, upon the electrified body, and its *effluence* carries them back again. But he seems very much embarrassed in accounting for facts where both these currents must be considered, at the same time that he is obliged to find expedients to prevent their impeding the effects of each other. To obviate this great difficulty, he supposes, that every excited electric, and likewise every body to which electricity is communicated, has two orders of pores, one for the emission of effluvia, and the other for the reception of them. A man of less ingenuity than the abbé could not have maintained himself in such a theory as this; but, with his fund of invention, he was never at a loss for resources upon all emergencies, and in his last publication appears to be as zealous for this strange hypothesis as at the first. He more

than once requested a deputation of the members of the Academy of Sciences, to be witnesses of some experiments, in which, he thought, there was a visible effluence of the electrical effluvia from the conductor, both to the globe at one of its extremities, and to any non-electric presented to it at the other; and their testimony was signed and registered in proper form. But it does not seem to the honour of Mr. Nollet, or those gentlemen of the Academy, to be so very positive in a matter which does not admit of the evidence of sense. The abbé's confidence upon this subject is very remarkable. These effects, says he, well considered, and reviewed a thousand times, in the course of thirty years, in which I have applied to electricity, make me say with confidence, that those pencils of rays are currents of electric matter, which fly from the conductor towards the excited globe. This is so evident, that I would freely appeal to the ocular testimony of any unprejudiced person, who should see the experiment which I have recited. But, says he, the fact in question is contrary to a system of electricity, which some persons persist in maintaining. They have the assurance to tell me, that the matter of the luminous pencil, in my experiment, moves in a direction quite opposite to that which I suppose; that it proceeds from the excited globe, and is from thence thrown upon any non-electric within its reach. In another place, he says, that the principle of simultaneous effluences and affluences is by no means a *system*, but a *fact* well proved. The abbé Nollet proposes an hypothesis to explain the difference between common electricity and the electric shock. All the effects of common electricity, he says, plainly shew, that the electric matter is animated with a progressive motion, which really carries it forwards; whereas the remarkable case of the electric shock appears to be an instantaneous percussion, which the contiguous parts of the same matter communicate to one another, without being displaced. Sound and wind, he says, are motions of the air; but would a philosopher be permitted to take the one for the other, in measuring their velocity or extent? But this comparison is by no means just. It must be acknowledged, that far the greater part of the abbé Nollet's arguments in favour of his doctrine of effluences and affluences are very unsatisfactory, and that his method of accounting for electrical attraction and repulsion, with other phænomena in electricity, by means of it, is more ingenious than solid.

It is a great pity that this truly excellent philosopher had not spent more time in diversifying facts, and less in refining upon theory. But it is in some measure the natural fault of a disposition to philosophize." *Nouv. Dict. Hist. Hutton's Math. Dict. Priestley's Hist. and present State of Electricity, passim.*—M.

NOLLIN, DENNIS, a French biblical critic who flourished in the early part of the eighteenth century, was originally educated to the bar, and acquired reputation in the character of an advocate of the parliament of Paris. However, he soon relinquished the legal profession, and directed his whole attention to the study of the sacred Scriptures. He spared neither pains nor expence in collecting such works as might assist him in becoming acquainted with them; and his library is said to have contained a greater number of editions of the bible, of translations, and of commentaries on the Scriptures, than had ever before belonged to an individual. This valuable and curious collection, of which a catalogue was printed, he left at his death to be disposed of for the benefit of the poor of his parish. That event took place in the year 1710. He was the author of "A Letter from N. Indes, a Divine of Salamanca, proposing a Method for correcting the Greek Septuagint Version, with an Illustration of some difficult Passages," 1708, 12mo. On this work father de Tournemine published "Reflections," inserted in the "Memoires de Trevoux" for the month of June 1709; to which our author published "An Answer" in that periodical work, for the month of January 1710; which was followed by a "Reply" of father de Tournemine, in the same work. M. Nollin also published "A Letter to M. l'Abbé B. relative to the new Edition of the Septuagint by John-Ernest Grabe," inserted in the "Supplement du Journal de Savans," for the month of December 1710; "Two Dissertations, one on the French Bibles to the Year 1541, and the other, illustrative of a literary Phænomenon;" and "A Critical Letter on an anonymous Dissertation, and the Letters of M. Richard Simon, respecting the Antiquities of the Chaldeans and Egyptians," 1710, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

NONIUS, MARCELLUS, a grammarian and peripatetic, was a native of Tibur, now Tivoli, and is supposed to have lived about the fourth century. He wrote a work entitled "De Proprietate Sermonis," now extant. Several editions of it have been published, of

which the best is that by Josias Mercier, *Paris*, 1614, octavo. This author has little claim to the praise of accurate learning or judgment, and is chiefly valuable for the passages which he cites from authors no where else to be met with. *Baillet. Moreri.*—A.

NONNIUS. See NUNNEZ.

NONNUS, a Greek poet who flourished in the fifth century, was a native of Panopolis in Egypt. He was the author of two works, so different in their subject that they have by some been adjudged to different authors, but critics generally agree that they belong to the same. His "*Dionysiaca*," a poem of forty-eight books, contains a history of the birth, adventures, victories, and apotheosis of Bacchus, and comprehends a vast miscellany of heathen mythology and erudition. It is wild and rhapsodical in its plan, and inflated in its diction; and although it has been extravagantly commended by some critics, a sounder judgment has pronounced it characterised by the false taste which accompanied the declining age of literature. The other work of Nonnus is a metrical "*Paraphrase of the Gospel of St. John*." In the matter of his explanations he chiefly follows Chrysostom, and it is thought that he has rather obscured than elucidated his author. Of his style very different judgments have been formed; for while Du Pin charges it with being turgid and dithyrambic, like that of his *Dionysiaca*, others have praised its clearness and attic elegance. This work is valuable as affording some important various readings, which have been collected by editors of the New Testament. It is remarkable that he omits the incident of the woman taken in adultery. The "*Dionysiaca*" of Nonnus were first printed at *Antwerp* in 1569. They were re-printed with a Latin version by Eilhard Lubin at *Hanau* in 1605, and afterwards by Cunæus in 1610. Of his "*Paraphrase*" there have been a number of editions, of which the best is that of Dan. Heinsius, *L. Bat.* 1627. *Vossii Poet. Gr. Baillet. Moreri. Bibliogr. Dict.*—A.

NOODT, GERARD, a learned jurist, was born in 1647 at Nimeguen. He was educated at his native city, in the university of which he studied in the various branches of literature and science. He particularly attached himself to jurisprudence under the professor of law, Peter de Greve, and in the third year of his course sustained two public disputations. He afterwards visited the universities of Leyden, Utrecht, and Franeker, at the last of which he

took the degree of doctor of law in 1669. After his return to Nimeguen he was chosen ordinary professor of law, at the age of twenty-four. In 1679 he was placed in the chair of law at Franeker; and after twice declining an invitation from Utrecht, he at length accepted the professorship of law in that university in 1684. In Utrecht he married; and soon after, in 1686, removed to the same station at Leyden, which was his final residence. He was twice rector of that university, and died there in 1725, at the age of seventy-eight. Gerard Noodt was a man of a pacific and tranquil disposition, extremely laborious, and animated with a truly philosophical spirit. He suffered patiently all objections to his opinions from his students; and in cases where no satisfactory solution of difficulties could be found, he chose rather frankly to confess his ignorance, than to rest in dubious explanations. His writings, upon some of the most important topics of jurisprudence, were published collectively by himself in a quarto volume at Leyden in 1713, and afterwards with additions, in 1724, folio. A more correct and complete edition was given at Leyden in two volumes, folio, in 1735, with the author's life by M. Barbeyrac. Their style is pure, but somewhat obscure on account of its conciseness. His two treatises, "*De Jure Summi Imperii & Lege Regia*," and "*De Religione ab Imperio, Jure Gentium, libera*," were translated into French by Barbeyrac, and published separately, the latter, under the title of "*Discours sur la Liberté de Conscience*." In the first of these treatises the author supports republican principles of government; in the second he carries toleration in matters of religion to the fullest extent. *Moreri. Nouv. Dict. Hist.*—A.

NORBERT, a saint in the Roman calendar, and founder of the *Premontré* order of Augustinian monks, was descended, on his father's and mother's side, from some of the most illustrious families of Germany, and born at Santen, a village belonging to the duchy of Cleves, in the year 1082. He was educated in the palace of Frederic, archbishop of Cologne, and was afterwards called to the court of the emperor Henry V. to whom he was related. Having made choice of the ecclesiastical life, he received deacon's and priest's orders in the same day, and was made a canon of his native place, as well as promoted to several other benefices. Afterwards the emperor created him his almoner, and offered him the investiture of the bishopric of Cambray,

which he refused. He was distinguished by a pleasing person, agreeable manners, wit, and vivacity, which rendered his company much sought after; and, from frequently mixing with the gay and dissipated courtiers, he was insensibly corrupted by their bad examples, and disgraced his profession by partaking in their irregularities and vices. Being seized, however, with compunction, he had the fortitude to divorce himself from his seducing connections; resigned his different preferments; sold his patrimony, and distributed the proceeds among the poor. He now zealously devoted himself to the office of preaching, wandering about from city to city, and from country to country, for the purpose of combating heretics, and reforming the vicious and profligate. Having in the course of his rambles arrived at Laon in Picardy, Bartholomew, bishop of that see, to whom he had been formerly known, bestowed on him a sequestered dale, named *Premontre*, to which he retired in the year 1120, and there founded an institution of canons-regular, which took its title from the name of the secluded spot. Hither he attracted vast crowds by the popularity of his sermons, and gained many disciples, who submitted to his code of discipline, formed on the regulations of St. Augustine, with the severe injunction of perpetual silence, and permission to have only one frugal meal each day. This order was confirmed in 1126, by pope Honorius II. Soon afterwards Norbert succeeded in founding eight other monasteries, which adopted his discipline. In the mean time he was sent for to Antwerp, to combat a fanatic of the name of Tanchelin, who, if we are to believe his enemies, under the pretence of introducing reformation into the church, gave full scope to the indulgence of his ambition and sensuality. In the year 1127, having taken a journey into Germany, the people and clergy of Magdeburg, by their importunity, prevailed upon him to accept of the archbishopric of their city. His introduction of a reform, however, into the chapter of this see, met with an obstinate opposition, which was at length obliged to yield to his steady perseverance. In the year 1131, he was present at the council of Rheims, which confirmed the election of pope Innocent II.; and he accompanied the emperor Lotharius to Rome, when he advanced with an army to expel from the seat of papal government Anacletus II. the rival of that pontiff. He died at Magdeburg in 1134, when only fifty-two years of age. Pope Gregory XIII. placed him in the catalogue

of saints, in the year 1584. None of his writings are extant, excepting a short moral discourse, in the form of an exhortation to the monks of his order, which may be seen in the twenty-first volume of the "*Bibl. Patr.*" *Cave's Hist. Lit. vol. II. sub. sac. Wald. Valerii And. Bibl. Belg. Dupin. Moreri. Nouv. Dict. Hist.*—M.

NORBERT, a capuchin friar in the eighteenth century, famous for his adventures and his hostility to the Jesuits, was the son of a weaver at Bar-le-Duc, of the name of *Parisot*, where he was born in the year 1697. He embraced the monastic life at the abbey of St. Michael, in the year 1716; and in 1734, when the provincial went to Rome, to assist at the election of a general of the order, he was selected to accompany him, in the capacity of secretary. In this employment he acquitted himself with such ability, that he attracted the notice and secured the favour of some of the cardinals, who obtained for him the post of attorney-general of the foreign missions. In the year 1736, we find him at Pondicherry in the East Indies, where he was well received by M. Dupleix the governor, who made him parish-priest of that city. Here he quarrelled with the Jesuits, by whose intrigues he was deprived of that living; upon which he removed from the East Indies to America. In this country he exercised the ministerial functions for two or three years, and in 1744 returned to Rome. Father Norbert now employed himself in drawing up an account of the religious rites of the Malabar Christians; and that he might not be interrupted by the intrigues of the Jesuits, he withdrew to Lucca, where he completed and published his work, in two volumes, quarto, under the title of "*Historical Memoirs relative to the Missions into the Indies.*" This work, though the style of it is faulty and inelegant, abounds in curious facts, and excited a great sensation at its first appearance, by discovering the means made use of by the missionaries of the society of Jesus in order to increase their number of converts, by permitting them to retain with their new principles the superstitions and prejudices which they had imbibed in their childhood. This discovery highly exasperated the Jesuits against him, and was so much disapproved of by many of his own community, that, to avoid the effects of their resentment, he found it necessary to retire to Venice, whence he went to Holland, and from that country to England; where he established within three miles of London, two

manufactories of tapestry, one in imitation of the tapestry of the Gobelines, and the other of that of Chaillot. Afterwards he removed into Prussia, and from thence into the duchy of Brunswick. Here he received, in 1759, a brief from the pope which permitted him to assume the habit of a secular priest. Taking the name of the abbé *Platel*, he now went to France, which he soon quitted, and repaired to Portugal. In this country his quarrel with the Jesuits, and their hatred to him, recommended him to the court, which bestowed on him a considerable pension. Having completed in this asylum his great work against the Jesuits, he revisited France, where he committed it to the press, in six volumes, quarto. Afterwards he re-entered the order of Capuchins at Commercy; but it was not long before he again quitted their community, and took up his abode at a village in Lorraine, where he finished his wandering life in 1770, when he was about eighty-three years of age. Those who knew him in his latter days give him the character of a good man, notwithstanding that his portrait is drawn in very different colours by the fathers of the society of Jesus. *Nouv. Dict. Hist.*—M.

NORDBERG, JORAN, doctor of theology, and chaplain to Charles XII. king of Sweden, was born at Stockholm, in the year 1677. After completing his education at the university of Upsal he entered into holy orders, in 1703; and being appointed chaplain extraordinary to the artillery, joined the Swedish army, then encamped before Thorn, and remained with it during the campaigns in Poland and Saxony till the year 1709. In the course of that period, he formed an acquaintance with the most celebrated of the German literati at Dantzic, Breslau, Leipsic, Wittenberg, and Halle; and was promoted to be first chaplain to the royal life-guards and chaplain to the court. After the unfortunate battle of Pultowa he was taken prisoner by the Russians; but was indulged with permission to remain in the same place with count Piper, the Swedish minister, also a captive, whom he accompanied in all the removals he experienced during his long confinement. Being exchanged in 1715, he returned, through Finland, to Stockholm, and next year repaired to his sovereign at Stralsund, and afterwards attended him to Scandinavia, and in his expedition to Norway. About the end of the above year he was appointed to the living of St. Clara and St. Olaus at Stockholm, and in 1731 was selected to compose a history of

Charles XII. a task which he executed in a very ample manner, partly from his own knowledge, and partly from information communicated to him by various persons who had accompanied the northern hero in his campaigns. The manuscript, during the progress of the work, was submitted to the revision of queen Ulrica Eleonora, the king's sister; who corrected it in several places, and made additions to it with her own hand. It then underwent a further examination by a commission nominated for that purpose; and having received its sanction, was published at Stockholm in 1740, in two volumes, folio, and afterwards translated into German and French. In the latter years of his life Nordberg suffered very much from bad health, and died at Stockholm in 1744. He was always held in great esteem by his sovereign, and after his death he enjoyed the favour of the queen his successor. As he possessed, in an eminent degree, the art of living in the great world, he was enabled, by his behaviour, to gain the love and respect of those with whom he had any intercourse. His conversation, however, was more agreeable than his style, which is dry and tedious; and his literary labours, in general, display more industry than talents. His other works, besides his history, consist chiefly of funeral sermons, of which he seems to have written a great many. *Gezelii Biographiska Lexicon.*—J.

NORES, JASON DE, a man of letters of the sixteenth century, was born at Nicosia in the isle of Cyprus of a distinguished family, said to have come originally from Normandy. In his youth he studied at Padua, where he graduated. After his return to Cyprus, hearing of the death of his friend Trifon Gabrielli, a learned man whose house he had frequented at Padua, he put into Latin the commentaries on Horace's Art of Poetry which he had taken from the mouth of Trifon, and published them at Venice in 1553, with the addition of a brief compendium of Cicero's three books De Oratore. When Cyprus fell into the hands of the Turks in 1570, De Nores retired to Venice with the loss of all his property, and lived there for some years, probably supported by the liberality of some of the nobles. In 1577 he was appointed by those of his nation to plead for them before the doge, and not only obtained for them a settlement in the city of Pola with many privileges, but procured for himself an appointment to the chair of moral philosophy at Padua. He there wrote the greatest part of his works, and con-

tinued to exercise his professional charge till his death in 1590. His days were shortened by grief for the banishment of his son Peter, who had killed a noble Venetian in a quarrel. This son, however, afterwards rose to distinction in the court of Rome.

Jason de Nores wrote several works both in Latin and Italian, besides that already mentioned. Their subjects are philosophical, geographical, cosmographical, political, and rhetorical. They display a large fund of erudition, with clearness and method, and are written in a good style. As he was much attached to the principles of Aristotle, both in philosophy and letters, he made an attack upon the Pastor Fido of Guarini at its first appearance, which gave occasion to a long and warm controversy. *Moreri. Tiraboschi.—A.*

NORIS, HENRY, a very learned Italian cardinal in the seventeenth century, was a descendant of a family originally from Ireland, and born at Verona in the year 1631. His father, Alexander Noris, was a man of letters, and well known by his writings, particularly his "History of Germany." Perceiving that his son Henry gave early indications of an excellent understanding, a love for learning, and great quickness of apprehension, he determined to do justice to his promising talents, by giving him the advantages of a good education. The task of initiating him in the elements of grammar he undertook himself, and was amply recompensed by the satisfaction which he received from observing the rapid progress of his pupil. Afterwards he engaged an able professor of Verona to be his tutor. When Henry had arrived at the age of fifteen, he was admitted a pensioner at the Jesuit's college at Rimini, where he went through his course of philosophy. It was here that he first began to study the writings of the fathers, particularly those of St. Augustine. Having determined to embrace the ecclesiastical life, he took the habit in the convent of the hermits of St. Augustine at Rimini, and applied with incessant assiduity to the study of all the branches of sacred and profane literature, and antiquities in general, proposing to himself, as his model, the illustrious Onuphrius Panvinus, who had flourished in the preceding century. When the term of his noviciate expired, the high character for erudition which he had acquired in his community, induced the general of the order to send for him to Rome, where he might pursue his studies with still greater ad-

vantage. Here he spent his days, and sometimes his nights, in close and unwearied application, usually studying fourteen hours a day; and his improvement fully answered the expectations of his superior. While he was at Rome, and when he was at the age of twenty-six, he began his "History of Pelagianism;" but his progress in it was necessarily rendered so slow by the numerous employments which were assigned him, that many years elapsed before he could give it to the public: for his extraordinary talents and acquirements occasioned his being appointed to teach philosophy and theology in different seminaries belonging to his order. At first he was sent to Pezaro; afterwards to Perugia, where he took the degree of doctor of divinity; and he was removed from thence to Padua, where he finished his "History of Pelagianism," which was printed at Florence in the year 1673. Being desirous of obtaining a more permanent establishment, the duties of which would interfere the least with his favourite studies, father Noris had now recourse to his particular friend the learned Magliabecchi; on whose recommendation the grand duke of Tuscany invited him to Florence in the year 1674, where he honoured him with the title of his chaplain, and appointed him professor of ecclesiastical history in the university of Pisa. This employment perfectly coincided with his wishes, and he retained it many years, possessing not only the esteem and friendship of the many learned men who at that time adorned Tuscany, but also the protection and favour of the cardinal prince Leopold, and that of Cosmo III. In the mean time his "History of Pelagianism" had attracted considerable notice in the learned world, and while it was highly applauded by one party, it excited the most violent censures of others. Being attacked by various writers, the author published replies to their strictures, till at length the controversy grew so warm, that the tribunal of the inquisition took cognizance of it. There the work was examined with the utmost rigour, and pronounced free from any passages which called for condemnation. It was afterwards twice reprinted, and the author was honoured by pope Clement X. with the title of *qualificator* of the holy office. This distinction rendered him the object of jealousy to his opponents, who renewed their attack on his history with great virulence and gross personalities: on which account it was a second time submitted

to the ordeal of the inquisition, in the year 1676, and received the same favourable judgment as before.

From this period father Noris was suffered to remain in peace for sixteen years, during which he continued to teach ecclesiastical history at Pisa, pursued his various studies with indefatigable ardour, and presented the public with some of the fruits of his labours. Among other subjects, the science of medals engaged his attention, and in 1675, he published "*Dissertatio Duplex de duobus Nummis Dioclesiani et Licinii, cum Auctuario Chronologico de votis decennialibus Imperatorum et Caesarum*," in quarto. He also published several pieces in Chronology, of which the most learned is entitled, "*Epochæ Syro-Macedonum parænesis ad Joannem Harduinum*," 1689. This was followed by "*A Dissertation on the paschal Cycle of the Latins*." In the year 1681, he had given to the public, "*Cænotaphia pisana Caii et Lucii Caesarum, Dissertationibus illustrata*." While he was at Rome, our author became known to queen Christina of Sweden, who entertained a great esteem for him, and professed to read his different productions, as they made their appearance, with the greatest attention and satisfaction. She made several efforts to engage him to return to Rome, which were seconded by the influence of Popes Clement X. and Innocent XI.; but, for a long time, he found the means of declining these invitations, without giving offence at the papal court. At length, in the year 1692, pope Innocent XII. pressed him so strongly that he could no longer resist; and upon his arrival at Rome he was appointed sub-librarian of the Vatican. This preferment, which was a step towards the highest dignities in the gift of the papal see, excited anew the jealousy of his adversaries, who published additional pieces against his writings; which determined his holiness to select some eminent divines, who had not distinguished themselves by taking either side in the former controversy, to whom he committed the re-examination of the writings of father Noris, with instructions to send him their report. So weighty was the testimony which they gave in his favour, that the pope immediately made him counsellor to the inquisition. But this decision did not prevent the famous father Hardouin from commencing a fresh and warm attack upon our author, under the assumed title of a scrupulous doctor of the Sorbonne; to whose strictures father Noris replied in the

year 1695, in a work entitled, "*Dissertatio de uno ex Trinitate in Carne passo*," &c. So well satisfied was pope Innocent XII. with the manner in which he repelled the attack of his opponent, that, in December 1695, he raised father Noris to the dignity of cardinal. After this he was present in all the congregations, and at consultations about affairs of moment; by which means his time was so occupied, that he bitterly complained to his friends of the interference of the duties of his high station with his studies. In the year 1700, our cardinal was nominated librarian of the Vatican. Two years afterwards, he received directions from his holiness to apply himself to the reformation of the calendar; but while he was employed on this work, the attack of an incurable dropsy proved fatal to him in 1704, at the age of seventy-three. He was, unquestionably, one of the most universally learned men of his time, and was peculiarly well informed in sacred and profane history. His genius was lively and penetrating, his powers of memory very considerable, and his judgment cool and steady. In his writings his style is sufficiently correct and pure, and it is frequently elegant. He was a member of the academy of the *Arcades*, in which he was distinguished by the name of *Eucrates Agoretico*. Among his principal works, exclusive of those already noticed, are "*Dissertatio historica de Synodo quinta Œcumenica*," "*Vindiciæ Augustinianæ*," "*Apologia Monachorum Scythiæ ab Anonymi Scrupulis Vindicata*," "*Anonymi Scrupuli circa Veteres Semi-Pelagianorum Sectatores evulsi ac eradicati*," "*Responsio ad Appendicem Auctoris Scrupulorum*," "*Janseniani Erroris Calumniæ sublata*," "*Somnia Francisci Macedo*," "*Traso, seu miles Macedonicus, Plautino sale Perfrictus*," a "*History of Investitures*," a "*History of Godeschal and his Opinions*" &c. The whole of them were collected together, and published at Verona 1729—1732, in five volumes, folio. *Dupin. Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. de l'Italie, vol. V. liv. xiii. art. ii. sect. 32.*—M.

NORRIS, JOHN, a learned English platonic philosopher and mystic divine in the seventeenth and early part of the eighteenth century, was the son of a clergyman who was first minister of Collingbourne-Kingston, and afterwards rector of Aldbourne in Wiltshire, and born about the year 1657. He was educated in grammar-learning at Winchester

school; whence he was sent, in 1676, to Exeter college in the university of Oxford. Such was the progress which he had already made in classical literature, that he was able to devote the greater portion of his time to the other departments of academical study, and particularly to philosophy. Not contented, however, with the systems taught by the tutors of the university, he went directly to the fountain-head, and read attentively the works of Plato, Xenophon, and Aristotle. Of these celebrated ancient philosophers, Plato was his favourite, whose writings he studied with extraordinary diligence, and whose peculiar notions he eagerly imbibed. In 1680, he took the degree of B. A. and soon afterwards was elected fellow of All-Souls-college. This situation perfectly corresponded with his wishes, and he here indulged his genius in pursuing Plato through all his most abstracted speculations. As he was of a devout and melancholy temper, he was easily led, from the principles of that philosophy, into the visionary refinements of the mystic theology; and, after reading Malebranche's "Search after Truth," he became a zealous disciple of that French philosopher, and commenced a professed idealist. The first thing which led his turn of thinking to be taken notice of in the university, was his translation of Robert Waryng's "Effigies Amoris," &c. under the title of "The Picture of Love unveiled," 1682, 12mo. which is a philosophical rhapsody, founded on the Platonic notion that love is the sole principle in nature. In the same year he also published a translation from the Greek of "Hierocles upon the Golden Verses of Pythagoras," octavo. His next piece was sent into the world in 1683, and entitled, "An Idea of Happiness," &c. quarto. In this treatise, which is strongly tinged with enthusiasm, after laying down the position that happiness consists only in the fruition of God, he proceeds to explain the nature of that fruition, and, asserting the insufficiency of a virtuous life to that purpose, as the word virtue is understood by the stoics, peripatetics, and other moralists, he takes the word in that sense which frequently occurs in the Pythagorean and Platonic writings, in contemplation and the *unitive* way of religion. This, in contradiction to moral virtue, they call divine virtue. According to their ideas, the former is a state of proficiency, the latter of perfection: in the former is a state of difficulty and contention, in the latter ease and security: the former is employed in mastering the passions, and re-

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gulating the actions of common life, the latter in divine meditation, and the extasies of seraphic love. This treatise was followed, in the same year, by a Latin piece against the Calvinists, entitled, "Tractatus adversus Reprobationis absolutæ Decretum, nova Methodo et succinctissimo Compendio adornatus, et in duos Libros digestus," octavo. About the same time, upon the pretended discovery of the Rye-house Plot, he thought proper to draw his pen in defence of party politics, and published a piece entitled, "A Murnival of Knaves, or, Whiggism plainly displayed, and burlesqued out of Countenance," quarto. In 1684, Mr. Norris was admitted to the degree of M. A. and soon afterwards entered into holy orders. In the year last mentioned came out his volume of "Poems and Discourses occasionally written, &c." which was afterwards enlarged with several additional pieces, and has been repeatedly printed under the title of "A Collection of Miscellanies," &c. octavo.

Mr. Norris was a warm admirer of the mystical writings of the celebrated Dr. Henry More, and being perplexed by some metaphysical difficulties about the nature of space, in his "Enchiridion Metaphysicum," he addressed an eloquent Latin letter to him in the year 1684, which led to a correspondence between them that lasted to the end of Dr. More's life, of which some particulars are given in the first of our authorities. In the year 1685, an English version was published of "The Cyropædia" of Xenophon, in octavo; of which the four first books were translated by Mr. Francis Digby, and the four last by Mr. Norris. In 1688, our author published "The Theory and Regulation of Love, a moral Essay," octavo, intended to demonstrate the reduction of all virtue and vice to the various modifications of love. In the following year he was presented to the rectory of Newton St. Loe in Somersetshire, when he resigned his fellowship at All-Souls-college, and entered into the marriage state. In the same year he gave the public a treatise, entitled, "Reason and Religion, or, the Grounds and Measures of Devotion considered, from the Nature of God and the Nature of Man, in several Contemplations; with Exercises of Devotion applied to every Contemplation," octavo. This was followed, in 1690, by his "Reflections on the Conduct of human Life, with Reference to the Study of Learning and Knowledge, in a Letter to Lady Masham," octavo; which contained some expressions that were considered by the Qua-

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kers to be favourable to their opinions, and were represented by Mr. Vickeris, an eminent person of that denomination, to be a sort of confession of their truth. At the same time he rebuked our author for the censures which he cast on the Quakers as a sect. Piqued at the suggestion that any of his hypotheses should be so understood, Mr. Norris published two treatises, with the design of establishing the contrast between them and the principles of Quakerism. The first of these was entitled, "An Answer to a Letter of a learned Quaker, which he is pleased to call a just Reprehension of John Norris," &c. octavo; and the second, "A Discourse concerning the Grossness of the Quakers' Notion of the Light Within, and their Confusion and Inconsistency in explaining it," octavo, 1692. Before the appearance of these pieces he had published, towards the close of the year 1689, "Christian Blessedness, or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ," octavo; in which he charged the non-conformists with being guilty of schism. That imputation having given some offence, in 1691 he published, "The Charge of Schism continued; being a Justification of the Author of 'Christian Blessedness,' for his charging the Separatists with Schism, notwithstanding the Toleration Acts," octavo. In the same year he sent into the world a volume of "Practical Discourses upon several Subjects," octavo. Soon after the publication of this volume, he was presented to the Rectory of Bemerton, near Salisbury, a living of between two and three hundred pounds a year; which was the more acceptable to him from the circumstance, that the parochial duty was so easy as to allow him ample leisure for employing himself on various practical and philosophical productions.

In 1692, Mr. Norris presented to the public a second volume of his "Practical Discourses;" in 1693 a third; and in 1698 a fourth; which have undergone numerous impressions. In the year 1694, he published, "Spiritual Counsel, or, the Father's Advice to his Children," octavo; and in the following year "Letters concerning the Love of God, between the Author of the 'Proposal to the Ladies' (Mrs. Mary Astell) and Mr. John Norris; wherein his late Discourse, shewing that it ought to be entire, and exclusive of all other Loves, is further cleared and justified," octavo. This opinion of Mr. Norris was attacked by Lady Masham, in "A Discourse concerning the Love of God," printed in 1696; to whom our author publish-

ed a reply, under the title of "An Admonition," subjoined to the fourth volume of his "Practical Discourses." In 1697, Mr. Norris published his "Account of Reason and Faith, in Relation to the Mysteries of Christianity," octavo, by way of answer to Mr. Toland's book, entitled, "Christianity not Mystorious;" and from this time he employed seven years in completing his principal philosophical work, designed to support the system of Malebranche, which he had so long and so zealously espoused, against the principles maintained in Locke's "Essay on the human Understanding," which were daily growing in reputation. In the year 1701, the first volume of this work issued from the press, under the title of "An Essay towards the Theory of the ideal or intelligible World, designed for two Parts. The first considering it absolutely in itself, and the second in Relation to human Understanding, Part I." octavo. The second and larger volume of that work, "Being the relative Part of it, wherein the intelligible World is considered with Relation to human Understanding, whereof some Account is attempted and proposed," made its appearance in 1704. Three years afterwards the author published "A practical Treatise concerning Humility," octavo; and in 1708, octavo, "A philosophical Discourse concerning the natural Immortality of the Soul, wherein the great Question of the Soul's Immortality is endeavoured to be rightly stated and fully cleared," in opposition to Mr. Dodwell. The last of his publications which we have to mention are, "A Treatise concerning Christian Prudence, or, the Principles of practical Wisdom fitted to the Use of human Life, &c." 1710, octavo; and "Letters, philosophical, moral, and divine, to the reverend Mr. John Norris, with his Answers," containing some additional letters to those which passed between him and Mrs. Astell, noticed above. Towards the latter end of his life Mr. Norris's health was for some time in an infirm and declining state, and he died worn out in 1711, about the age of fifty-four. Of Mr. Norris's character and principles the preceding narrative affords a sufficient sketch, without the necessity of our entering into any more minute particulars concerning them. We have only to add, that though incapable of relishing the mysticism which pervades the greater part of the author's works, we have found in his practical pieces much valuable and useful matter, sometimes placed in a striking and impressive point of view. *Biog. Brit. Brit. Biog.—M.*

NORTH, FRANCIS, lord GUILFORD, lord-keeper of the great seal, was the second son of Dudley, fourth lord North. After a school-education at Bury, in Suffolk, he was admitted in 1653 a fellow-commoner of St. John's-college, Cambridge. Being destined to the bar, he removed from college to the Middle Temple, where he pursued his legal studies with great assiduity, and at the same time extended his enquiries largely into the arts and sciences, which he found very useful in unbending his mind from professional labour, and enabling him to resume it with fresh vigour. Through the favour of the family of Hyde, and of sir Jeffery Palmer, attorney-general, he was brought forward at the bar, and made one of the king's counsel. In 1671, he was raised to the office of solicitor-general, and knighted. He was appointed attorney-general in 1673, and in the following year he succeeded sir John Vaughan as chief-justice of the Common-Pleas. When, in 1679, Charles II. dissolved his ministry and privy-council, and declared his intention of choosing a new council, whose character would entitle them to the confidence of the nation, sir Francis North was one of that honourable list. In 1682, upon the death of the earl of Nottingham, he was made keeper of the great-seal; and he was raised to the peerage in 1683, by the title of baron of Guilford in Surrey. These honours he did not long enjoy, for, his constitution being impaired by the cares and fatigues of his office, he died at his seat of Wroxton, in Oxfordshire, in 1685. The political character of lord Guilford is spoken of rather unfavourably by Burnet and Kennet, who represent him as too compliant with the will of the court, but it has been vindicated by his brother, Roger North; and he appears to have been honoured with the enmity of Jeffries and the party who promoted the violent measures of James II. He was by principle a zealous friend to the prerogatives of the crown and the national church. As an author, he is known by his enquiries in natural philosophy. He published in the Philosophical Transactions a paper "On the Gravitation of Fluids, considered in the Bladders of Fishes," which is said to have given a hint further pursued by Boyle, Ray, and other philosophers. He also wrote, but did not publish, an "Answer to a Paper of Sir Samuel Moreland on his Static Barometer;" and it is asserted to have been through his means that these instruments first came into popular use in England. His most remarkable work was "A philosophical Essay

on Music;" published without his name in 1677. This is a quarto pamphlet of only thirty-five pages, thus characterised by Dr. Burney. "Though some of the philosophy of this essay has been since found to be false, and the rest has been more clearly illustrated and explained, yet considering the small progress which had been made in so obscure and subtle a subject as the propagation of sound, when this book was written, the experiments and conjectures must be allowed to have considerable merit. The *scheme*, or table of pulses, at the beginning, shewing the coincidence of vibrations in musical concords, is new, and conveys a clear idea to the eye, of what the ratio of sounds, in numbers, only communicates to the intellect."

The *Hon. Roger North*, brother of the preceding, was brought up to the law, and became attorney-general under James II. He published an "Examen into the Credit and Veracity of a pretended Complete History," viz. Dr. White Kennet's History of England; and also the lives of his three brothers, the lord-keeper Guilford, sir Dudley North, and the rev. Dr. John North. In these pieces there is curious and valuable information, but not without considerable partiality. He was a great musical amateur, and left in MS. "Memoirs of Music," to which Dr. Burney acknowledges great obligations. He had a seat at Rougham in Norfolk.

The *Hon. John North*, the fourth brother of the family, born in 1645, studied at Jesus-college, Cambridge, and entered into holy orders. He was a man of extensive learning, and after having assisted Dr. Gale in his edition of the "Opuscula Mythologica," he was appointed Greek professor in the university of Cambridge. Whilst in that situation, he published an edition of some select Dialogues of Plato, 1673. He was clerk of the closet to the king, a prebendary of Westminster, and in 1677 succeeded Dr. Barrow in the mastership of Trinity-college, Cambridge. He died in 1683. *North's Lives of Lord-Keeper Guilford, &c. Collins's Peerage. Biog. Britan. Granger's Biog. Hist. Burney's Hist. of Music.—A.*

NOSTRADAMUS, MICHAEL, a celebrated astrological impostor, was born in 1503 at St. Remi, in the diocese of Avignon. His family name was *Notre Dame*, and his descent was Jewish, from the tribe of Issachar, as he pretended, applying to himself what is said of that tribe in the book of Deuteronomy, "that its sons are learned men, knowing in all times."

He studied philosophy at Avignon, and medicine at Montpellier. From the latter city he was driven by the plague, and spent four years at Toulouse, Bourdeaux, and other places in that part of France, practising in the medical profession. He then returned to Montpellier, and took the degree of doctor. His greatest esteem for Julius Caesar Scaliger induced him to fix at Agen, the residence of that learned man, where he married. The death of his wife and children caused him to quit that city, and he passed the ten or twelve following years in travelling through France and Italy. Returning to his native province about 1544, he settled at Salon, a central town between Marseilles, Aix, Avignon, and Arles, and married a second wife. His reputation caused him to be formally invited by the corporation of Aix, in 1546, to come and stop the progress of a contagious disease. He complied, and remained in that city as long as the contagion lasted, using with good effect, it is said, a powder for the purpose of overcoming pestilential effluvia. He received a similar invitation from Lyons in 1547, and resided for some time in that city. On his return to Salon, he employed his leisure in composing some medical works, consisting chiefly of receipts and preparations. During his travels he had acquired the principles of judicial astrology, and had exercised himself in predictions. Perceiving in this delusory art a readier way to fame and emolument than in the practice of medicine, he now attached himself wholly to it, and published at Lyons in 1555 seven centuries of prophecies, in rhymed quatrains of French verse. The obscurity of these predictions, together with the air of confidence with which they were uttered, excited much attention in an age greatly addicted to superstitious belief; and it was not difficult to find real events which seemed to correspond with those which he had darkly shadowed in loose and general terms. His success emboldened him to add three more centuries, which he dedicated to king Henry II.; and this prince, with his queen Catharine de Medicis, both of them believers in astrology, were desirous of seeing the author. He was sent to Paris by the governor of Provence, was treated like a great man and a profound philosopher, and liberally recompensed. He was even sent to Blois to inspect the young princes, and draw their horoscope; but the result was never made known. After his return to Salon he received a visit from Emanuel duke of Savoy and the French princess his wife. Charles IX. af-

terwards, on a progress into Provence, visited him, and gave him a considerable present, with the brevet and appointments of king's physician. Nostradamus died at Salon in 1566, and was buried in the church of the Cordeliers under a monument inscribed with an epitaph asserting, in the most confident terms, his prophetic skill. Two more centuries were added after his death from his papers, and this collection of rhapsodies long continued to be consulted as the authentic record of futurity. *Moreri. Eloy Dict. Hist. de la Med.—A.*

NOSTRE, or NOTRE, ANDREW LE, an eminent planner of gardens, born at Paris in 1613, was the son of the gardener of the Tuilleries. He was brought up to work under his father, and succeeded him in his employment; nor does he seem to have had any other guide in the improvement of his art than his own genius. He was near forty years of age, when he was brought into notice by the superintendant Fouquet, for whom he laid out the magnificent gardens of Vaux-le-Vicomte, celebrated by La Fontaine in his poems. In this work he was the creator of those porticoes, covered walks, grottoes, treillages, labyrinths, &c. in which the wonders of ornamental gardening, according to the taste which became prevalent, consisted; and however this taste may be at present depreciated, it is but just to give the praise of uncommon talents to one who could bring it to acknowledged perfection from the efforts of his own imagination. Lewis XIV., charmed with the magnificence of Le Notre's plans, employed him in the decoration of all his favourite residences; and his art was displayed at Versailles, Trianon, St. Germain, Meudon, Fontainebleau, &c. where, in his department, he was judged to have equalled those artists in other branches whose performances gave lustre to that splendid period. Le Notre in 1678 went to Rome and travelled in Italy, where, it is said, he found nothing in the most celebrated gardens that he had not devised in those of his own planning. It appears that he was some time in England, probably on the invitation of Charles II., and that he laid out St. James's and Greenwich parks, "no great monuments (says Mr. Walpole) of his invention." His general reputation abroad may be estimated from a line of Pope's in his Epistle on the Use of Riches, where, speaking of taste, he joins the names of "Jones and Le Notre." This artist was regarded with particular kindness and favour by his royal master, whom, in return, he idolized. Being a man of great

feeling and vivacity, he is said to have expressed his affection for the king by familiar embraces; but Voltaire chooses to discredit such a violation of etiquette. In 1675, his long services were rewarded by letters of noblesse and the cross of St. Michael. The king would also have given him a coat of arms, but he replied that he was already possessed of one, consisting of three snails surmounted by a cabbage. "Can I, (said he) ever forget my dear spade, to which I am indebted for all your majesty's goodness?" At the age of fourscore he desired permission to retire, which the king granted on condition that he would sometimes come to see him. He died at Paris in 1700, at the age of eighty-seven. Le Notre is said to have had a fine taste for the arts in general, especially for that of painting, and some pieces of his execution "of an inestimable value" are mentioned as existing in the royal cabinet, but of what kind we are not informed. *Moreri.*—A.

NOTKER, or NOTGER, surnamed the *Stammerer*, a celebrated monk of the abbey of St. Gall, who flourished in the ninth and at the commencement of the tenth century, was descended from a noble family, and born at Heiligow, a few leagues from that abbey, towards the close of the reign of Lewis *Le Debonnaire*. He received his education at the monastery of St. Gall, where he assumed the religious habit among the Benedictines on that foundation; distinguished himself by the progress which he made in sacred and profane literature; and acquired an extraordinary fame for sanctity. During several years he had the conduct of the schools dependant on that famous abbey, and occupied his hours of leisure from that charge and the observances of the cloister, in the composition of literary works, and the transcription of books of merit. He died at an advanced age in the year 912. He was beatified by pope Julius II. There are still extant by him a "Martyrology," in Basnage's "*Thesaurus Monumentorum Ecclesiasticorum et Historicorum*;" and several others of his productions in the "*Novus Thesaurus Monumentorum*," of D. Pez. *Moreri. Nouv. Dict. Hist.*—M.

NOTKER, or NOTGER, a celebrated bishop of Liege in the tenth and early part of the eleventh century, was a native of Suabia, and of high birth, some writers calling him the son of a duke of that country, and others a nephew of the emperor Otho I. He became a monk of the abbey of St. Gall, and acquired

such a reputation for learning, that Odillon, abbot of Stavelo, entrusted to him the superintendence of the schools belonging to that religious house. Some time afterwards he returned to St. Gall, where he was elected provost, or prior of that abbey. He now frequently attended at the imperial court, where he became a favourite with the emperor Otho I. who, upon a vacancy taking place in the bishopric of Liege, in the year 971, appointed him to that dignity. On his conduct in the episcopal office very high commendations were passed; and so greatly did he improve the city of Liege, by surrounding it with a wall, rebuilding the cathedral and several other churches, and erecting various magnificent structures, that he is entitled to the honours of second founder of that city. At the same time he displayed a commendable solicitude for the encouragement of learning and science, as far as they were then cultivated; and in the schools under his patronage many scholars were educated, who possessed the first rank among their contemporaries. The emperor Otho III. to whom he had been tutor, placed such confidence in him as to make him his principal counsellor, and our prelate sustained a considerable part in the management of public affairs. He was present at the council of Mouson in 995, and at that of Frankfort in 1007. He died in the year 1008. To him has by some been attributed a "History of the Bishops of Liege," which others maintain to have been the composition of Heriger, abbot of Laubes, from the materials collected by Notker, who was the author of the preface. This history is inserted in Chapeauville's collection of pieces relating to the History of Liege. Other works also bear his name, which may be seen in the collections of Surius and Bollandus. For the evidence of his pretensions to them the reader may consult *Cave's Hist. Lit. vol. II. sub. sac. obscur. and Moreri. Nouv. Dict. Hist.*—M.

NOVARINI, LEWIS, a learned Italian Theatin monk who flourished in the seventeenth century, was a native of Verona, where he was born in the year 1594. He entered among the Theatins at Verona in the year 1612, and was sent to pass through his novitiate at Venice, where he took the vows in 1614. Afterwards he studied philosophy and divinity, and was ordained priest in 1621. The departments in which he was chiefly occupied, were those of the pulpit and the confessional chair; while he frequently filled the post of

superior of his order, and officiated as counsellor of the inquisition. We are informed that he was well skilled in the Greek, Hebrew, and Syriac languages, and enjoyed the esteem of the princes and learned men of his time. He died at Verona in 1656, when about fifty-six years of age. He was the author of a vast number of works, of which a long list is given in the fortieth volume of father Nicéron's "Memoires." That father observes, that he was more solicitous about the variety and magnitude of his productions, than a proper selection of the materials which he had collected in the course of his reading and study; and that he had not the patience to give them the necessary correction and polish. Hence the value of his labours is greatly lessened, by the injudicious mixture of what is bad or indifferent, with what is truly good. Among his principal works are, "Comment. in IV. Evangel. et Acta Apostol." in four volumes, folio; "Adagia Sanctorum Patrum," &c. in two volumes, folio; "Electra Sacra, in quibus quæ ex Latino, Græco, Hebraico, et Chaldaico fonte, quæ ex antiquis Hebræorum, Persarum, Græcorum, Romanorum, aliarumque Gentium ritibus, quædam divinæ Scripturæ loca noviter explicantur et illustrantur," 1627, in three volumes, folio; "Electa sacra, in quibus quæ ex Linguarum fontibus, quæ ex priscis Gentium ritibus nonnulla Sacrorum Loca nova explicatu donantur, aut nova luce vestiuntur," 1633, in three volumes, folio, &c. It is remarked by his catholic critics, that in several of his pieces his learning is debased by an abundant portion of credulity. *Moreri. Nouv. Dict. Hist.*—M.

NOVATUS, a presbyter of the church of Carthage in the third century, by some ancient and modern writers is improperly represented to have been the founder of the sect of the Novatians, who derived their name from the subject of the next article. This presbyter, if we are to take his character from his bishop, St. Cyprian, was a man of no principles, and guilty of innumerable crimes. He accuses him of perfidy, adulation, arrogance, extreme covetousness, and of pillaging the funds of the church, as well as the property of widows and orphans. But it should be recollected that we have no proof of these charges excepting the assertion of Cyprian, who was highly exasperated against Novatus, on account of his having created a schism in the church of Carthage. What was the first ground of difference between the bishop and his presbyter we are not

informed; but it proceeded to such a length, that the latter, in opposition to Cyprian, ordained one Felicissimus a deacon, in a separate congregation in which he presided. It was the intention of Cyprian to have excommunicated him for this conduct; but the breaking out of the Decian persecution in the year 251, put a stop to the proceedings. During the absence of Cyprian, who had thought it prudent to withdraw from the storm, Novatus and Felicissimus strengthened their party against him, and maintained, in opposition to the opinion of that bishop, that such persons as fell from the faith through the fear of persecution, ought to be restored to church-communion, without undergoing the long course of penitential discipline enjoined by the ecclesiastical canons. Upon the return of Cyprian to Carthage, he soon procured the excommunication of Novatus and his friends; but they, despising the sentence, formed a new church at Carthage, and chose for their bishop one Fortunatus, who had been included in the sentence of excommunication. This schism, however, seems to have been of short duration, as we find no farther mention made of it; and it is not improbable but that those of whom it consisted, following the example of Novatus, underwent a change of sentiment, and adopted the party of the Roman presbyter who is the subject of the next article. Novatus left Africa for Rome in the year 251, and supported the interests of his namesake against Cornelius, when a vacancy took place in the Roman see upon the death of Fabianus. We learn no further particulars concerning him, excepting that he was one of the most active instruments in propagating the distinguishing tenet of the sect of which he thus became a member. *Cyprian Epist. LIX. Ed. Oxon. Mosheim de rebus Christian. ante Constantin. p. 497, &c. Moreri. Lardner's Cred. part ii. vol. V. ch. 47. Priestley's Hist. Christ. Church, vol. I. per. v. sect. iii.*—M.

NOVATUS, the first antipope, is called NOVATIAN by many Latin writers, who have been followed by the greater number of learned moderns; but the Greek writers of the church, particularly Eusebius, Socrates, Sozomen, and Athanasius, give him the name of NOVATUS. The probability that the latter was his true name, is, we conceive, very satisfactorily shewn by the learned and dispassionate Lardner, in the places referred to at the end of this article. According to Philostorgius he was a native of Phrygia; but Photius, in the epitome which

he has given of that writer's Ecclesiastical History, adds, that he knows not whence he had such information. He appears to have been born of heathen parents, and educated a philosopher. Cave says, that he was of the sect of the Stoics; but the ancients have not expressly said what was the philosophy which he professed. From the fragments of a letter of pope Cornelius which is preserved by Eusebius, we are informed that he first made profession of the christian faith when confined to his bed by a dangerous disorder, and was baptized by sprinkling in that situation, when all hopes of life were gone. Afterwards he recovered and became a presbyter of the Roman church, in which he acquired fame by his uncommon learning and eloquence. Cornelius accuses him with having disclaimed the character, and refused to perform the duties of a presbyter in the time of persecution, and with having in effect renounced the christian religion. These charges, however, cannot be reconciled with the rank and reputation which he held among his brethren the clergy of Rome, at the time of the death of Fabianus, as appears from the letter sent to St. Cyprian on that occasion in their name, which is allowed by all to have been drawn up by Novatus, and to reflect on him great honour. They are also contradicted by the anonymous author of a treatise against him, joined with St. Cyprian's works, who says that Novatus, "so long as he was in the church, bewailed the faults of other men as his own, bore the burthens of the brethren, as the apostle directs, and by his exhortations strengthened such as were weak in the faith." When a vacancy took place in the bishopric of Rome upon the death of Fabianus, Cornelius was chosen his successor with the approbation of a great majority of the clergy and people of that church, and was ordained by sixteen bishops who had assembled in that city. His election, however, was not unanimous, several of the clergy and of the people dissenting from it; by whom Novatus was chosen bishop, who was also ordained by three Italian bishops. Of this ordination a frightful picture is drawn by Cornelius, who says, that Novatus "chose out two of his associates, men of an abandoned character, whom he sent into an obscure corner of Italy, to fetch thence three bishops, simple and illiterate men, whom they persuaded to believe that, a difference having arisen at Rome, they ought by all means to hasten thither to assist as mediators, together with other bishops, in composing it. When they were come to Rome,

being persons of little experience, and unacquainted with the arts and subtilties of designing men, he shut them up in a private apartment with some of his confidants; and when he had made them eat and drink to excess, at four o'clock in the afternoon he compelled them to ordain him bishop, by a vain and ineffectual imposition of their hands." But when it is considered that, as Cornelius himself acknowledges, no less than five presbyters and several confessors, some of them men of eminence and of unblemished virtue, approved of the ordination of Novatus, though afterwards for the sake of peace, they came over to the majority, it may be fairly questioned whether that affair was so scandalous as Cornelius has represented it. And it should be remembered that we have this account only in the writings of Novatus's enemies, while we have not remaining one line of his in defence of himself, or against his adversaries.

After their ordinations, both Cornelius and Novatus sent letters and deputies to foreign bishops and churches, notifying their election, and Novatus found many supporters in various places. As, however, Cornelius's letters and deputies met with the most favourable reception in general, he was approved of as the legitimate possessor of the Roman see; and Novatus is esteemed the first antipope. In the year 251, Cornelius convened a numerous council at Rome, which confirmed his election, and condemned Novatus and his adherents, who were cut off as schismatics from the body of the faithful. By the catholic church Novatus is also stigmatized as a heretic as well as schismatic; but it may be questioned, how far they are justified in giving him this odious title, even upon their own definition of heresy. In point of doctrine, there was no difference between Novatus and the orthodox. What peculiarly distinguished him was, his refusal to re-admit to the communion of the church those who had fallen in the time of persecution, while other Christians were for receiving them after they had given tokens of repentance, suitable to the kind and degree of the offence; some after a shorter, others not till after a longer time of humiliation and penance; all, however, who desired it in the near approach of death. He did not maintain that all those who had once apostatized would be excluded from heaven. On the contrary, he encouraged their repentance, but left them to the judgment of God, keeping his own church pure from so great a stain as he considered apostacy to be;

and he also thought that no other church could be deemed pure, or its ordinances valid, which admitted such improper members. It is not unlikely that Novatus himself, or his followers afterwards, carried this rigour and severity to other sins, sometimes called mortal, and reckoned more heinous than others; such as adultery, fornication, and the like, withholding the communion of the church from all who were surprized into any of these. Hence it was that he and his followers either assumed, or received from their adversaries, by way of derision, the denomination of *Cathari*, i. e. the pure, or puritans. They also obliged such as came over to them from the general body of Christians, to submit to be baptized a second time, as a necessary preparation for entering into their society. This society, which after the name of the first bishop was commonly distinguished by the title of *Novatians*, on account of the severity of its discipline attracted numerous converts, and flourished, till after the middle of the fifth century, in all those provinces of the Roman empire which had embraced the christian faith. By several ancient writers the Novatians are said to have condemned second marriages as unlawful and sinful, and to have refused communion to those who married a second time. Socrates, however, has shewn that they did not entertain a common opinion upon this point; the Novatians in Phrygia condemning second marriages; those of Constantinople having no positive rule concerning this subject; while the Novatians in the West received bigamists to communion without scruple.

With respect to the time and manner of Novatus's death, nothing can be affirmed with any certainty. Socrates indeed asserts, that he suffered martyrdom in the persecution under the emperor Valerian. Other ancient writers, however, controvert this statement, and maintain, that if he suffered from the persecution of the heathens, he was not put to death. It is probable, therefore, from their concessions, and from the common opinion of his followers, that if he did not die a martyr, yet he was a confessor. Among the small number of his works which have reached our times, are his "Letter to Cyprian, in the Name of the Roman Clergy," to which we have already alluded, and another "Letter" to the same, both of which are to be seen among the letters of that father; a small treatise entitled, "Of Jewish Meats," and a "Book concerning the Trinity," both of which appear to have been written af-

ter Novatus had become the head of a party, and are inserted among the works of Tertullian; and St. Jerome attributes to him two other pieces, entitled "Of Easter," and "Concerning Circumcision." In the appendix to the works of that father, there are two treatises or letters, without the name of any author, one of which is entitled, "Of the Celebration of Easter," and the other, "Of the true Circumcision," which were at one time supposed to be the pieces in question. The former of these, however, is now generally allowed to be St. Augustine's, and is inserted among his Letters; and the latter, from the express mention that is made in it of the Manichæans and Arians, must be the composition of some later writer than Novatus, whose time is uncertain. The best collection of the works of Novatus (called by the editor Novatian) is that published by the rev. John Jackson, entitled, "Novatiani Romani Opera quæ supersunt, Omnia. Post Jacobi Pamelii Resersionem, ad Antiquiores Editiones castigata," 1728, octavo. We shall conclude this article with the high character which Dupin gives to the founder of the Novatian sect. "This author," says he, "had abundance of wit, learning, and eloquence. His style is pure, neat, and polished; his expressions are select, his thoughts natural, and his reasoning just. He is full of citations of text of scripture, which are much to the purpose. Moreover, there is a great deal of method and order in those treatises of his which we now have; and he never expresses himself but with mildness and moderation." *Eusebii Hist. Eccl. lib. vi. cap. 43. Socrat. Hist. Eccl. lib. iv. cap. 28. and lib. v. cap. 22. Philostorgii Hist. Eccl. lib. viii. cap. 15. Fabricii Bibl. Eccl. sub Hieron. cap. lxx. Cave's Hist. Lit. vol. I. sub sac. Novat. Dupin. Lardner's Cred. part ii. vol. V. ch. xlvi. and xlvii, with the Note, and vol. VII. p. 438. Answer to Mr. Jackson. Mosb. Hist. Eccl. sac. iii. par. ii. cap. v. sect. 17. 18. Priestley's Hist. Christ. Church, vol. I. per. v. sect. iii. —M.*

NOUE, FRANCIS DE LA, surnamed *Bras-de-Fer*, an eminent warrior and statesman, was born in 1531 of an ancient family in Britany. He bore arms from early youth, and distinguished himself in Italy. On his return to France he embraced the Calvinist religion and party, of which he became a principal support. He reduced Orleans in 1567, commanded the rear-guard at the battle of Jarnac in 1569, and afterwards took Fontenoi and

several other places. At the capture of Fontenai he received a wound in the left arm which rendered its amputation necessary; and he supplied its place with an arm of steel, with which he was able to manage his bridle, and which gave him his surname. He was in the Low Countries in 1571, where he surprised Valenciennes; and returning after the massacre of St. Bartholomew, he was appointed by the king to the command of the troops sent against Rochelle. On this occasion, his attachment to his party, enforced by the just resentment he might feel for the late execrable massacre, overcame his sense of fidelity to his sovereign, and he carried into Rochelle for its defence, the forces designed for its reduction. He, however, used all his interest during the siege to promote an accommodation upon honourable terms, and bore with extraordinary patience the outrages of the fiery minister La Plaze, who reproached him for his moderation. In 1678, he followed the duke of Alençon into the Low Countries, and rendered great services to the States General. He took Ninove with the count of Egmont who commanded in it, but was himself made prisoner in 1680. The Spaniards thought this capture of so much importance, that they detained him in prison five years, which he employed in literary occupations. At the commencement of the wars of the league, he retired to Geneva, where he was nominated by the duke of Bouillon his executor, and guardian to his sister and heiress. When Senlis was besieged by the leaguers in 1589, he was with the army of the royalists which endeavoured to throw provision and ammunition into the place; and when the merchants refused to deliver the goods without ready money, which the revenue-officers declined advancing, La Noue immediately mortgaged his estate for security. He continued to serve with glory under Henry IV., and in 1691, was killed by a musket shot at the siege of Lamballe, as he was reconnoitering from a ladder. His virtues caused him to be regretted by both parties, and few purer characters are to be met with in the history of those times. Though signally brave, he was calm and composed in his temper, and patient of injuries. He openly declared against the practice of duelling, then so prevalent, and thought it a crime to hazard in personal quarrels that life which ought to be devoted to the public service. He was the author of "Discours Politiques & Militaires," composed in

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prison, and printed in 1587, quarto. They have been several times reprinted, and are still in esteem. *Moreri. Nouv. Dict. Hist.*—A.

NOULLEAU, JOHN BAPTIST, a French ecclesiastic in the seventeenth century, distinguished by his zealous labours as a preacher, as well as his practical and devotional writings, was descended from a respectable family which had given good magistrates to the country, and born at St. Brieux in the year 1604. He was instructed in grammar learning at his native place, and went through his courses of rhetoric and philosophy at Rennes. Afterwards he studied divinity during three years, in the college of the fathers of the oratory at Nantes, and during other three years at the college of Navarre. At the age of twenty he entered into the society of the priests of the oratory, where he distinguished himself by the sanctity and austerity of his manners, and the great zeal with which he performed the functions of a missionary preacher. In the year 1639, he was promoted to the archdeaconry of St. Brieux; and in the following year, he was raised to the higher dignity of prebend of the same church. In the year 1641, he officiated as a missionary, with other priests of the same congregation, in the diocese of Nicholas de Harlay, bishop of St. Malo's; and then repaired to Paris, where his pulpit services attracted much attention in the churches of St. Paul and St. Lawrence. He made use of the utmost freedom as well as fervour in declaiming against vice and iniquity of every description, and appears sometimes to have excited much resentment by his personalities. This seems to have been the case during the sessions of the states at St. Brieux, where he gave such offence to M. Boucherat, afterwards chancellor of France, that he complained of his conduct to the bishop, M. de la Barde. In public the bishop excused what he had said, attributing it to the too great warmth of his honest zeal; but he privately reprimanded M. Noulleau, who answered that truth was dearer to him than life, and proceeded with his accustomed energy in preaching against whatever he found amiss. In 1647, he provoked the displeasure of the bishop by boldly undertaking the defence of the official of his court, whom the prelate had too hastily excommunicated. But what incensed that prelate against him beyond forgiveness, was his publication, in 1666, of a zealous treatise in defence of the Jansenist cause, entitled, "Christian and Ec-

ecclesiastical Politics addressed to the Members of the general Assembly of the Clergy in 1665 and 1666," 12mo. Soon after the appearance of this work the bishop interdicted him from entering the pulpit; against whose sentence he entered an ineffectual appeal. He now had recourse to the press a second time in defence of himself and cause, by publishing a "Treatise on the Necessity for Conferences, and mutual Communications among Ecclesiastics of the Result of their Studies," &c. Being by the interdict of his bishop prohibited from preaching in the churches, he ventured to preach in the streets and public places, till M. de la Barde at length prohibited him from exercising any of the ecclesiastical functions in his diocese. He now published various pieces in vindication of himself against the harsh proceeding of his diocesan; but was unable to obtain a recall of the interdict. His zeal, however, to officiate in his clerical character, led him to take a journey of more than seven leagues every day during three years to St. Quel, in the diocese of Dol, where he was permitted to exercise his functions without molestation. The fatigue attending these journeys, together with the rigorous austerities which he continued to practise, were more than his constitutional strength was able to bear, and he fell a sacrifice to them about the year 1672, when he was about the age of sixty-eight. He published "An Alliance against Blasphemers, &c." 1645, quarto; "Devotional Exercises," of the same date; "The Spirit of Christianity deduced from a Hundred select Expressions of Jesus Christ," 1664; "The Spirit of Christianity deduced from an Exposition of the Law of Moses conjointly with the Gospel, &c." of the same date; "The Spirit of Christianity displayed in the Sacrifice of the Mass;" "The Spirit of Christianity exemplified in the Conduct of a real Penitent;" "An Idea of a genuine Christian;" and a multitude of controversial pamphlets, in Latin and French, among which was a collection of "Various Pieces, in support of the Liberties of the Gallican Church," 1665 and 1666, in quarto. *Morevi. Nouv. Dict. Hist.* —M.

NOUREDDIN or **NORADIN**, sultan of Syria, was the son of Zenghi, an atabek or lieutenant of the Seljukian sultans, who had made himself the independent sovereign of Aleppo and Mosul. Upon the death of Zenghi A. D. 1145, Noureddin took possession of Aleppo, and fixed his residence there. His

father, a man of great abilities, had obtained various successes against the Christian crusaders settled at Jerusalem and Antioch; and Noureddin continued the war against them with equal vigour and success. He gained a complete victory over Bohemond prince of Antioch, who lost his life in the battle. In a series of bloody actions he recovered several places of which the crusaders had made themselves masters; and adding to his dominions the cities of Emessa and Damascus, he extended his rule from the Tigris to the borders of Egypt. This last country was then possessed by the Fatimite caliphs, one of whom Adhed, Ledinilah, requested the aid of Noureddin against his own vizir Shower, who had made an alliance with the Franks. Noureddin sent his general Shairacuh with a body of troops into Egypt, who defeated Shower and the Franks, and took possession of the whole country. He was accompanied by his nephew Salaheddin, so famous afterwards in the history of the crusades under the name of Saladin; who, after his uncle's death, succeeded to the command, and in 1171 put an end to the dynasty of the Fatimites. Noureddin in the mean time had made himself master of Mesopotamia, so that he may be accounted the most powerful and prosperous of the Mahometan princes of his time. Becoming jealous of the authority Salaheddin was acquiring in Egypt, he marched with an army to the borders of that country; but having made a temporary accommodation with that chief, he returned to Damascus, where he was cut off by a quinsey in 1174, after a glorious reign of twenty-nine years.

Noureddin was famed not only for his civil and military talents, but for all the virtues that can adorn a throne; and even the Christians, to whom he was so fatal an enemy, have spoken of him with great esteem. No prince surpassed him in regard to justice, and to the rights of his subjects of all ranks; and to him is attributed the first institution of a chamber of equity for the purpose of securing the lower classes against the oppressions of the higher. The feelings of his people towards him on this account were shown after his death, when a poor man, unable to obtain redress for an injury, went about the streets of Damascus, crying aloud, "O Noureddin, Noureddin, where art thou now?" His frugality with respect to his private expences was worthy of the primitive ages, and was founded upon a sense of the duty of a sovereign to spare the

property of his people. Being once solicited by a favourite sultana to indulge her in some object of expence, "Alas (he replied) I fear God, and am no more than the treasurer of the Moslems. I cannot touch their property, but I still possess of my own three shops in the city of Hems, which you may dispose of at your pleasure." In every thing relating to the public welfare and accommodation, his liberality was boundless. He founded a number of colleges, hospitals and mosks, and rebuilt the walls and edifices of several of the principal cities of his dominions which had suffered severely from an earthquake. He was extremely religious according to the rules of his faith, yet is said to have been entirely free from bigotry and intolerance. His insisting, however, upon the abolition of the Fatimite dynasty in Egypt, and transferring the nominal supremacy to the caliphs of Bagdat, was probably owing to his attachment to the sect of the Sunnites, and his aversion to that of Ali. *Univers. Hist. Marigny's Hist. of the Arabs. D'Hérbeut.—A.*

NOURRY, NICHOLAS LE, a learned French benedictine monk of the congregation of St. Maur in the seventeenth and the former part of the eighteenth century, was born at Dieppe, in the year 1647. He took the vows at the age of eighteen, and applied himself particularly to the study of ecclesiastical antiquities, in which he made a very successful progress. He united with father Garet of the same community, in editing "The Works of Cassiodorus;" and to his pen is the learned world indebted for the life of the author, together with the prefaces and tables which accompany this edition. He now removed to Rouen, where he joined fathers John du Chesne and Julian Bellaise, in preparing for the press a new edition of "The Works of St. Ambrose;" which undertaking he afterwards continued at Paris in connection with father James de Frisches. The first volume of this work made its appearance in 1686, and the second in 1691. Having completed this task, father le Nourry directed his attention to the authors contained in the "Bibliotheca Patrum," published at Lyons in 1677, in twenty-seven volumes folio, by Marguerin de la Bigne. The result of his application was a work, entitled, "Apparatus ad Bibliothecam Patrum," in two volumes, octavo, which were afterwards printed in a folio volume at Paris, in 1703, and ended with St. Clement of Alexandria. In 1715, he gave a second volume in folio, treating of the

Latin authors of the third century, and ending with Lactantius. This work consists of a variety of dissertations, abounding in curious and learned researches relative to the lives, the writings, and the opinions of the fathers, in which he has thrown much light on numerous difficult passages in their respective works. It was his wish to have pursued the same plan with respect to the rest of the fathers, and even to have given a new edition of the whole "Bibliotheca;" but his advanced age and other circumstances prevented him from prosecuting such laborious undertakings. In the year 1710, he published the treatise "De Mortibus Persecutorum," in octavo, with a dissertation, in which he endeavours to prove that it is not the production of Lactantius, but ought to be attributed to Lucius Cæcilius. Though his arguments in support of his hypothesis were far from being satisfactory to the learned world, yet they awarded due praise to the editor for his felicity in elucidating doubtful, difficult, and obscure passages in the original, and his neat explanation of the sentiments of the author. Father Nourry died at Paris in 1724, at the age of seventy-seven, equally esteemed for his piety and amiable manners, as he was respected for his knowledge and erudition. Dupin says of him, that "his style is simple, pure, and easy. He is exact in his citations, modest in his criticisms, and judicious in his conjectures." *Dupin. Moreri. Nouv. Dict. Hist.—M.*

NOWELL, ALEXANDER, a learned divine of the church of England in the sixteenth century, was born at Read in Lancashire, in the year 1511. When only thirteen years of age he was entered of Brazen-nose-college in the university of Oxford, where he prosecuted his studies with great success, and was admitted to the degree of B. A. in 1536, and to that of M. A. in 1540. Before he took his last-mentioned degree, he was elected fellow of his college. Having now acquired a high reputation for learning and piety, and distinguished himself by his zeal for promoting the reformation, he opened a school in the city of Westminster, where he educated his pupils in protestant principles. About the year 1550, king Edward VI. granted him a licence for preaching, and in the following year he was installed prebendary of Westminster. In the first parliament of queen Mary's reign he was returned one of the burgesses for Westlow in Cornwall; but his election was declared void, it being determined that, having by his pro-

bend a voice in the house of convocation, he could not sit in the house of commons. No sooner did the persecution against the protestants commence, than he was marked out, with other eminent divines, for a sacrifice to popish cruelty; but his friends found means to shelter him from the storm, and to procure him a safe conveyance to the continent. He now repaired to Frankfort, which many of the English exiles chose for their assylum; where he joined himself to the episcopal church, and subscribed to the discipline which Dr. Cox and his party established. After the death of queen Mary and the accession of queen Elizabeth, he was the first of the protestant exiles who returned to England, and soon obtained several considerable preferments. He was first made archdeacon of Middlesex; then canon of Westminster; and in the year 1560, elected dean of St. Paul's cathedral. Besides this dignity, he was collated to a prebend in the same church, and two years afterwards presented to the rectory of Hadham in Hertfordshire. Anthony Wood says, that "he was a frequent and painful preacher," who "for thirty years together preached the first and last sermons in Lent before the queen, wherein he dealt plainly and faithfully with her, without dislike; only at one time speaking less reverently of the sign of the cross, she called aloud to him from her closet window, commanding him to retire from that ungodly digression, and to return to his text." In the year 1562, dean Nowell was chosen prolocutor of the lower house of convocation. In 1564, during the disputes between the churchmen and the puritans about vestments, he was much inclined to peace and moderation. He admitted the lawfulness of using the garments enjoined by authority, but wished them to be taken away, for fear of the abuse which they might occasion; to express more strongly a detestation of the corrupt and superstitious religion of the papists; for a fuller profession of christian liberty; and to put an end to the disputes between brethren. In the year 1572, he founded a free-school at Middleton in his native country. He was one of the learned divines who held some conferences in the Tower with Edmund Campian, which were published in 1583. In 1594, he was installed canon of Windsor; and in the following year, he was elected principal of Brazen-nose-college in Oxford. In the same year he was created doctor of divinity, with a right of precedence over all the doctors then in the university, both

on account of his great age, and his dignity in the church. He died in 1602, having reached the advanced age of ninety, and retained to the last the perfect use of all his faculties. He was esteemed for his learning, moderation, generosity, and charity to the poor, and gave an estate of two hundred pounds a year for the support of scholarships in Brazen-nose-college. Besides some controversial pieces against the papists, he published a catechism, which met with the unanimous approbation of the convocation, and was printed in 1570, at the joint request of the archbishops of Canterbury and York. It was entitled, "*Christianæ Pietatis prima Institutio; ad usum Scholarum Latine Scripta*," quarto, and has been frequently reprinted, and translated into English and Greek. He also published a lesser catechism, entitled "*Catechismus parvus, Pueris primum, qui ediscatur, proponendus in Scholis*," 1574, octavo, in Latin and Greek, which was translated into English and into Hebrew.

He had a younger brother, named LAWRENCE NOWELL, who was also a clergyman of the church of England, and educated partly at Brazen-nose-college, Oxford, and partly at Cambridge. About the year 1543, he became master of the free school at Sutton Colfield in Warwickshire. In queen Mary's reign he fled from persecution, and after lying concealed for some time at Carew castle in Pembrokeshire, the seat of sir John Perrot, withdrew to his brother at Frankfort. After queen Elizabeth's accession he returned to his native country, where he was promoted, in 1559, to the deanery of Litchfield and the archdeaconry of Derby. He also obtained prebends in the cathedral churches of York and Chichester, and the rectories of Haughton and Drayton Bassett in Staffordshire. He died in 1576, when he was upwards of sixty years of age. He was well skilled in the knowledge of antiquities, and particularly of the Saxon language, being the first, as Camden informs us in his "*Britannia*," who revived the study of it in this kingdom. Under his instructions the eminent William Lambard made himself master of that tongue, and he availed himself of the assistance and notes of his tutor, when he wrote his work "*De Priscis Anglorum Legibus*." Our author left behind him "*A Saxon English Dictionary*," in manuscript, still remaining in the Bodleian library at Oxford; of which Franc. Junius had a copy when he compiled his "*Etymologicum Anglicanum*," and William Somner made much use, when

he wrote his "Saxon Dictionary." Our author also made "Collections" from curious ancient historical manuscripts, which are preserved in the Cottonian library, now forming a part of the British Museum. *Wood's Athen. Oxon. vol. I. Biog. Brit.—M.*

NOY, WILLIAM, an able and industrious, but unprincipled, lawyer, was born about 1577 at St. Burien's in Cornwall. At the age of sixteen he was entered of Exeter college, Oxford, whence he removed to Lincoln's Inn for the study of the law. Arriving at eminence in his profession, he was chosen representative for Helston in two parliaments towards the end of king James's reign, and distinguished himself as a firm opposer of the royal prerogative as then arbitrarily exerted. In 1625 he was elected for St. Ives; and in the parliament of that year under Charles I. and a succeeding one, he persisted in the same course of patriotic conduct. No man surpassed him in the diligence with which he sought all precedents favourable to parliamentary privilege, and detected all the oblique methods employed by former kings in the raising of money. Such a man was thought worth purchasing, and the place of attorney-general, conferred upon him in 1631, brought him entirely over to the royal party. From that time he was the most active of all the servants of the crown in promoting every violent and arbitrary measure, and executed his particular office, that of public prosecutor, with the most oppressive severity. The illegal exaction of ship-money was especially countenanced by him, though he did not live to see it carried into effect. His manners and disposition aggravated the odiousness of his public conduct, for he was haughty, rude and cynical. Labouring under the popular hatred, and beloved by none, he sunk under the fatigues of his office, and died in 1634, at the age of fifty-seven. His zeal and abilities caused him, however, to be regretted by those who were engaged in supporting the same system of tyranny, and archbishop Laud thus records his death in his diary. "I have lost a near friend of him, and the church the greatest she had of his condition since she needed any such."

Noy left behind him the following monuments of his legal knowledge and industry. "A Treatise of the principal Grounds and Maxims of the Laws of England," 1641, quarto; "Perfect Conveyancer; or, several select and choice Precedents," 1655, quarto;

"Reports of Cases in the Time of Queen Elizabeth, King James, and King Charles I." 1656, folio; "Complete Lawyer, or a Treatise concerning Tenures and Estates in Lands of Inheritance for Life, and other Hereditaments and Chattels, real and personal," 1661, octavo; "Arguments of Law and Speeches." As some of these were published during the commonwealth when his name must have been held in detestation their professional merit must have been generally acknowledged. Noy also left in MS. "Collections from the Records in the Tower in Support of the King's naval Prerogatives, and of the Privileges and Powers of ecclesiastical Courts." *Wood's Ath. Oxon. Ma-caulay's Hist.—A.*

NUCK, ANTONY, a skilful anatomist and surgeon, was a native of Germany, who settled in Holland. He practised in his profession first at the Hague, and then removed to Leyden, where he filled the chair of anatomy and surgery in the university, and was president of the College of Surgeons. He acquired great celebrity by his skill in dissection, and his success in filling the minute vessels, especially the lymphatics, with quicksilver; and pursued his labours with indefatigable industry, till his premature death about the year 1692. In the transactions of the Royal Society of London for 1682 there is an account of Nuck's discovery of a new salival duct; of the communication between the red veins and the lymphatics; and of a mode of making preparations of the lungs by inflation. He first published at Leyden in 1685, a work "De Ductu Salivæ linovo, Salivæ, Ductibus oculorum Aquosis, et humore Occuli Aqueo," 12mo. In this performance he gives a description of his new duct, which is found only in certain quadrupeds; with a full account of the secretion of the saliva, its nature and diseases; and a description of the watery ducts of the eye, and the secretion of the aqueous humour. This work was reprinted after his death under the title of "Sialographia," *Leid.* 1695, 1723, octavo, with the addition of some new figures. In 1691, he published, "Defensio Ductuum Aquosorum," in which he answered some objections that had been made, and added some new observations: this is reprinted in the "Sialographia." Another of his anatomical works was "Adenographia Curiosa," *Leid.* 1691, &c. This is a description of all the glands, the intimate structure of which he elucidates by mercurial injections: it contains

much curious investigation of the lymphatic system, of which he may be reckoned the most accurate describer before the modern discoveries. His pupil, Tilling, published in 1692 his "*Operationes & Experimenta Chirurgica*," octavo, often reprinted, and translated into German. Many new instruments and uncommon modes of chirurgical treatment are described in this work, which contains various matters worthy of observation. All the works of Nuck were printed collectively in two volumes, octavo, *Leid.* 1733. *Halleri Bibl. Anat. & Chirurg. Eloy. Dict.*—A.

NUMA POMPILIUS, second king of Rome, was a Sabine, the son of Pompilius Pompo, a person of illustrious birth. The Sabines were at that time distinguished for simplicity and severity of manners, and Numa, whose mind was improved by the philosophy of reflexion and good sense, became eminent among his countrymen for wisdom and virtue. Some writers have supposed that he received instruction from Pythagoras the celebrated Samian philosopher, but there is good evidence that this sage was posterior to Numa by a century; and the small resemblance in their institutions may be referred to the common source of civil wisdom. Such was the reputation of Numa, that Tatius, the Sabine associate of Romulus in his kingdom, bestowed his only daughter upon him. With her he lived in the town of Cures for thirteen years; and after her death he passed some time in solitary retreat from the world, frequenting the sacred groves and other places consecrated to religion. This mode of life gave occasion to the report of his secret conferences with the nymph Egeria; and he appears to have been not averse to the propagation of such an opinion, as it might give authority to his plans for the advantage of society.

The death of Romulus, B. C. 717, had been succeeded by an interregnum in the new state of Rome, in which such jealousies began to take place between the plebeians and patricians, that there was a general disposition to elect a new king. The senate, to whom the choice had been entrusted by the people, thought they could not better consult the public good than by nominating Numa; for although it might seem a kind of degradation to submit to the sway of a Sabine, yet his high character, and his detachment from the factions which divided Rome, were strong reasons of preference. As soon as he was named, the public voice

was unanimous in his favour, and two senators of distinction were deputed to make him an offer of the crown. His philosophical disposition led him at first to reject the proposal; but the persuasions of his father and friends at length induced him to comply. After offering sacrifice, he set out for Rome, where he was received with universal acclamations, and was declared king with the due solemnities; and certainly no one ever ascended a throne by a more indisputable title.

His reign commenced B. C. 715, when he had arrived at the mature age of forty. He was a man of peace, and the spirit of all his institutions was to accustom a rude and martial people to the restraints of law and religion. His first act was to dismiss the guard of three hundred *celeres* which had attended his predecessor, observing, that it would ill become him to reign over a people he distrusted, or to distrust a people who had called him to reign over them. His own piety, and his opinion of the civil utility of religion, led him to frame a regular and complex establishment for public worship, composed of eight different orders or colleges of priests, with a pontifex maximus at the head of the whole. Imitating many other legislators in the pretence of an immediate communication with heaven, he feigned nocturnal interviews with the nymph Egeria, and other divine monitors. He dedicated new temples, particularly that of Janus, which was to remain shut in time of peace, and to stand open in time of war: but though he was successful in inspiring the Romans with a high regard to religion, frequently degenerating into a puerile and hurtful superstition, yet they so little imbibed his pacific spirit, that, after his reign, the temple of Janus was only twice shut to the time of Augustus. He made several laws for the reformation of manners; and promoted agriculture by assigning portions of the conquered lands to those who had no other occupation. It was a wise measure of his policy to break the party distinction between Romans and Sabines, the joint inhabitants of the city, by distributing the citizens into companies according to their several trades and occupations; thus uniting the individuals of the two nations by the subordinate ties of community of interest and employment. Another reform which he undertook, and which shews the cultivation of his mind, was that of the calendar; the principle of which was the division of the year into twelve lunar months,

which he made to correspond with the course of the sun by intercalations. He also distinguished the lucky from the unlucky days, on which last no public business was to be done: a fruitful source in after-times of frauds and impositions in the management of elections and in legislative concerns. Numa also marked out the boundaries of the Roman territory, which Romulus had declined doing; and thereby seemed to renounce the idea of future aggrandisement of the state by war. His own reign, indeed, was entirely pacific; and had his successors been like himself, Rome would have been ranked only among the petty states of Italy: he may, however, be regarded as one of the founders of the Roman greatness, from the stability he conferred on the constitution by his civil and religious institutes. After filling the throne near forty-three years, he sunk under the gradual decay of old age, in his eighty-second year, B. C. 673, universally regretted by a people who had never expressed a murmur against his administration, and lamented by all the neighbouring states as a general friend of mankind. He left one daughter, married to Numa Marcius, the father of Ancus Marcius, fourth king of Rome.

The following remarkable circumstance relative to Numa is mentioned by Livy, B. XL. In the year of Rome 573, two stone chests, eight feet long and four broad, were dug up in the land of L. Petillius, a scribe, in the Jamiculum. They were inscribed with Greek and Latin letters, one as containing the body of Numa Pompilius, the other his books. The first was found entirely empty; in the second were two bundles of seven books in each, in perfect preservation. One bundle was in Latin, on the subject of pontifical law; the other in Greek, on philosophy. Petillius lent them among his friends to be read, among whom was the city pretor, who after he had perused them, told the owner that he should throw them into the fire, as containing matter tending to lessen the authority of religion (or subversive of the rites of religion.) The affair was referred to the tribunes, and by them to the senate. The pretor affirmed that he was ready to make oath that the books ought not to be kept or read; and the senate on his testimony decreed that they should be burnt in the place of election, and a compensation given to the owner. They were accordingly committed to the flames in sight of the people. It may be a matter of curious conjecture whether these books con-

tained any secret philosophical doctrine hostile to religion in general, or whether it appeared from them that the received ritual was erroneous: the latter seems the most probable supposition. *Livy. Plutarch Vit. Numa. Univers. Hist.—A.*

NUMENIUS, a Greek philosopher of the Platonic school who is supposed to have flourished under the reign of the emperor Marcus Aurelius, was born at Apamea in Syria. He is said to have been eminent for wisdom, and is mentioned with respect both by Plotinus and Origen. Of the works which he wrote none are now extant, excepting some fragments preserved by Eusebius, Theodoret, and Clemens Alexandrinus. He is said to have maintained that Plato borrowed from Moses what he advanced concerning God and the creation of the world. *Porphyr. Vit. Plot. cap. 17. Origen. contra Cels lib. iv. and v. Euseb. Præpar. Evangel. lib. xi. cap. 9, lib. xiii. cap. 5, lib. xiv. cap. 5. Theodoret. Therap. lib. ii. Clem. Alexand. Strom. lib. ii. Moreri. Enfield's Hist. Phil. vol. II. book iii. ch. ii. sect. 3.—M.*

NUMERIANUS, M. AURELIUS, a partner in the Roman empire, was the second son of the emperor Carus. On the death of his father at the close of the year 283, Numerianus, with his elder brother Carinus, succeeded to the imperial dignity without any opposition. They had already been nominated Augusti by their father, whom Numerianus had accompanied in his expedition to Persia. This young prince was distinguished by his promising qualities of the temper and understanding. He was mild and affable, and from an early age had cultivated literature with success. Being at that time in a private station, he had exercised his talents for oratory in pleading causes; and several of his harangues had been given to the public, in which the declamatory eloquence of the age appeared with lustre. When first created Cæsar, he sent to the senate an oration, which that complaisant body found so admirable, that they decreed a statue to him in Trajan's library, with the "very ambiguous inscription," as Gibbon calls it, "To the most powerful of orators;" it is not probable, however, that any double meaning was intended. In poetry he had ventured to contend with Nemesianus and other men of temporary celebrity, and he gave proof of the goodness of his disposition by remaining the friend of his rivals. Whether these amiable and brilliant qualifications would have been succeeded by the talents pro-

per for government, his short-lived dignity gave no scope for ascertaining. The tragical death of his father, by whom he was greatly beloved, deeply affected him; and it is even said that his eyes were materially injured by the abundance of his tears. There is reason, too, to suppose that his health had suffered from the hardships of the campaign; and from both these causes, on the return of the army from the Persian frontier, he was conveyed in a close litter, unseen by any of the soldiers. All orders were given through the medium of his father-in-law, Arrius Aper, the pretorian prefect, who alone, with his confidential servants, had access to the emperor. The army was eight months on its march from the banks of the Tigris to the Thracian Bosphorus, and during all that time the imperial authority was exercised in the name of Numerianus. Suspicions at length began to spread among the soldiery, that their emperor was no longer living, and at length they could not be prevented from breaking into the imperial tent, where they found his corpse. How, or at what time, he died was never ascertained; but the general voice accused Aper of being his murderer, and he was accordingly stabbed, without trial, by the hand of Diocletian. (See his article.) *Crevier. Gibbon.—A.*

NUNEZ, ALONSO DE CASTRO, chronicler to Philip IV. of Spain, a writer who lived in the worst age of Spanish literature, and cannot be said to have risen above it. He continued the "Corona Gotica y Austriaca," which Diego de Saavedra Faxardo began, and wrote several other works of too little importance or value to deserve mention. *Nic. Antonio.—R. S.*

NUNEZ, DUARTE DE LIAM, or LEO, according to the more usual orthography, a Portuguese historian, topographer and grammarian, born in the city of Evora, in the latter end of the sixteenth century. He wrote upon the origin and orthography of his mother tongue, a description of Portugal, and a dissertation upon the genealogy of the kings of Portugal. But his principal works were the "Primeira Parte das Chronicas dos Reis de Portugal, reformadas," that is corrected and put in order, from the chronicle of Fernam Lopez, Ruy de Pina, and Duarte Galvam. He has disproved some manifest absurdities, and controverted many points of history sometimes with success, but not unfrequently with that undue degree of scepticism which began to predominate in

the historians of his time, and which rejected as false whatever appeared at first sight improbable. The original chronicles have since been printed, except that of Fernando, the most important of all, and the work of Fernam Lopez, the best chronicler of that or any other country. The abbé Correa announced that this was to be edited by his academical colleague Joaquim de Foyos, but seventeen years have elapsed and the expected publication has not appeared. This is greatly to be regretted; while this very interesting work remains unedited, the abstract by Duarte Nunez will continue to be its best substitute.

After the Braganzan revolution, Duarte Nunez proceeded with his labours under the patronage of D. Rodrigo da Cunha, archbishop of Lisbon, and in like manner abstracted the chronicles of Joam I. Duarte, and Affonso V. from the originals by Fernam Lopez, Gomes Eannes de Zurara and Ruy de Pina. This work appeared in folio, 1643, three years after the Portuguese had thrown off the yoke of the Spaniards, and no publication could have been better timed than this history of the glorious and successful resistance which their forefathers had made against the same enemies. In the ensuing year the same bookseller Antonio Alvarez printed the original chronicle of Joam I. and thus the most valuable part of the late compilation lost most of its value. The two other originals remained in manuscript till the year 1790, when the Royal Academy of Lisbon published them, the abbé Correa being editor.

Duarte Nunez designed also to publish eulogies of illustrious men, and a catalogue of the saints of Portugal. He was Desembargador da Casa de Supplicação. The article under his name in Nicolas Antonio is very erroneous in dates.—*R. S.*

NUNEZ, FERNAN DE GUZMAN, born at Valladolid, was a knight and commendador of the order of Santiago. But though he had entered this military fraternity, his inclination led him to letters instead of arms. Following this happier and wiser inclination, he went to Italy, and there studied Greek and Latin under Philippus Beroaldus and Jovian the Greek refugee. Greek literature had not yet found its way into Spain. On his return there, "nil minus," says Nicolas Antonio, "in voto habuit quam otio se aut curiæ negotio tradere, unde sibi honores aut alia vitæ honesta subsidia procuderet. Sed in liberalium disciplinarum

exercitationibus, ad quas sese vocari intelligebat, reliquum vitæ tempus, spretis omnibus voluptatum delinimentis, speique aliunde afflantibus promissionibus surdâ exceptis aure, transmittere statuit, doctusque docere alios magis quam nulli, aut sibi tantum fructus studiorum præstantes edere."

D. Inigo Lopez de Mendoza is said to have profited greatly by the society of Fernan Nunez, who acted as preceptor to his son. When cardinal Ximenes founded the university of Alcala, he and Demetrius the Cretan were appointed Greek professors; and in the famous Polyglot which would immortalize the name of Ximenes better than all his actions as a statesman, the task of preparing a Latin version from the Septuagint was entrusted to them and to Lope de Astuniga. Fernan Nunez had retired from all common and unworthy objects of ambition, but literature had taught him, or fostered in him, the love of liberty, and in that brave though unhappy struggle which the commons of Castile made against the growing tyranny which has been since so fatal to their country, he lent what aid he could to their efforts, and endeavoured to win the people of Alcala to their cause. A young man to whom he had promised great pecuniary rewards for his assistance, when the insurgents were suppressed, attacked him, because this money could not then be paid, and wounded him in the arm. The aggressor was too powerful, and the cause of the dispute of too serious a nature for Fernan Nunez to seek redress. He therefore left the university and removed to Salamanca. Here he was appointed Greek professor, teaching Greek in the forenoon, Latin in the afternoon, and reading lectures upon rhetoric and upon the natural history of Pliny. Thus usefully and honourably employed, he passed the remainder of his life. He died in 1553, leaving his valuable library to the university of Salamanca.

Among the restorers of classical learning in Spain the first place ought to be assigned to this good man. It is usually given to Antonius Nebrissensis; but the testimony of their contemporaries, who knew them both, is decisive in favour of Fernan Nunez. Lucius Marinæus Siculus speaks thus, in one of his letters to him, of a conversation on the subject with Fernan's father. "Inter prandendum, præter alia multa, quæ ultro citroque loquuti sumus, postremo de viris, qui tunc erant in Hispaniâ, doctis nominatim gradatimque ser-

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monem habuimus, in quo cum ego te cæteros omnes eruditione præstare dixissem, ille (ut est vir modestus & prudens) assentiri nequaquam voluit, nisi duobus exceptis, Siculo poeta scilicet & Antonio grammatico. Cui ego respondens, aut in re literariâ, dixi, filium tuum non bene cognoscis, aut, si cognoscis, ejus quidem eruditionem perbelle dissimulas. Tuus enim filius tanto Siculum & Antonium præstat doctrinâ & omni genere scientiæ, quanto filium tuum Siculus & Antonius ætate præcedunt; vel potius, quanto majores gigantes sunt pygmæis, muribus elephantes, delphinis ballænæ Britannicæ: nec ut arbitrator huic sententiæ meæ, nisi plus æquo placeat sibi, repugnabit Antonius."

Lipsius bestows on him high commendation, remarking at the same time how little his celebrity was proportioned to his deserts. "Fatum hoc esse sentio criticorum," he says, "ut labor eorum fructus majoris in publicum sit quam famæ. Vide veteres, vide nostros, paucos reperiæ quorum nomen aut late fustum, aut diu perennavit. Vel in Ferdinando Pinciano hodie quam indignor! qui re verâ vir eximius, vix tamen e vulgi tenebris se eximit, & paucis doctis in occulto laudatus jacet etiam nunc ignoraturque inter suos. At si acuminis & judicii aliqua laus est, huic eam recte tribues; si fidei & modestiæ, magis; non alium ego vidi qui minus adfectate hoc egerit, & qui criticam istam magis puriter coluerit, sine ambitione, sine furo." Lipsius elsewhere calls him, "Non præceps, non præpes, acutus tamen, et sagacitate ac modestiâ pati." His life seems to bear inspection as well as his learning. Nic. Antonio calls him, "cælebs, castus, comis, festivo dicax sed innocue, vitiorumque reprehensor acerrimus."

His published works, besides the part which he bore in the Polyglot, are, 1. "Anotationes in Senecæ Philosophi Opera," *Venetis*, 1536. 2. "Observationes in Pomponium Melam," *Salmanticæ*, 1543. 3. "Observationes in loca obscura & depravata Historiæ Naturalis C. Plinii, cum retractationibus quorundam locorum Geographiæ Pomponii Melæ, locisque aliis non paucis in diversis utriusque linguæ auctoribus castigatis & expositis." *Salmanticæ*, 1544. This book has been often reprinted. 4. "Glosa sobre las obras de Juan de Mena." In this commentary there is a profusion of classical learning. The original edition is one of those books wherein half a dozen lines

of text are insulated in a whole page of comment. 5. "Refranes y Proverbios Glosados," *Salamanca*, 1555. His occupations and growing infirmities prevented him from completing this work as he had intended; he was remarkable for the happy use of proverbs; and this book would doubtless be found of considerable use to the annotators of Don Quixote. *Nic. Ant. Alv. Gomez de Reb. Gest. Fr. Ximenii. Luc. Mar. Siculus.*—R. S.

NUNEZ, PERO, one of the ablest mathematicians of his time, born at Alcaza do Sal in Portugal. He taught publicly in the university of Coimbra, and instructed the infante D. Luis so well, that it is said he fitted him for a professor. Pero Nunez is well known in the history of science, as the person who made the first important improvement in the method of reading an observed angle, and the scale which he invented for this purpose, though it has received some improvements, is still called the *Nonius*, his latinized name.

Jorge Coelho wrote an epigram in honour of this very able and useful man, which deserves to be transcribed.

Qui cupis e terris arcana incognita cœli
Noscere, & ignoto pandere vela mari,
En tibi qui summum reserat sublimis Olympum;
Per medios fluctus, hoc duce, tutus eris.
Haud mirum ingenii tot opes florere libello,
Nobilis egregium condidit auctor opus.
Si clarum Alcide durat per sæcula nomen
Quod cælum potuit sustinuisse humeris,
Non minor & Petri dicenda est gloria Nonni,
Cujus mens terras, æquora & astra capit.

His works are numerous. *Nic. Antonio.*—R. S.

NUNNEZ, (NONNIUS) LEWIS, a learned physician, was the son of a Spanish surgeon settled at Antwerp. He studied at Louvain, and became distinguished for his classical erudition, as well as his professional knowledge. His writings are chiefly of the philological class. He printed in 1607 a work entitled "Hispania," octavo, relating chiefly to the state of ancient Spain. In 1616 appeared his "Ichthyophagia, sive, de Piscium esu Commentarius," octavo: in this work he considers the opinions of the ancient physicians, concerning the use of fish in food, and agrees with them in representing it as a salutary aliment to sedentary and aged persons, and those of a weak constitution. In his treatise "De Re Ciba-

ria," quarto, 1627, 1644, he considers alimentary substances in general, both animal and vegetable. The chief value of this work, which is curious and entertaining, consists of the abundant illustrations of the Latin poets, particularly Horace, Juvenal and Martial, arising from the opinions and practices of antiquity which he has collected on this head. In 1620, he printed an extensive commentary, in folio, on the medals of Greece, of Julius Cæsar, Augustus and Tiberius, published many years before by Golzius. Some medical tracts of this physician appeared with Beverwyck's book, "De Calculo," 1638. He also wrote some poems of little merit. *Moreri. Halleri Bibl. Med. & Botan. Eloy.*—A.

NUZZI, MARIO, commonly called *Mario de Fiori*, an admirable flower-painter, was born in 1603, at Penna in the kingdom of Naples. He was educated under his uncle Tomaso Salini; and being an exact observer of nature, he employed himself in copying the finest flowers cultivated by his father on a terrace on the roof of his house. So happy were his imitations, that a dealer who purchased his first pictures made an extraordinary profit in selling them again. Mario, informed of this circumstance, and also learning that his performances sold still higher at Rome, resolved to visit that capital. He there rose to such reputation, that he had more offers of employment than he could execute, and acquired wealth as well as fame. He sent for his father, took a house, purchased the most beautiful flowers he could meet with, and applied himself diligently to attain perfection in his branch of the art. It is allowed that his representations of nature were equally exact and elegant, that he chose his subjects with taste, handled his pencil with wonderful lightness, and coloured with singular beauty. Mr. Fuseli, however, in his edition of Pilkington's Dictionary, says that "the charm which Mario spread over his flowers was not a permanent one: the impurity of the vehicle soon absorbed the freshness and the bloom of his glazings, and left a squalid surface." Hence his pictures did not long maintain the extraordinary prices at which they were first purchased. He, however, enjoyed the fruits of his industry: he married, brought up a family, and built from his own design a handsome house with a garden, in which, after his father's death, he himself took pleasure to cultivate the choice subjects of his pencil. He was made a member of the Academy of St.

Luke, and received from his brethren all the respect that great excellence, though in an inferior department of the art, could command. He died in 1673, at the age of seventy. This artist was of a mild and amiable temper, regular in his manner of living, and extremely diligent in his profession, at which he always worked early in the morning, saying, that "he who did not see the sun rise, lost half the day." *D'Argenville. Pilkington—A.*

NYE, PHILIP, an eminent English nonconformist divine, who distinguished himself by his zeal and activity in support of the parliament against king Charles I. and during the discussions in the assembly of divines at Westminster, was descended from a genteel family in Sussex, and born about the year 1596. Having laid a proper foundation of grammar-learning, in the year 1615 he was entered a commoner of Brazen-nose-college in the university of Oxford; but he soon afterwards removed to Magdalen hall, for the sake of placing himself under the instructions of a tutor of the puritan party, to which he was inclined. Here he pursued his studies with great assiduity, and was admitted to the degree of B. A. in 1619, and to that of M. A. in 1622. Before he took the degree last mentioned, he had entered into holy orders, and in the year 1630 he was appointed to officiate at St. Michael's church, in Cornhill, London; but whether as curate or in some other capacity is uncertain. In this situation he continued, till he became obnoxious to the censures of the episcopal court, by his noncompliance with the impositions of archbishop Laud. To escape the persecution of that prelate, in the year 1633 he fled into Holland, and continued abroad, chiefly at Arnheim in Guelderland, till the latter end of the year 1640. The change of affairs which had then taken place in England, where the parliament was beginning to prevail over the king, encouraged him to return to his native country; and soon afterwards, by the patronage of the earl of Manchester, he became minister of Kimbolton in Huntingdonshire. In the year 1643, he was appointed, together with Mr. Stephen Marshal, whose daughter he had married, to accompany the commissioners who were sent by the parliament into Scotland, for the purpose of procuring the assistance of the Scots, that the taking of the *solemn league and covenant*, for which he was a strenuous advocate, might be expedited; and after his return, he

sat as a member in the famous assembly of divines at Westminster, in the selection of whom he had a considerable influence. When the resolution for taking the covenant had passed the assembly and both houses of parliament, Mr. Nye was one of the persons appointed to officiate before those bodies on that occasion.

Accordingly, on the day fixed for subscribing it, the two houses and the assembly being met in the church of St. Margaret, Westminster, he spoke in justification of taking the covenant from scripture precedents, and displayed the advantage which the church had received from such sacred combinations. He then read it from the pulpit with an audible voice, article by article, each person standing uncovered, with his right hand lifted up bare to heaven, worshipping the name of God, and swearing to the performance of it. For his services on his visit to Scotland and on this occasion, he was rewarded with the rectory of Acton near London. Mr. Nye was one of the committee who drew up the preface to the *directory*, which was ordered to be substituted in the room of the common-prayer book; but when the majority of the assembly determined on establishing and enforcing the presbyterian discipline of church government, he was in the number of the dissenting brethren, and with great ability and boldness contended for the scheme of independency, viz. "that every particular congregation of Christians has an entire and complete power of jurisdiction over its members, to be exercised by the elders thereof within itself." This party, though small at first in number, increased prodigiously in a few years, and made a distinguished figure under the protectorship of Cromwell.

Mr. Nye interested himself much in political affairs, and he was often consulted by men in power, especially after the army had begun to gain the ascendancy. In the year 1647, he was appointed one of the chaplains who attended the commissioners empowered to treat with king Charles I. in the Isle of Wight; and Anthony Wood says, that, about the same time, he was employed to obtain subscriptions from the London apprentices, &c. against a personal treaty with the king, while the citizens of the metropolis were petitioning for one. Wood also says, that in the following year he was employed, with Mr. Marshal and Mr. Caryl, to invite the secluded members

to take their seats again with the independents; but without success. In the year 1653, he was appointed one of the *tryers* for examining into the qualifications and characters of ministers; and in 1654, he was nominated one of the assistants to the commissioners for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters. Wood says, that while in this office he obtained for himself a living of four hundred pounds a year; but he does not inform us where it was situated. Mr. Nye was one of the principal managers in the assembly of the congregational churches, appointed by the protector Oliver to meet at the Savoy, in 1658; which consisted of ministers and messengers from above one hundred congregational churches, of whom the majority were laymen, and the rest pastors of churches, and some younger divines about the protector's court. The result of their meeting was, "A declaration of the faith and order owned and practised in the congregational churches in England, agreed upon, and consented unto by their elders and messengers in their meeting at the Savoy, October 12, 1658." In the following year it was translated into Latin by professor Hoornbeeck, and published at the end of his "*Epistola ad Duræum de Independentismo*." At the end of the Savoy confession there is a chapter of discipline, entitled, "Of the Institution of Churches, and the Order appointed in them by Jesus Christ." Soon after the restoration of king Charles II. an order of parliament was passed for depositing Mr. Nye's papers with the archbishop of Canterbury at Lambeth; and, as he had rendered himself very obnoxious by the active part which he had taken in politics, it was debated in council for several hours, whether he should be excepted for life, together with John Goodwin and Hugh Peters. At length it was concluded, "that if he should hereafter accept or exercise any office, ecclesiastical, military, or civil, he should, to all intents and purposes, in law stand as if he had been totally excepted." He was ejected from

the rectory of St. Bartholomew, to the north of the Exchange; and afterwards preached privately to a congregation of dissenters, as opportunity offered, till the year 1672, when he died about the age of seventy-six. He left behind him, says Calamy, "the character of a man of uncommon depth, who was seldom if ever outreached." With the disciplinarian controversy he was most intimately acquainted, and there was scarcely a book written upon the subject which he had not read. He was the author of "A Letter from Scotland to his Brethren in England, concerning his Success of Affairs there," 1643, quarto; "Exhortation to the taking of the Solemn League and Covenant," of the same date, 12mo.; "The Excellence and Lawfulness of the Solemn League and Covenant;" "Apologetical Narration submitted to the Honourable Houses of Parliament," 1643, quarto; "An Epistolary Discourse about Toleration," 1644, quarto; "The Keys of the Kingdom of Heaven, and Power thereof;" "Mr. Anthony Sadler examined about his dealing with the *Triers*," which was partly writted by his son James Nye, 1654, quarto; "The Principles of Faith presented by Thomas Goodwin, Philip Nye, and others, to the Committee of Parliament for Religion, &c." 1654, quarto; and "Beams of former Light, shewing the Evil of imposing doubtful Forms upon Ministers," 1660, quarto. After his death were published, "Case of great and present Use," 1677, octavo; "The Lawfulness of the Oath of Supremacy, and Power of the King in ecclesiastical Affairs, with Queen Elizabeth's Admonition," &c. 1683, quarto; which was reprinted in 1687, and dedicated to king James II. by our author's son Henry Nye, who added to it, "A Vindication of the Dissenters;" and also "Some Account of the Nature, Constitution, and Power of ecclesiastical Courts." *Wood's Athen. Oxon.* vol. II. *Biog. Brit.* *Calamy's Ejected Ministers*, vol. II. p. 29. and *Contin.* vol. I. p. 28. *Neal's Hist. Purit.* vol. III. and IV. *passim*.—M.

ADDENDA.

NAXARA, ANTONIO DE, a Portuguese writer upon navigation, in which art he was eminently skilful. Living under the usurpation of the Philips, he wrote, like many of his contemporary countrymen, in Spanish. His work is entitled "Navegacion especulativa y practica, reformadas sus reglas y tablas por las observaciones de Ticho Brahe: Navegacion, y puntos por el Globo y Carta Plana," quarto, Lisboa, 1628.

He wrote another work, the subject of which seems to imply that he followed Tycho Brahe in his errors, "Suma Astrologica, y arte para enseñar a hacer pronosticos de los tiempos," quarto, Lisboa, 1634. Madrid, 1669. *Nic. Ant.*—R. S.

NEHEMIAS, ABRAHAM, a Portuguese physician, who, in the language of catholic intolerance, is said to have been guilty of the Hebrew superstition. He published "Methodus mendi universalis per sanguinis emissionem et purgationem, libris duobus." To which is annexed, "De tempore aquæ frigidæ in febribus ardentibus ad satietatem exhibendæ, liber singularis," quarto, Venetiis apud Bernardum Bassam, 1591; et apud Societatem Venetam, 1604. The title of this latter tract intimates a more rational practice than was usual in those days.—R. S.

O B R

OBADIAH, one of the twelve minor Hebrew prophets, is placed the fourth in order in the Hebrew canon and our common version, and the fifth in the Septuagint. According to the order of time he seems entitled to be placed the ninth on that list; since the most probable opinion is, that he prophesied between the taking of Jerusalem by Nebuchadnezzar, which happened in 587 B. C. and the destruction of Idumea by the same monarch, which took place a very few years after the former event. Usher places the destruction of Jerusalem in the year 588 B. C.; and the siege of Tyre in 585 B. C. That siege lasted thirteen years; during which interval Usher says, that the Sidonians, Moabites, Ammonites, and Idumeans seem to have been subdued by the Babylonians. The subject of Obadiah's prophecy is a denunciation of utter destruction upon Edom, or the Idumeans, on account of their unnatural enmity against the Jews, and their cruel insults over their calamities. It afterwards foretells the restoration of the Jews to the land of their forefathers, describes their re-settlement after that event, and their flourishing state under the new order of things. By a comparison of Obadiah 1—9, with Jeremiah xlix. 14, 15, 16, 7, 9, 10, the reader may perceive a striking conformity in the language and images adopted by both the prophets; but if we suppose Obadiah to be the imitator, he has finely improved on Jeremiah in the sublime hemistich in the fourth verse. *Prophecy of Obadiah. Lowth's Commentary. Newcome's Notes to his Improved Version. Usher's Annals ad A. M. 3419. Blair's Chron. Tab.—M.*

OBRECHT, ULRIC, a learned philologist and civilian, was born in 1647, at Strasburg, where his grandfather had been professor of law. His literary acquisitions at a very early age excited general admiration. They comprehended the ancient and several modern languages, with an extensive knowledge of

history and jurisprudence. When he was only nineteen, he printed a commentary upon the "Somnium Scipionis," and a "Dissertation on the Principles of civil and political Wisdom." He afterwards published "Animadversiones in Dissertationes de Ratione Status in Imperio," which was an answer to a celebrated work of that time, against the claims of the house of Austria. The service he rendered this house by his work caused no means to be neglected for engaging him in its interests. He was made professor of law at Strasburg, and by his industry found time to compose various works, besides fulfilling the duties of his office. One of these was a "Prodromus Rerum Alsaticarum," quarto, 1681, being a sketch of a great work he meditated upon the province of Alsatia. After the capture of Strasburg by Lewis XIV. Obrecht, who had hitherto been a Lutheran, thought proper to examine the grounds of the controversy between the catholic and protestant religions, and the result of his enquiries was his conversion to the former. He went to Paris in 1684, where he abjured Lutheranism before Bossuet, the grand converter of his time, who complimented him with the title of "an epitome of all the sciences." On his return he was appointed by the king to preside in the senate of Strasburg, in the quality of pretor-royal. Like other converts, he displayed much zeal in the faith he had espoused, and laboured in its propagation. He set himself against an "enormous abuse" which had gained ground at Strasburg, that of dissolving marriage on account of adultery; and not only translated St. Augustine's treatise "On the Marriage of Adulterers," but procured from the king an order for abolishing the practice. He was sent by his majesty to Frankfurt, as his commissioner for supporting the rights of the princess-electoral Palatine to the inheritance of her ancestors; and he wrote an elaborate work entitled "Excerpta Historica de natura Suc-

cessionis in Monarchia Hispaniæ," for the purpose of proving the hereditary title of Philip V. to the crown of Spain. Exhausted by his learned labours, he died in 1705, in the fifty-fifth year of his age, *Moreri*.—A.

OBSEQUENS, JULIUS, a Latin writer of an uncertain age, supposed not later than the reign of Honorius, wrote a work "De Prodigis," from the subject of which he is conjectured to have been a heathen. It is an account of the prodigies occurring in the Roman history, such as those narrated by Livy, whose very words he frequently borrows. The earlier part of this work is lost, and it commences with the consulate of L. Scipio, and C. Lælius. Notwithstanding its trifling and delusive subject, it has been frequently printed. One Conrad Lycosthenes, a corrector of the press at Basil, added a supplement for the lost part, which in some editions has been confounded with the original. The supplementary articles were distinguished by different characters in that of Scheffer, *Amst.* octavo, 1679. Subsequent additions are those of Hearne, octavo, 1703; of Oudendorp, octavo, 1720, and of Kappius and Erhard, 1772. *Vossii Hist. Lat. Bayle. Bibliogr. Dict.*—A.

OCAMPO, FLORIAN DE. Little is known concerning the circumstances of his life, and that little is from a petition which he presented to the cortes of Valladolid, a few months before his death. In this petition he stated, that for twenty eight years he had been employed upon the chronicle of Spain, in consequence of which he had been appointed chronicler to the emperor (Charles V.) in 1539. In 1547 he had been made a canon of Zamora, but the duties of this station deprived him of all leisure for literary pursuits, and he therefore petitioned for a pension of 400 ducats, being equivalent to the value of the preferment. This was favourably received by the cortes and referred to the council, with a recommendation that, as he had been fifteen years employed in his historical labours before he was made chronicler, nine years salary which were due to him should be paid, notwithstanding he had not resided at court, and that from henceforward it should be paid (as was done with other chroniclers) though he did not reside, since he was still at work upon his chronicles. *Toda merced*, all favour, was promised in reply, but Ocampo did not live to receive it.

Antonio de Lebrixa was his tutor at Alcalá, and it is pleasant to observe how respectfully he loves to mention him as the restorer of let-

ters in Spain. He took some pains in travelling through many parts in quest of documents for his history, and boasts that he had copied every inscription in Tarragona with his own hand. He says, also, that he went down into the mine near Carthagena, "not without peril of our person." He had travelled abroad, and was once driven by storms to Ireland.

His chronicle, which was originally printed in one folio, and in the late re-impression fills two thick foolscap quartos, comes down only to the death of the Scipios. It is not to be regretted that he proceeded no farther; he designed to make ten books previous to the Moorish conquest. Morales brought it down to this period in four. It could not possibly have been wire-drawn into more, unless the whole Roman history had been related at length.

Morales, who was a sounder man, suspected Ocampo's honesty, particularly in referring to a certain Julianus Thessalonicus. His testimony is very strong: he never, says he, would show us the book, though we often urged him to let us see it, nor has it ever appeared since his death; on the contrary, I have found sufficient signs among his papers that it never existed. Joseph Pellices did however discover certain fragments of such an author. Much of his work is copied from the forged Berossus; but he expressly writes that he had other and less questionable authority, and honestly assigns as the main reason for following it, that it had been dedicated to two such excellent sovereigns as Ferdinand and Isabel; it is therefore evident that he repeated these tales because they were believed at court, not because he believed them himself.

After relating the fall of Syracuse, Florian devotes a whole chapter to Archimedes, for which he justifies himself with honourable feeling. "The readers of our chronicle ought not to be surprised," says he, "if upon this occasion, given us by the death of the good Archimedes, we have for a little while laid aside the subject of Spanish affairs. Though in truth none can say that they have been laid aside, recollecting the many inventions which we at this time use here in Spain as our own, of which it is just that we should know the master from whom they proceeded. How much more, seeing the wise have determined, that men born like Archimedes for the general good, ought to be accounted by all nations as their own, and not be held as strangers by any who profit from their knowledge and genius. I have wished also to indulge myself here, because it seems to me that if chroniclers would

look to this, it would be a more fitting thing to record in histories the remembrance of persons so useful to the world, so worthy to have their inventions and benefactions praised by all us who come after them, than the cruelty and fierceness of so many battles, so much strife and rancour, such waste of blood as we find to be their main subject of relation, being manifestly things injurious to our nature, and which should be lightly related, or past over in silence, as of bad example, when not called forth for the support or defence of virtue, or of princes and good rulers, whom God commands us to regard in his place." It had been well for the world if all historians had thought thus wisely!

In this place Florian speaks of a work which he designed to write upon mechanical inventions. "I have proposed," he says, "if God grant me a life free from trouble and fatigue, to compile, with the favour of your majesty, a separate volume, in which I shall describe as many machines of fire, wind, weight, and air, as I have seen in those provinces, whither the desire of knowing the world led me during some years of my youth, and many others besides, which have been described and drawn by Heron Alexandrino, Sereno Romano, Vitrubio Polion, and after them by Alchindo, Roger Bacon, and Campano, and finally Georgio Vala Placentino, and Juan de Monte Regio, the German, with whatever else we can discover in any Latin books upon this subject, besides what I myself have laboured out by my own devices and thoughts, and improved upon, or added to, the old masters who are worthy of perpetual remembrance; and then we shall first declare the manner to be used in making them, and afterwards the reason and causes of all their effects and circumstances, conformable to natural philosophy." It is very much to be regretted that this work was never executed, for this passage seems to imply some knowledge of the powers of steam, I know not how else to understand the difference between wind and air—*ingenios de fuego, de viento de peso y de ayre*, L. 5. C. 41. § 26.

He began a commentary, "de los hechos del Cardinal Cisneros," (Ximenes) and is said to have designed to continue the brief biographies of Hernando del Pulgar, and Fernan Perez de Guzman. He said himself that he had collected ample materials for the remaining part of the chronicle. Whatever papers he had, were left to Sabino Astete, a brother canon. The crown claimed them, and took them, as was usual and proper, to facilitate the researches of

his successor. Morales never could discover them. The presumption, or rather the certainty, is that only few and trifling remains existed; they would otherwise have been thought worth preserving, as they were thought worth claiming.

In the new edition of his chronicle, the sentences of each chapter are numbered in the margin: an unsightly enumeration, but excellent for reference. His English orthography is whimsical: *Londres*, *Gravissinde*, (Gravesend.) *Con-turben*, (Canterbury,) and *Doura*, (Dover.) His English geography is equally accurate. "The Brigantes," he says, "who were certainly Spaniards, dwelt in that district where we now find the city of Bristol, and the town of Wales, opposite Ireland, an island very near its western shores."

Ocampo rendered more service to Spanish literature as an editor than as an author. During his residence at Zamora, the printers of that city came, he says, to ask him for some writing, which they might publish to the use and glory of the kingdom. He happened then to have in his possession the General Chronicle of Spain, which was compiled by order of Alfonso the Wise, and passes under his name. This manuscript, which had been lent him by his friend the licentiate Martin de Aguilar, he, with Aguilar's permission, gave them for their press, and corrected the impression with scrupulous fidelity. This edition was completed Dec. 9, 1541, and a very fine black letter book it is. There is a Valladolid edition of 1604, and may probably be others: but the book is rare.

This author was born in 1499, and died in 1555. His father's name was Lope de Ocampo, who was a natural son of D. Diego de Valencia, by Sancha Garcia de Ocampo. Nicholas Antonio says she was a Portuguese; the name seems to be so, but the Ocampos were an ancient and honourable family in Zamora.

This article is drawn up from the life of Florian de Ocampo, prefixed to the last edition of his history, from the history itself, his dedication of the Chronicle General, and from scattered passages in the works of Ambrosio de Morales, who took up the history where he left it. R. S.

OCCAM, WILLIAM, a celebrated scholastic divine in the fourteenth century, who obtained the title of the *Invincible Doctor*, was a native of England, and born in the county of Surry. He entered when young into the order of Franciscans, and, going to Paris, became a disciple of the famous Duns Scotus, to whom he was little if at all inferior in subtlety. The school

of the Scotists had, till his time, followed the popular opinion of the *Realists*; but Occam, probably from an ambition of becoming the head of a separate body, revived the opinion of the *Nominalists*, and formed a sect under the name of *Occamists*, which vehemently opposed the Scotists, upon the abstract question concerning universals, which had been formerly introduced by Rosceline. The Greeks and the Persians, says Mosheim, never fought against each other with more hatred and fury, than these two discordant sects. The *Realists* despised their antagonists as philosophers of a recent date, branding them with the name of *moderns*, while, through a great mistake, they ascribed a very high antiquity to the tenets of their own party. The *Nominalists*, on the other hand, inveighed against them as a set of doating visionaries, who, despising substantial matters, were pursuing mere shadows. With the Franciscans it was a favourite sentiment, "that Christ and his apostles had no common or personal property in what they possessed, nor a power of selling or alienating any part of it." This sentiment had given rise to the pleasant question, "whether the *property* of things consumed in the using, such as bread and wine, belonged to them, or only the simple *use* of them, without the *property*?" As their rule did not permit them to have any thing as *property*, pope Nicholas III. contrived a bull, by which the order might be enriched, without a direct breach of their rule. This bull, by enacting that the *property* which the Franciscans should acquire was to reside in the church of Rome, confirmed the appointment of pope Innocent IV., by which the monks were supposed to be deprived of what we call *right*, and were only allowed the simple *use* of what was necessary for their immediate support. Under this subterfuge the Franciscans obtained actual possession of a vast number of estates, in the name of the church of Rome. In the year 1322, pope John XXII. revoked the bull of Nicholas, and during the following year, by a new edict he enacted, that all who maintained that Christ and his apostles had no common nor special *property* in any of their possessions, should be deemed heretics, and corrupters of the true religion. To the ecclesiastical historian we must refer for an account of the persecutions by which the Franciscans were harassed, for several years successively, in consequence of the resistance which they made to the papal measures.

Among other steps which pope John adopted,

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to arm himself against the resentment of the exasperated Franciscans, and to bend them to submission, was that of summoning to Avignon some of the more learned and eminent members of the order, of whose writings and eloquence he was the most apprehensive, (in which number was Occam,) and detaining them at his court. This measure, however, had only the effect of inflaming them more than ever, and of confirming them in their attachment to their favourite doctrine. And no sooner did the bitter contest between the pontiff and the emperor Lewis of Bavaria break out, than some of the principal champions of the franciscan cause embraced the opportunity which it afforded them of being revenged on their oppressor. Escaping to the emperor, under his protection they published the most virulent pieces imaginable, in which they not only attacked John personally, but also levelled their satires at the power and authority of the popes in general. In these circumstances Occam had the courage to write a book, "*De Potestate Ecclesiastica et Seculare*," in which he opposed the tyranny of the papal over the civil power. The boldness with which he withstood the encroachments of the Roman see, and exposed the corruption of the monks, brought upon him the censure of the pontiff, and obliged him to think of securing his personal safety by flight. Accordingly, having made his escape from Avignon, in the year 1327, he first went by sea to the emperor, who was at that time in Italy, and from thence proceeded to Munich. Under the protection of the emperor, he again maintained the independency of the civil with respect to the ecclesiastical power; and being joined by others of the same community, who were esteemed on account of their eminent parts and extensive learning, they defended the institute of their founder in long and laboured treatises, in which they reduced the papal dignity and authority within a very narrow compass, and loaded the pontiff with reproaches and invectives. Occam surpassed them all in the keenness and spirit of his satire; and hence his "*Dialogues between a Master and Scholar*," and other pieces intended to expose papal tyranny, which were perused with avidity, and transmitted down to succeeding generations, had no little effect in preparing the way for the downfall of the ambition and greatness of the Roman pontiffs. This opposition to the see of Rome drew down on Occam a sentence of papal excommunication; but he continued to live in security in the em-

peror's court, where he died in the year 1347. Besides the articles already mentioned, he wrote "Commentaries" upon the Predicables of Porphyry, the Categories of Aristotle, and the Sentences of Peter Lombard, and many treatises in scholastic theology and ecclesiastical law; which, if they be admired for their ingenuity, must at the same time be censured for their extreme subtlety and obscurity. They were collected together, and published at Paris in 1476, in two volumes, folio. *Leland. Comment. de Script. Britan. cap. 326. Mereri. Nouv. Dict. Hist. Mosheim Hist. Eccl. sac. xiv. par. ii. cap. 1. & 2. Enfield's Hist. Phil. vol. II. book vii. ch. iii. sect. 2.*—M.

OCELLUS, an ancient Greek philosopher of the Pythagorean school, was a native of Lucania, whence the surname of *the Lucanian* is commonly given him. The time in which he flourished was the age before that of Plato; as may be concluded from a letter preserved by Diogenes Laertius, in which Archytas informed Plato that he had received several pieces written by Ocellus from his grandsons. Among these was a treatise "Of Laws, or Kings and Kingdoms," of which a few fragments only remain, which are preserved in Stobæus's "Eclog. Physic." Another of the works was a book "On the Universe," which has come down to us entire. In the form in which it now appears, indeed, it is not written in the Doric dialect, after the usual manner of the Pythagoreans; but that it was originally composed in that dialect, is evident from fragments of it in Stobæus. It is probable that it was converted from the Doric to the Attic by some learned grammarian, at a period when the writings of the Pythagoreans became obscure, on account of the dialect in which they were written. In the first book of his "Archæolog. Phil." the learned Thomas Burnet has intimated an opinion, that this book was compiled from the writings of Aristotle, and is to be considered as only an epitome of the peripatetic doctrine concerning nature. But since this book passed from the hands of Archytas into those of Plato, there needs no proof that it was long in being before the time of Aristotle; and it is probable that the latter, after his usual manner, borrowed many things from Ocellus, but in a sense very different from that of their first author. Whatever Aristotelian appearance it may bear in its present form, may reasonably be ascribed to the pains taken by transcribers to elucidate the work. Upon the whole, this piece is to be received as a curious specimen of

the Pythagorean doctrine, intermixed with some tenets peculiar to the author. In presenting to our readers a summary of the doctrine of Ocellus, we shall follow Brucker as he is abridged by Enfield.

"Some things are known by the certain evidence of nature, others are learned by probable reasoning and conjecture. The universe never had a beginning, and will never have an end. The world, in its present beautiful form, is to be distinguished from the universe from which it was framed. That collection of all beings which forms the world is in itself perfect and entire, and has no connection with any thing extrinsic; but the several parts of the world, consisting of natures which are not in themselves perfect, are connected with other parts, as animals with the air, vision with light, and plants with the earth. There are certain essences, natures, or principles of things, which are not objects of sight, which are themselves immutable and perfect, and which are the cause of the permanent existence of other things, and of their mutual relation and harmony. Since there is nothing exterior to the universe, it is impossible that any thing which now exists should ever have been produced from, or should ever be reduced to, nothing: individual beings, however, are of limited duration, being subject to the changes of birth, increase, and decay, in perpetual succession. Fire condensed becomes air; air, water; and water, earth. By an inversion of the process, the other elements again return to fire; and thus a perpetual circuit of nature is preserved. Human beings do not undergo this kind of circuitous change, but at death suffer entire dissolution. The form of the world is spherical, and it continues perpetually to revolve, without increase or diminution. Two things exist, production, and its cause; the former the passive, the latter the active principle. The world is divided, by the appointment of fate, into the region above the moon, which is liable to no change, and is the habitation of the gods; and the region below the moon, which is subject to perpetual variation. In the variable world, the primary active causes of things are heat and cold; the passive, dryness and moisture. Of the elements, fire and earth are the extremes, water and air the means. Fire is hot and dry; air, hot and moist; water, moist and cold; earth, cold and dry. All changes, in the variable region of the world, are produced by the sun, who, as he approaches to, or recedes from the earth, pro-

duces a continual change in the air, and thence in all sublunary things. Every region of nature is filled with inhabitants; the heavens with gods, the air with demons, and the earth with men. The race of man is perpetual. The parts of the earth, and its inhabitants, are changed and perish; the earth itself always remains." "It seemed to have been the idea of Ocellus, that the first cause of the universe having always existed, things immutable in their nature have existed from eternity, and the variable world has from eternity suffered a perpetually revolving succession of changes. A doctrine not inconsistent with the Pythagorean dogma, concerning the production of all things from one eternal source, obscurely expressed under the image of the *Monad*, the fountain of all numbers. The immutable essences of Ocellus are the same with the intelligible natures of Pythagoras; and the doctrine of Ocellus concerning demons, that they inhabit the sublunar regions, is essentially different from that of Aristotle, who supposed no such intelligences, except in the celestial sphere." This work was first printed in Greek at Paris, in 1539, quarto; and at Venice, in Greek and his own Latin version, by Lewis Nogarola, in 1559, octavo. It has since undergone various impressions; of which one of the most valuable is that given by our learned countryman Dr. Thomas Gale, with the version of Nogarola, and learned notes, in his "*Opuscula Mythologica*," printed at Cambridge in 1671. *Diogenes Laert. lib. viii. sect. 80. Fabricii Bibl. Græc. vol. I. lib. ii. cap. xiv. pag. 510. Moreri. Enfield's Hist. Phil. vol. I. book ii. ch. xii. sect. 2.—M.*

OCHINUS, BERNARDIN, a celebrated Italian capuchin monk in the sixteenth century, who became a convert to the protestant faith, was born at Sienna, in the year 1487. He entered when young among the religious of the Franciscan order distinguished by the name of Cordeliers; but soon afterwards he resumed the lay-habit, and, applying to the study of physic, acquired the esteem of cardinal Julio de Medici, who subsequently ascended the pontifical throne under the title of Clement VIII. After this he was seized with compunction for having quitted the religious profession, and re-entered the order which he had abandoned, to which his talents, his piety, and his zeal rendered him a bright ornament. Being desirous, however, of submitting to a rule which he conceived enjoined a more perfect discipline, in the year 1534 he entered the reformed order of Capuchins, which had been lately con-

firmed. In this new connection he distinguished himself by his regularity, his austerities, and sanctity of demeanour; and he contributed so much by his zealous labours to extend and improve the order, that by some writers he has been mistaken for its founder. So high was the opinion which was entertained of his extraordinary merits, that, in the year 1538, he was elected vicar-general of the order, in a chapter which was held at Florence. In this post he conducted himself with such ability and prudence, that he gave universal satisfaction; and three years afterwards, in 1541, he was elected a second time to that dignity, in a chapter that was held at Naples. He possessed learning, and eloquence, and became eminent in the highest degree as a pulpit orator. The matter of his sermons was so well studied, and he delivered them with so much grace, facility, and persuasion, that he was esteemed an unrivalled preacher not only by the common people who attended him in crowds, but by the most illustrious prelates, princes, and men of rank. With pope Paul III. he was such a favourite, that he made him his father confessor and chaplain. The fame of his virtues and talents having extended all over Italy, he accepted of frequent invitations to preach in the most celebrated cities of that country. While he was in the course of his peregrinations at Naples, in the year 1541, he became acquainted with John Valdes, a Spanish civilian, who had been proselyted to the opinions of Luther in Germany. The conversations which he held with this man soon excited scruples in his mind concerning the truth of some doctrines of the catholic creed, which ended in the conviction that popery was a system of delusion and tyranny over the consciences of men, and that evangelical christianity was to be found only among the professors of the reformed communion. In conformity with the impressions which were made on his mind, he now began to preach at Naples, and afterwards in other Italian cities, sentiments favourable to the protestant cause; which gave rise to suspicions of his change in opinion, and occasioned his being summoned to answer for himself before the court of Rome. He was proceeding thither from Verona, where the summons was delivered to him, when he met at Florence with his friend Peter Martyr, with whom he had probably contracted an acquaintance at Naples, and who had become a convert to the religion of the reformers. Having acquainted this friend with the intelligence which he had received of the risk that he would

run, should he put himself into the pope's power, they consulted seriously together concerning the most proper step to be adopted by them, as they were both circumstanced; and they determined to retire immediately into some country where they might be beyond the reach of papal power. Accordingly, Ochinus set out first, and arrived at Geneva in the year 1542. In the life of Peter Martyr we have already seen, that he also arrived in safety in Switzerland during the same year.

When the pope heard that Ochinus had retired among the Protestants, his rage rose to so high a pitch, that in the moment of passion he was ready to discharge it on the whole order of Capuchins, which he had thoughts of suppressing; and he could scarcely be pacified, even when he had received the most satisfactory assurances that they had not adopted the new creed of their vicar-general. Ochinus did not settle at Geneva, but went from thence to Augsburg, where he published some sermons. In this place, most probably, he followed the example of other clerical men who practically condemned the celibacy of the popish priesthood, by taking to himself a wife. In the year 1547, on the invitation of Cranmer, archbishop of Canterbury, he accompanied Peter Martyr to England, for the purpose of assisting in carrying on the great work of reformation in this country. Here they met with a very cordial reception at Lambeth, and laboured, with great diligence and success, in promoting the important object of their mission; and in year 1549, John Poynt, afterwards bishop of Winchester, published in English Ochinus's "Dialogue of the unjust usurped Primacy of the Bishop of Rome," in quarto, which he had translated from the original Latin. Wood says, that Ochinus was made a prebendary of Canterbury; and Neal, that he and Fagius had either pensions or canonries with a dispensation of residence; but neither of those writers have given the authorities for their statements. Upon the change which took place in ecclesiastical affairs after the death of king Edward VI. Peter Martyr and Ochinus being obliged to quit England, returned to the continent, and arrived at Strasburg in the year 1553. In 1555, we find that Ochinus was at Basil, where he accepted of an invitation to become minister of an Italian church, which about that time was formed at Zurich. It consisted of refugees from Locarno, one of the four bailiwicks belonging to the Swiss in Italy, who, owing to the opposition of the catholic cantons, were prevented

from the profession of the reformed religion in their own country. At this time he had no difficulty in subscribing to the confession of faith which had been agreed upon by the church of Zurich. He continued to officiate to this Italian church till the year 1563, when he was commanded by the magistrates to withdraw from the city and territories of Zurich, for publishing "Dialogues" containing sentiments repugnant to the theological system of the Helvetic doctors, and one of which maintained that the law which confined a husband to one wife was susceptible of exceptions in certain cases. Upon this he retired to Basil, and requested the ministers and professors to obtain the consent of the magistrates to his settling in that city; but the magistrates, having been acquainted with his request, and consulted with their doctors about his opinions, commanded him to retire immediately, without any trial, declaring that they would take his work into consideration at some future opportunity. It was with reason that, in a letter to Beza, Andrew Dudith complained of this cruel usage which they shewed to an old man at the age of seventy-six, whom they thus compelled to wander in search of a sanctuary at the most inclement season of the year. In his letter of reply to Dudith, Beza insulted the memory of Ochinus, and pretended to justify the severity with which he was treated, in such a taunting and uncharitable manner as reflects little credit on his memory. Harassed by his enemies, Ochinus now endeavoured to find a place of tranquil refuge in Poland; but the papal nuncio Commendon soon drove him from that country, by obtaining an edict from king Sigismund, which banished from the kingdom all heretics who were foreigners. Some gentlemen endeavoured to keep him in Poland; but he told them that men must obey the magistrates, and that he would obey them, even were he to die among the wolves in the woods. After quitting that country on his way to Moravia, he was seized with the plague at Pinczow which carried off his two sons and his daughter. He recovered so far as to be able to pursue his journey to Moldavia, but died within three weeks at Slawkaw, in 1564, about the age of seventy-seven. In the annals of the Capuchins a groundless tale is inserted, that before his death he repented of having gone over to the Protestants, abjured his heresies, confessed his sins after the Roman catholic manner, and died at last a true penitent. With respect to the opinions which he held after he quitted Switzerland, different accounts

are given by different writers; some saying that he turned anabaptist, and denied the personality of the Holy Ghost; others relating, in general, that he opposed the doctrine of the trinity: and he is certainly placed by the antitrinitarians among the number of their authors. From the preface of one of his pieces Bayle has extracted a remarkable confession which he made, "that if he could have continued, without danger of his life, to preach the truth after the manner in which he had preached it for some years, he would never have laid down the habit of his order; but, as he did not find within his breast that courage which is requisite for a man to expose himself to martyrdom, he took sanctuary in a protestant country." He was the author of a vast number of works, chiefly, if not entirely written in Italian; many of which have been translated into the Latin, French, German, and other languages. They consist of "A Commentary" on the Epistle of St. Paul to the Galatians; "Sermons," in six volumes, octavo; "Discourses concerning Predestination and Free Will;" "Homilies;" "Apologues;" "Dialogues;" "Sacred Declamations;" "A Catechism;" and a multitude of controversial treatises, several of which are noticed in the first of our authorities, and a particular enumeration of them is given in *Sandii Bibl. Anti-Trin. Bayle. Moreri. Nouv. Dict. Hist. Mosch. Hist. Eccl. sac. xvi. sect. iii. par. ii. cap. ii. sect. 42. Wood's Athen. Oxon. vol. II. Neal's Hist. Purit. vol. I. ch. ii.—M.*

OCTAVIA, a Roman lady distinguished for her virtues and accomplishments, was the daughter of Caius Octavius, father of the emperor Augustus. According to Suetonius, she had the same mother with that emperor; but Plutarch makes her the daughter of a former wife of her father's. She was first married to Claudius Marcellus, by whom she had a son and two daughters. In her widowhood she was given to the triumvir Mark Antony, as the medium of reconciliation between him and her brother, after the first difference between them. She was at that time beautiful in her person, universally esteemed for her conduct, and tenderly beloved by her brother. Antony had already been captivated by the allurements of Cleopatra; but the merits of Octavia seemed to make a proper impression upon him, and he passed some time in conjugal union with her, during which, she bore him two daughters. She accompanied him to Greece; and when some new misunderstandings had

arisen between her husband and brother, she employed her influence with both so as to restore an apparent concord. Octavia returned to Rome, while Antony went into the East, where he had another interview with Cleopatra, which rivetted his fetters, and sealed his fate. Octavia was soon apprised of his infidelity; but, resolved on her part to omit no duty of a faithful wife, she collected considerable supplies for the war in which he was engaged, and sailed with them to Athens. She there received orders from her husband to advance no further; and, despairing of a renewal of his affection, she returned to Rome. Her brother was extremely provoked at this treatment of a beloved sister, and wished her to live in retirement. She, however, refused to quit her husband's house; and preserving the dignity of her station, devoted herself to the education of her children, bestowing no less care on those of Antony by Fulvia, than on her own. She kindly entertained all her husband's friends who were sent to Rome on business, and used her best endeavours to promote his interest. But his infatuation not only rendered him insensible to these services, but pushed him on to an open dissolution of their union. He sent emissaries to turn Octavia out of his house, solemnly divorced her, and married Cleopatra. The Roman people were not less indignant than her brother at this profligate conduct; whilst Octavia herself chiefly lamented that she should become one of the causes of a civil war.

After the death of Antony, Octavia gave a proof of the goodness of her heart which could scarcely be surpassed; for she undertook the care even of his children by Cleopatra, and married the daughter to king Juba of Mauritania. Her own son by Marcellus, of the same name, lived to be the hope of the empire, the intended heir of Augustus, and the darling of the Roman people. His untimely death threw her into a state of dejection and despair from which she never recovered. The anecdote recorded by Servius, of the effect upon her of Virgil's beautiful lines in commemoration of that lamented youth, is highly characteristic of a mother's feelings. When the poet, reciting them in her presence, came to the name of Marcellus, so artfully suppressed to make the close and climax of the passage, Octavia fainted away. On her recovery, she expressed her gratitude for so noble an effort of genius consecrated to her sorrow, by a recompence more munificent than perhaps was ever

before received for the same number of lines. She survived this loss twelve years, the whole of which she spent in mourning, receiving no consolation from her other children, though nobly allied, and the mothers of flourishing families, but remained plunged in darkness and solitude. From the relation of Seneca, her grief exceeded all reasonable bounds, and made her unjust to all who were more fortunate than herself. Her weakness in this point was the only blemish of a character otherwise so estimable and exemplary. She died B. C. 11, and extraordinary honours were paid to her memory by her brother and the obsequious senate. Three Roman emperors descended from her blood. *Suetonius in August. Plutarchi Vit. M. Anton. Seneca Consol. ad Marc.—A.*

OCTAVIAN. See VICTOR IV. pope, or antipope.

ODENATUS, king of Palmyra, was originally a native and a leading inhabitant of that commercial city, but some call him a prince of a tribe of Saracens who dwelt in the neighbourhood of the Euphrates. After Sapor king of Persia had rendered himself formidable throughout the East by the defeat and capture of the Roman emperor Valerian, A.D. 260, he received from Odenatus a present of several camels laden with rich merchandize, accompanied with a submissive letter, protesting that he had never borne arms against the Persians. "Who is this Odenatus (cried the haughty Sapor) that he presumes to write to me?" At the same time he ordered his presents to be thrown into the river, and told his ambassadors that he meant, for his insolence, to go and exterminate him with his whole family; but that if he would come with his hands tied behind his back, and prostrate himself at the foot of the throne, his presumption might possibly obtain forgiveness. Odenatus had too much spirit to endure this arrogant message; and immediately collecting an army from his countrymen and the Arabs of the desert, he declared for the Romans, and joined the general Balista. To him is ascribed the success of an expedition in which part of Sapor's treasure, and several of his wives, were captured; and so closely did he press upon the Persian, that he forced him to retreat, and cut off his rear in passing the Euphrates. After these exploits, Odenatus assumed the title of king of Palmyra, and elevated to the rank of queen his wife, the celebrated Zenobia. Gallienus, the son and colleague of Valerian, entrusted the brave Palmyrene with the chief command of the Ro-

man armies in the east. In this quality, he entered Mesopotamia, recovered Nisibis and Carrhæ, gave Sapor a defeat in his own country, and laid siege to Ctesiphon; but though he had the satisfaction of making the haughty Persian fully repent the indignity with which he had treated him, he was unable to rescue the captive emperor, or to prevent Sapor's retreat with his prize.

In the following confusions of the Roman empire, when such a number of rivals to Gallienus arose, that the period is popularly called that of the thirty tyrants, Odenatus preserved his fidelity, and kept the East in a state of tranquillity, by destroying two of the revolted leaders who had entered his district. On this account he was created Augustus and partner in the empire by Gallienus, A. D. 264, and money was coined in his name, in which he was figured dragging Persians in chains. Zenobia was dignified with the title of Augusta, and their children with that of Cæsar. He made a second incursion into the territories of Sapor, ravaged the country with fire and sword, and is said to have taken the royal city of Ctesiphon. On returning from this expedition, he marched against the Goths or Scythians who had invaded Asia, and advanced as far as Cappadocia, whence they retreated on his approach. Soon afterwards he fell a victim to domestic treason, the circumstances of which are variously related. It appears that he had introduced discord into his family by the predilection he shewed for Herodes his son by a former wife, which Zenobia bore with impatience. At this time, his nephew Mæonius, at a hunting party, two or three times shot at the game before him. Odenatus, offended at this want of respect, took his horse from him, and upon his menacing expressions on account of the affront, threw him into chains. Mæonius, determined upon revenge, as soon as he was at liberty, formed a conspiracy against his uncle; and during the festive celebration of his birthday, killed him, together with his son Herodes. The latter circumstance has probably caused some suspicion to fall upon Zenobia. This tragedy is said by Zosimus to have been acted at Emesa, and the date is supposed to have been the year 267. It is universally agreed that Odenatus was a prince of great qualities, who well deserved the high rank to which he had raised himself. *Univ. Hist. Crevier. Gibbon.—A.*

ODESCALCHI, MARC-ANTONIO, a person entitled to commemoration by his virtues, was

a gentleman of Como in the Milanese. He embraced the ecclesiastical profession, and was ordained priest. His cousin-german, cardinal Odescalchi, afterwards pope Innocent XI., having persuaded him to come to Rome, he refused all the dignities and honours which his merit and connexion might have procured him, and devoted himself solely to works of humanity. He sought out and liberally relieved poor families ashamed to beg, found employment for those who were able to work, and took particular care of the sick and infirm. Observing that, notwithstanding the great number of hospitals in Rome, many strangers were obliged to pass the night in church-porches and under the porticoes of palaces, he turned his own house into an hospital, for the reception of destitute foreigners of every nation indifferently, and of poor from the adjacent country. He bought some adjacent houses to enlarge his accommodations, and in a short time set up a thousand beds, one for each person. He himself waited upon and instructed the objects of his charity, and not only lodged, but clothed them. He frequently went through the city in the evening in search of the houseless, whom, when he found, he took into his carriage, and conveyed to his hospital. In these godlike offices he employed himself till his death in 1670, and he bequeathed all his property for the maintenance of his hospital. The cardinal, his relation, took the institution under his particular care, and when he became pope, rebuilt it magnificently, and enlarged it so as to contain three thousand beds. *Moreri.*—A.

ODESPUN, or ODESPUNCK DE LA MECHINIERE, a French priest and voluminous collector of ecclesiastical documents in the seventeenth century, was a native of Chinon in the Touraine, the dates of whose birth and death are unknown. He was employed by the French clergy in forming a collection of their "Memoirs," of which a specimen was published in 1638, and the whole was afterwards given in an enlarged form in 1646, in two volumes, folio. The first volume contains remonstrances and addresses of the deputies of the clergy to the king, matters relative to their general assemblies, officers, pensionaries, &c.; the second, edicts, ordinances, letters-patent, instructions, matters relating to the police and authority of the church, ecclesiastical persons and benefices, the temporal administration of the estates of the church, immunities, franchises, and ecclesiastical privileges. In the

same year he published, "A Collection of the Councils of France held after that of Trent," in folio; which, though not so well digested as the "Collections" of fathers Labbé and Cossart, is a tolerable continuation of the "Collections" of father Sirmond, in three volumes, folio, and was succeeded by the "Supplement" of la Lande, in 1666, in folio. This author also published a work "On the Orders of Chivalry," in several volumes, which possesses little merit. *Moreri. Nouv. Dict. Hist.*—M.

ODILO, a saint in the Roman calendar, and an illustrious abbot of Clugny in Burgundy, was the son of Berault, surnamed *the Great*, and born in Auvergne, in the year 962. When very young he was placed under the instructions of the clergy of St. Julian de Brioude, and distinguished himself equally by his progress in learning and his virtuous manners. Aspiring after a life of perfection, according to the superstitious notions of the times, he determined to devote himself to the monastic profession; and in the year 991, after renouncing his country and relations, he took the habit in the celebrated benedictine abbey of Clugny. Here he recommended himself so powerfully to the ancient abbot St. Mayeul, by his literary acquirements, his exact observance of the institutions of the order, his extraordinary piety, and the superiority of his mental endowments, that before he had completed his probation, the abbot designed him for his successor. This designation he soon afterwards avowed, and it was approved of and confirmed in a formal manner, at a numerous meeting of the parties interested in the event, notwithstanding the unaffected opposition which Odilo made to that procedure. In the year 994 this charge devolved on him, when he was only thirty-two years of age; and he performed its duties in a manner worthy of the important trust committed to him, and that reflected the highest credit on his own character and the monastery. He maintained the strictest observance of the regulations of the institution, without rigour, and by the authority of a father rather than of a superior; his charities and his benevolence were limited only by the means which he enjoyed; and as he was assiduous in the cultivation of literature himself, so he excited and encouraged it in the members of his immediate community, and the various religious houses that were dependent on his abbey. The whole of the time which the duties of his station did not de-

mand, he employed in devotion and study; and from his remains it appears, that the sacred Scriptures occupied a due share of his attention. The reputation which the monastery of Clugny acquired by his discipline, doctrine, and sanctity of manners, rendered it the most celebrated in France or any of the adjoining countries, and induced the most exalted personages to cultivate the acquaintance of its abbot. The emperor Henry, in particular, would frequently send for him to court, where he and the empress Adelaide took the greatest delight in his pious and improving conversation. Hugh Capet, Robert, and Henry, kings of France, Rodolph, king of Burgundy, Sancho and Garcias, kings of Navarre, and Casimir, king of Poland, also entertained the highest regard for Odilo, with whom they kept up a correspondence, and to whom they sent frequent presents in testimony of their veneration for his character. The emperor even sent to him his crown of gold; which Odilo disposed of, with the other ornaments of his church, in a time of scarcity, in order to provide support for the destitute poor. However, the attention which was paid to him by the great did not minister to his pride. On the contrary, so great was his modesty and humility, that he declined accepting the archbishopric of Lyons, to which the clergy and people united in electing him; and even when pope John XIX. sent him the pall, together with his commands that he should yield to the wishes of the church of Lyons, he steadily persevered in his disinterested refusal of that valuable benefice. Odilo died at Souvigny in 1048, in the eighty-seventh year of his age. This abbot was the founder of the annual service of the church of Rome in commemoration of the dead. He was the author of "The Life of St. Mayeul," his predecessor in the abbacy, which is inserted in Surius "Vit. Sanct." under May 11; "The Life of St. Adelaide the Empress, Consort to the Emperor Otho I." which is given in the fifth volume of Canisius "Antiq. Lect.;" "Sermons" on different subjects; "Letters;" and "Hymns." These pieces were collected together, and published by Duchesne, in his "Bibliotheca Cluniacensis," 1614; and were from thence copied into the seventeenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub. sac. Obscur. Dupin. Moreri. Nouv. Dict. Hist.—M.*

ODO, a Romish saint and celebrated abbot of Clugny in the tenth century, was of noble descent, and born in the country of Maine, in

the year 879. He received his early education in the palace of Foulques, count of Anjou; and at the age of nineteen was made a canon of St. Martin's at Tours. Afterwards he went to Paris, where he became a disciple of St. Rhemy of Auxerre. Having resolved to embrace the monastic life, in the year 912 he took the habit in the monastery of Baume in the diocese of Besançon, where he distinguished himself by the practice of the most austere exercises of the cloister, and at the same time sedulously applied to the acquisition of such learning as the ignorance of the times permitted. On account of the superiority of his attainments, he was appointed to preside over the school of the monastery. About the year 926, he received priest's orders; and in the following year, upon the death of Berno first abbot of Clugny, he was elected his successor in that dignity. At this period the Latin monks had so entirely lost sight of all subordination and discipline, that the greatest part of them knew not even by name the rule of St. Benedict, which they were obliged to observe. This disorder Odo endeavoured with great zeal to correct; nor were his attempts totally unsuccessful. He not only obliged the monks to live in a rigorous observance of their rules, but also added to their discipline new rites and ceremonies, which were attended with an air of sanctity, and, though in reality trifling and insignificant, were at the same time severe and burthensome. The fame of this new rule of discipline soon spread all over Europe, and it was adopted in the greatest part of the ancient monasteries which had been founded in France, Germany, Italy, Britain, and Spain, as well as in the convents which had been newly established. So high was Odo's reputation for wisdom and sanctity, that the popes, the bishops, and the secular princes paid the utmost deference to his counsels, and frequently constituted him the arbiter of their disputes. In the year 936, he took a journey to Rome, at the request of pope Leo VII., where he was successful in mediating a peace between Alberic prince of Rome, and Hugh king of Italy. Two years afterwards he went to Rome a second time, and by his influence with Hugh prevailed upon him to withdraw from the siege of the city. In 942, he paid a third visit to Rome, on religious motives; and while he was in that city he was attacked by a severe disorder, which obliged him to hasten his return to France, where he died at Rheims, in the sixty-fourth

year of his age. He was the author of "The Life of St. Gerard, Count of Aurillac, in four Books;" "Sermons;" "Hymns," &c. which Duchesne has edited in his "Bibl. Cluniac;" and "Moralium in Job. lib. xxxvi.," which are chiefly taken from the "Morals of St. Gregory." All these pieces may be seen in the seventeenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub. sec. obscur. Dupin. Mareri. Mosh. Hist. Eccl. sac. x. par. ii. cap. ii. sect. 11.—M.*

ODOACER, first barbarian king of Italy, was the son of Edecon, a chieftain of the tribe of the Scyri, who had been in the service of Attila king of the Huns. After the death of his father, and the dispersion of his nation, Odoacer for some time led a wandering life among the barbarians of Noricum. At length, by the advice of Severinus, a pious hermit of the country, he visited Italy; and being of a lofty stature and martial figure, he obtained an honourable post among the imperial guards. Of his exploits and military promotions we are not informed; but when, in the year 476, the barbarian mercenaries in the Roman army mutinously demanded a third part of the lands of Italy as a reward for their services, which the patrician Orestes refused to grant, they unanimously placed at their head Odoacer, and proclaimed him their king. He marched against Orestes, took him prisoner in Pavia, and put him to death. He then proceeded to depose the son of Orestes, Augustulus, who had been placed on the imperial throne of the West by his father, and was the last who possessed that title. Odoacer spared him on account of his youth, and assigned him an honourable maintenance; and he himself assumed the government of Italy with the title of king, though without using the royal ensigns. The precise year in which this event of the extinction of the western empire took place is not ascertained, and the dates fluctuate between 476 and 479.

Odoacer appears to have conducted himself in the exercise of his authority with more justice and moderation than might have been expected from one who rose to power by such means. He respected the ancient laws and institutions of the country; restored the dignity of consul which had been suspended, enforced the imperial constitutions, and caused justice to be administered by the usual officers. He protected the confines of Italy by his arms, crossed the Adriatic to take possession of Dalmatia, and conquered the king of the Rugians in the province of Noricum. Nevertheless his

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reign was a period of great distress and depopulation in Italy; and the alienation of one third of the land for the benefit of the soldiers, which claim was the original cause of the revolution, produced much private suffering. In this state of things, the famous Theodoric, king of the Ostrogoths, who had long oppressed and alarmed the eastern empire, was persuaded by the emperor Zeno to turn his arms against the king of Italy. He entered that country with a numerous host in 489, and was met by Odoacer at the head of his army near Aquileia. Theodoric put his opponent to flight, and again overtook him on the plains of Verona, where a more obstinate engagement ensued, which ended in a second victory to the Goth. Odoacer fled to Ravenna; but being strongly reinforced by some of his countrymen, who had first joined, and then deserted, his rival, he advanced to Milan, while Theodoric shut himself up in Pavia. At length, a powerful aid from the Visigoths rendered the latter again master of the field; and after a third victory on the Addua, he compelled Odoacer to take refuge a second time in Ravenna. Theodoric blockaded that city; and a siege of nearly three years ensued, during which Odoacer, by several vigorous sallies, destroyed numbers of the enemy. Want of provisions, however, compelled him to make proposals of accommodation, which were readily listened to. It is affirmed by Jornandes that Odoacer only stipulated for his life; but Procopius asserts that the two kings were to live on terms of equality. Theodoric entered Ravenna; and not long after, at a solemn banquet, Odoacer was stabbed, either by the hands, or at the command, of his rival, and at the same time all his officers and mercenaries were massacred. This event took place in March, 493. *Univers. Hist. Gibbon.—A.*

OECOLAMPADIUS, vernacularly HAUKSCHN, JOHN, one of the most learned German reformers in the sixteenth century, was born at Winsperg, a village in Franconia, in the year 1482. His father, who was in opulent circumstances, intended to bring him up in the mercantile line; but was prevailed upon by his wife, who seems better to have consulted her son's genius and inclination, to give him such an education as should qualify him for some learned profession. Accordingly, after having been instructed in grammar learning at Heilbrun, he was sent to the university of Heidelberg, where he was admitted to the degree of bachelor of philosophy when only fourteen years of age. As soon as he had

taken the degree of master, his parents sent him to Bologna in Italy, with a view to his studying the law under the celebrated professors of jurisprudence for whom that university was in high repute. Finding, however, that the air of that place was injurious to his health, he continued there only six months, and then returned to Heidelberg, where he gave up all thoughts of pursuing the study of the law, and applied himself wholly to that of divinity. The authors which he studied with the greatest attention, were Thomas Aquinas, Richard, and Gerson; while he despised the subtleties of Scotus, and the chicanery of the schoolmen. Instead of aiming at the glory of excelling as a disputant in the public exercises of the university, his grand object was to store his mind with valuable and useful knowledge. Being recommended to Philip, the elector Palatine, as a learned young man, who was also virtuous and prudent, he engaged our student to become tutor to his younger children. Oecolampadius, however, after he had been occupied in this employment for some time, grew disgusted with the court, relinquished his charge, and resumed with fresh ardour his theological studies. Having finished the usual academical course, he quitted Heidelberg and returned to his father's house, who endowed a living at Wensperg, of which his son, after receiving priest's orders, was made the first incumbent. He had not officiated in this situation many weeks, before his great modesty and diffidence led him to consider himself as not sufficiently furnished with learning and knowledge, for the proper discharge of the ministerial office; he therefore obtained leave to go for further improvement to Stutgard, where he attended the lectures of the learned Reuchlin, and perfected himself in the Greek and Hebrew languages. Afterwards he returned to his benefice, and distinguished himself by zeal and diligence in the pastoral office, and the gravity and seriousness of his pulpit services, which exhibited a striking contrast to the buffoonery, with which it was too customary for the monks in that age to disgrace the character of preacher. While Oecolampadius was at Heidelberg, he had contracted an intimate friendship with Wolfgang Capito, who was now settled at Basil. The latter, regretting that his friend's learning and talents should be buried in so obscure a corner of the world as his native village, spoke of his merits in such high terms to Christopher of Utenheim, bishop of Basil, that, in the year 1515, the bishop sent for

Oecolampadius to Basil, and appointed him preacher in the principal church of that city. In the following year, when he was about the age of thirty-four, he unwillingly submitted to the pressing request of his friends, that he would take the degree of doctor of divinity. At this period Erasmus came to Basil, for the purpose of printing his "Annotations upon the new Testament;" in which work he received no little assistance from Oecolampadius, as he acknowledges in the preface. Not long after this our author was invited to Augsburg, where he preached for some time in the great church; but, finding within himself a strong bias towards the principles by which Luther was now commencing the great work of the reformation, and not possessing the courage openly to avow and defend them, that he might avoid being called upon to declare his sentiments he entered the monastery of Alton in the vicinity of Augsburg.

This step of Oecolampadius was greatly disapproved of by his friends, who in vain solicited him to quit the monastery, till he was led to yield to their wishes from a regard to his personal safety. To the private enquiries of some of his friends, who had asked his opinion respecting the controversies which were then agitating, he had given answers favourable to the cause of the reformers. These they took care to make publicly known; and while by so doing they encouraged the well-wishers to that cause, they directed the resentment of its enemies against our author. He also increased their rage, by publishing some "Sermons," and a treatise "On Confession," which contained doctrines hostile to the creed of the church of Rome. This boldness exposed him to the threatenings of the zealous Catholics, and gave particular offence to John Glapio, a Franciscan, and chaplain to the emperor Charles V., who projected the design of taking him into custody, and holding him out as an example of signal punishment. Three days, however, before his design was to be put into execution, he received such information concerning it from his friends, who had also provided the means for his making his escape, that he lost no time in retiring out of his enemy's reach. Having arrived in safety at Basil in 1522, after passing nearly two years in the monastery, he applied himself to the translation into Latin of St. Chrysostom's "Commentary upon Genesis." Soon afterwards the senate appointed him professor of divinity; and in the year 1523, he was nominated minister of

St. Martin's parish. These preferments, however, he would not accept, but upon the conditions that he should be at perfect liberty to teach whatever was clearly warranted by the sacred Scriptures; and that he should not be obliged to retain such popish ceremonies as he considered to be useless. He now began openly to preach against the leading tenets of the church of Rome, and was attended by crowded auditories, who readily embraced the sentiments of the reformers. One of the first alterations which, under the sanction of public authority, he introduced in the ceremonial service of the church, was that of adopting the vulgar tongue at the baptism of infants. Afterwards the sacrifice of the mass was abolished, and the sacrament of the Lord's Supper was ordered to be administered in both kinds. The people were also instructed to regard the use of holy water, consecrated palms and tapers, &c. in the light of superstitions and contemptible ceremonies. While the foundations of the reformation at Basil were in this state of progress, the dispute took place between Luther and Zuingli concerning the manner of Christ's presence in the Eucharist, of which we have given a particular account in the life of the former of those great men. In this controversy Oecolampadius embarked on the side of Zuingli, and in the year 1525, published a Latin treatise in defence of his opinion, entitled, "*De Vero Intellectu Verborum Domini, hoc est Corpus Meum*;" which Erasmus allowed to be learned, ingenious, and elaborate, and drawn up with so much skill and persuasion, that even the elect were in danger of being seduced by it. This treatise the Lutherans attacked in a piece, entitled "*Syngramma*;" to which our author published a reply, entitled, "*Antisyngramma*." In the year 1527, the reformers having been challenged by the Catholics to a public dispute at Baden, Oecolampadius entered the lists against Eckius, on the subjects of transubstantiation; the sacrifice of the mass, the worship of Mary and the saints as intercessors, the use of images, and purgatory, declaring, by a solemn protest, before the debate commenced, that he would not submit to have the points at issue determined by any other rule of judgment than the word of God, contained in the prophetic and apostolical books; and that he acknowledged none for judges, who should not decide according to the canon of scripture. After the dispute was closed, the Swiss present formed themselves into two parties, one of which awarded the victory to Eckius, and

the other to Oecolampadius; and even the deputies from Basil were divided upon the subject. That the peace of the republic, however, might not be disturbed by the contests of their respective partizans for superiority, the senate wisely passed a law, confirming both to the catholics and the reformed the equal enjoyment of religious liberty.

In the year 1528, Oecolampadius took to himself a wife; and in the same year, having completed the reformation of the church at Basil, he was called to Ulm, where, conjointly with Ambrose Blaurer and Martin Bucer, he established the church of that city upon the same plan of doctrine and discipline which had been adopted by the reformed Swiss churches. In the year 1529, he was a party at the conference at Marburg, appointed by Philip, landgrave of Hesse, with the hope of bringing about a treaty of concord and union between the Lutheran and reformed churches. Of this conference, and its issue, we have already given an account in the life of Luther. In the year 1531, Oecolampadius, while diligently employed in the discharge of his office as minister of the church of Basil, and zealously serving the interests of the reformed religion by his advice and writings, was attacked by the plague, to which he fell a sacrifice at the age of forty-nine. On his death-bed he displayed the triumphs of christian faith, and pious resignation, and placidly expired in the presence of his family and several of his brother ministers, commending his soul into the hands of his Redeemer. To the excellence of his personal character, both Catholics and Protestants have born ample testimony; and of his extensive learning his works afford sufficient evidence. Dupin says of him, that he was very well skilled in languages, a man sweet tempered, prudent, and moderate; but he will not allow that he possessed much knowledge in ecclesiastical antiquities. His German biographers maintain on the contrary, that in an acquaintance with the last-mentioned branch of science, he was not inferior to any person of his time. Perhaps a medium between their opposite judgments would approach more nearly to the truth. Dr. Maclaine, in a note to his translation of Mosheim observes, that "he was not less remarkable for his extraordinary modesty, his charitable, forbearing, and pacific spirit, and his zeal for the progress of vital and practical religion, than for his profound erudition, which he seemed rather studious to conceal than to display." He was the author

of the following works, several of which were published after his death: "Annotationes in Genesim," 1523, octavo; "Exegemata in Job," 1531, folio, and frequently reprinted in quarto; "Commentarius in Psalm. lxxiii—lxxix," 1543, quarto; "Comment in Isaiam," 1555, quarto; "Comment. in Ezekielem," 1534, quarto; "Comment. in Danielelem," 1530, quarto; "Comment. in Prophetas Majores," 1531, folio; "Comment in Prophetas Majores et Minores," 1558, folio; "Enarrationes in Evangelium Matthæi," 1536, octavo; "Enarrat. in Evangelium Joannis, et ejus Epistolas," 1533, octavo; "Annotationes in Epistolam ad Romanos," 1526, octavo; "Explanationes in Epistolam ad Hebræos," 1534, octavo; translations into Latin of various pieces from Chrysostom, Gregory Nazianzen, and other fathers of the church; numerous didactic works; controversial treatises against the papists, lutherans, and anabaptists, &c; and after his death, an interesting volume of "Letters" between him and Zuingle, was published at Basil in 1536, folio. *Melchior. Adam. Vit. Germ. Theol. Bayle. Dupin. Le Long's Bibl. Sacra, vol. II. Moreri. Mosh. Hist. Eccl. sac. xvi. sect. iii. par. ii. cap. 2.—M.*

OE CUMENIUS, an ancient Greek commentator upon the scriptures, whose time is uncertain, but who is supposed to have flourished in the tenth century. Cave places him under the year 990, and Lardner a little earlier, in the same century. In the preface to his "Bibl. Coislin." Montfaucon informs us, on the testimony of a manuscript of the tenth or eleventh century, that he was bishop of Trica in Thessaly; and nothing more is known respecting his personal history. He was the author of "Commentaries" upon the Acts of the Apostles, the fourteen epistles of St. Paul, and the seven catholic epistles, which contain a concise and perspicuous illustration of those parts of the New Testament writings. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. Le Long says, that he also wrote a commentary upon the four gospels, compiled from the writings of the ancient Greek fathers; but it is no longer extant. The works of Oecumenius were first published in Greek at Verona, in 1532, folio; and in Greek and Latin at Paris, in 1631, in two volumes, folio, the Latin version being that of John Hentenius, which was published sepa-

rately at Antwerp, in 1545. To the second volume of the Paris edition is added the "Commentary" of Arethas upon the book of Revelation. *Cave's Hist. Lit. vol. II. sub. sac. Obscur. Le Long's Bibl. Sac. vol. II. Moreri. Lardner's Cred. part. ii. vol. II. ch. 162.—M.*

ŒDIPUS, one of the semi-fabulous heroes of Greece, whose tragical adventures have been a favourite subject of the Grecian poets and dramatists, was the son of Laius king of Thebes in Bœotia, and Jocasta or Epicaste, daughter of Creon. The oracle of Apollo having foretold (according to the story) that the son of Laius would be his father's murderer, he was given immediately after his birth to a shepherd, in order to be exposed to the wild beasts. In this situation he was found by the herdsman of Polybus king of Corinth, who brought him to his master. That prince educated him as his own son, and gave him the name of Œdipus, on account, it is said, of the swelling of his feet consequent upon their being bored in order to hang him on the branch of a tree. Understanding, when come to adult years, that he was not the son of Polybus, he went to the oracle of Delphos to enquire after his real parents. By the way he met at Phocis with Laius; and a quarrel arising between their attendants, in which the masters took part, he had the misfortune to kill his unknown father. Another account relates that their encounter was owing to a sedition in Phocis, in which Œdipus joined the insurgents. He proceeded to Thebes, where his success in expounding the enigma of the sphinx, who is represented as a monster that laid waste the country, raised him to the throne and to the bed of the widow, his mother Jocasta. By her he had two sons, Eteocles and Polynices, and some add, two daughters also. A train of circumstances at length disclosed to him the parricide and incest of which he had unknowingly been guilty. Struck with horror at the criminality in which he was involved, he tore out his eyes as unworthy to behold the light, cursed his posterity, and taking sanctuary in the grove of the Furies in Attica, there ended his miserable life. Jocasta put an end to her days by strangling herself. Their sons were distinguished by the inveteracy of their mutual hatred, and its tragical effects. The death of Œdipus is placed by chronologists about 1228. *B. C. Univers. Hist.—A.*

OENOMAUUS, a Greek philosopher and orator in the second century, is commonly classed, both by ancient and modern writers,

under the Cynic sect. He was a native of Gadara, and flourished under the reign of the emperor Adrian. He wrote a treatise to expose the frauds and impostures of oracles, which was very ably executed, and with a degree of freedom which a Christian would not have been permitted to use. He also wrote another treatise, to censure the degeneracy of the later Cynics; and Suidas ascribes to him works on government, and the philosophy of Homer, as well as lives of Crates, Diogenes, and other Cynic philosophers. None of his pieces, however, have reached our times; but large fragments of his book against oracles are preserved in the fifth and sixth books of Eusebius's "Præp. Evangel." Suidas. *Fabricii Bibl. Græc. vol. II. lib. iii. cap. xiii. p. 365. Moreri. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. sect. 6.*—M.

OFFA, king of the Mercians, was one of the few princes of the Saxon heptarchy whose power and talents have rendered them worthy of commemoration. He was placed on the Mercian throne by the general consent of the people, after a successful insurrection against an usurper, in 755. Ambitious to extend his dominions, and unrestrained by considerations of justice, he first attacked the kingdom of Northumberland, from which he wrested Nottinghamshire. He then, in 774, invaded the kingdom of Kent, which, after a great victory at Otford, he reduced under his authority. Kenwulph king of Wessex, jealous of his aggrandisement, took up arms against him, and was defeated at Bensington in Oxfordshire in 775. In consequence of this victory, Offa annexed to his territories the shires of Oxford and Gloucester. He afterwards joined with Kenwulph in an invasion of Wales, by which the Britons were driven to the mountains, and obliged to abandon all the low country. For the security of his conquests, Offa caused to be dug that dyke which still bears his name, extending from the mouth of the Wye to the Dee. These successes only inflamed his cupidity, and he was induced by the desire of a further augmentation of territory to commit an act of shocking perfidy. The small kingdom of the East Angles was at that time possessed by Ethelred, a young prince of most amiable character, who, wishing to strengthen himself by a powerful alliance, made proposals of marriage to Ethelrida, daughter of Offa. They were favourably received, and Ethelred with his chief nobility was invited to the Mercian court to conclude the marriage. In the

midst of the festivity, the king was seized and murdered. The nobles, timely warned of their danger by the bride, made their escape; but their country was brought under the yoke of Mercia.

Offa had now become the most potent prince in the island, and was even respected for his power and abilities by Charlemagne, who entered into a league of friendship with him. At the desire of that sovereign, the learned Alcuin was induced by Offa to visit his court, and devote himself to his service. Either real remorse for his crimes, or a hypocritical affectation of piety, led Offa in his latter years to pay great respect to the clergy, and practise all the superstitious devotion of the times. He gave a tenth of his goods to the church, and made liberal donations to the see of Hereford, which city was his principal residence. He even pretended to have been directed by a vision to the reliques of the proto-martyr of England, St. Alban, near Verulam, and founded a magnificent monastery on the spot. At length, he made a pilgrimage to Rome, where he lavished great sums to procure the papal absolution and benediction, and agreed to an annual payment to the pope for pious and charitable purposes, which he raised by a tax on his subjects, afterwards converted into the imposition termed peter-pence. Offa died in 794, after a reign of thirty-nine years of uninterrupted external prosperity. *Hume. Henry.*—A.

OGDEN, SAMUEL, a learned divine of the church of England, and celebrated preacher at Cambridge in the eighteenth century, was born at Manchester, in the year 1716. Having been instructed in grammar learning at the free school in his native town, in the year 1733 he was entered of King's college in the university of Cambridge; from which house he removed to St. John's college in 1736. He took his degree of B.A. in 1738; and in the following year was elected fellow of his college. In 1740, he received deacon's orders; and during the following year was admitted to the degree of M.A. and also ordained priest. Three years after this he was elected master of the free school at Halifax in Yorkshire; which place he retained till the year 1753, when he resigned it, and went to reside at the university of which he was a member. At the first commencement after his return to Cambridge, he took the degree of doctor of divinity; and on that occasion recommended himself so strongly to the duke of Newcastle, chancellor of the university, by the exercise which he performed, that his grace

soon afterwards presented him to the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In 1764, he received the appointment of Woodwardian professor; and in 1766, he was presented to the rectory of Lawford in Essex, and also to that of Stansfield in Suffolk. Dr. Ogden had acquired considerable celebrity in the university by the popularity of his pulpit discourses; and in the year 1770, he committed a volume of them to the press, under the title of "Sermons on the Efficacy of Prayer and Intercession," octavo. The favourable reception which they met with induced him, in 1776, to present to the public a volume of "Sermons on the Ten Commandments," octavo; to which he added, in the following year, another volume of "Sermons on the Articles of the Christian Faith," octavo. During the latter part of his life Dr. Ogden laboured under much ill health; and in the year 1777, he was seized by a paralytic attack, from which his life was considered to be in immediate danger. This shock he sustained with a degree of cheerfulness and resignation, which powerfully exhibited the efficacy of christian principles and prospects on the mind of a good man, in the contemplation of his dissolution. He survived this stroke only about twelve months, and died in March 1778, in the sixty-second year of his age. In his manners and address, there was a degree of unpolished rusticity, which disgusted those who were strangers to his character; though that prejudice soon wore off upon an intimacy with him. Stern as his countenance was, and sometimes even ferocious, he is said to have possessed a most humane and tender heart, and to have done himself great honour by the evidence which he afforded of his filial piety, and liberal benevolence to his relations who stood in need of his assistance. Dr. Ogden's sermons are remarkably short, animated, and striking. Sometimes the author rises to the sublime; and sometimes he is distinguished by fine strokes of pathos. His method, however, is desultory; his reasoning is not always perspicuous; and his style, though correct and clear, is too concise and abrupt to be recommended as a model of classical composition. In the year 1780, his friend Dr. afterwards bishop Halifax, published a new edition of his Sermons in two volumes, octavo, with a tribute of respect to the author's memory prefixed to them, in which he has endeavoured to answer the objections that have been advanced against the doctor's style and manner. To this preface, and to the

New Annual Register for 1780, we are indebted for the materials of the present article.—M.

OGIER, CHARLES, a man of learning, was born at Paris in 1595. He studied at Bourges and Paris, and then went to Valence to attend lectures in law, of which faculty he was made a doctor. He followed for some time the profession of an advocate; but becoming disgusted with this employment, he accepted the post of secretary to Claude de Mesmes, count d'Avaux, in his embassy to the northern courts. Ogier accompanied him during his mission in the years 1634 and 1635, and drew up an account of his travels, which the count d'Avaux, finding himself highly complimented in it, desired him to keep in manuscript for twenty years. Accordingly, it was first published in 1656, under the title of "*Caroli Ogerii Ephemerides, sive iter Danicum, Suecicum, Polonicum, cum esset in comitatu illustr. Claudii Memmii, comitis Avauxii, ad septentriones reges extraordinarii legati*," 12mo. This journal contains many curious particulars of the manners and customs, the eminent characters, &c. of the countries visited by the author, and likewise of the negotiations of the count d'Avaux. It is interspersed with Latin verses, and mention is made of the writer's French verses. He published separately two Latin poems to the memory of D. Petau and Peter du Puy. Ogier died in 1654.

FRANCIS OGIER, brother of the preceding, was an ecclesiastic, and attended the count d'Avaux when he went to sign the peace of 1648. He took the part of Balzac in his quarrel with Goulou, and wrote poems, sermons, and a variety of other works, of which one of the most esteemed was his "*Jugement et Censure de la Doctrine Curieuse de Fr. Garasse*." He died in 1670. *Moreri. Nouv. Dict. Hist.*—A.

OGILBY, JOHN, a writer who has some claim to commemoration from the mass and variety of his works, and the share he had in introducing typographical splendour into this country, was born in 1700 at or near Edinburgh. His father, who was a branch of the ancient family of Ogilby or Ogilvie, became a prisoner for debt in the King's Bench, and was unable to give his son more education than a little knowledge of the Latin grammar. He therefore put himself apprentice to a dancing-master in London; and with the first money he procured, he freed his father from prison—an act of filial piety deserving of the highest commendation. A strain which he got in cutting a high caper impaired his dancing faculties, and

put him upon other means of procuring a livelihood. It is not worth while to pursue the various fortunes of his life, through which he displayed extraordinary industry, a projecting head, with the talent of obtaining patronage in the execution of his projects, and a spirit not to be depressed by misfortunes and reverses. He overcame his want of a literary education so far as to translate from the Latin, and even the Greek, and to compose a great quantity of verses, such as they were. His merits as an author are stated with much simplicity by Winstanly in his *Lives of the Poets*. "John Ogilby was one who, from a late initiation into literature, made such a progress as might well style him the prodigy of his time! sending into the world so many *large volumes*! his translations of Homer and Virgil *done to the life*, and *with such excellent sculptures*: and (what added great grace to his works) he printed them all on *special good paper* and in a *very good letter*." His Homer, though one of the most wretched of translations, had the honour of being a great favourite with Pope in his childhood, and probably much contributed to kindle the poetical flame in his breast. The *cuts* to his translation of Virgil were highly valued, and served also for a splendid Latin edition of that poet. After the loss of his whole property in the fire of London, he obtained the appointment of his majesty's cosmographer and geographic printer, in which capacity he printed some volumes of a great atlas. He also published an account of the great and cross roads of the kingdom, from his own actual survey and mensuration by the wheel, which was long a standard book. He died in 1676, leaving the character of an honest and usefully industrious man. *Biog. Brit.*—A.

OKOLSKI, a Dominican, was a native of Russia, and became provincial of his order in Poland in 1649. He published in 1641 at Cracow a work entitled "*Orbis Polonus*," three volumes, folio, being a history of the Polish nation, with learned researches concerning the origin of the Sarmatians. The work is rare and valuable, though not without a tinge of national partiality. This author likewise wrote a work entitled "*Precô divini verbi Albertus episcopus Ratisponensis*." *Moreri.*—A.

OLAHUS, NICHOLAS, a learned and pious prelate, was born of an ancient family at Hermanstadt in 1493. Being brought up to the ecclesiastical profession, he passed through various employments, religious and secular, and

was nominated by Ferdinand king of Hungary, bishop of Zagrab, and chancellor of that kingdom. He was afterwards placed in the see of Agria, and was present at the famous siege of that town by the Turks in 1552, in which he contributed greatly by his liberalities and exhortations to the spirited and successful defence made by the inhabitants. In 1553 he was made archbishop of Strigonia; and during the fifteen years in which he occupied this station, he assiduously attended to the interests of religion and morality. He held two national councils at Tyrnau, the acts of which were printed at Vienna in 1560. It was chiefly through his munificence that the first Jesuits' college in Hungary was founded at Tyrnau. In 1562 he was created palatine of the kingdom, in which quality he crowned Maximilian as king of Hungary. He died at Tyrnau in 1568. This prelate wrote "*A Chronicle of his own Times*;" a "*History of Attila*," 1538; and a "*Description of Hungary*," 1735. *Nouv. Dict. Hist.*—A.

OLARTE, FR. DIEGO DE, was a townsman and servant of Cortes, whom he accompanied to Mexico, and bore his share in the guilt and the glory of that wonderful, but atrocious conquest. Olarte, however, enjoyed none of the spoils; and made the best atonement he could to the Mexicans, by entering the franciscan order, and living the life of a missionary among them for forty years; inflicting during all that time penances upon himself which proved the sincerity of his contrition. He was one of the most successful missionaries, and whom the natives loved best. At different times he was guardian of the convent at Mexico, definitor of the province, and afterwards provincial. In 1567, the visitors whom Philip II. sent to proceed against the rebels, sent him to Spain, as a suspected person; he cleared himself satisfactorily of the charge, and returned with the rank of *comisario general* of New Spain. But the fatigue of the voyage, and the anxiety which he had undergone, was too much for his old age, and he died shortly after his return in 1569. *Torquemada.*—R. S.

OLDENBURG, HENRY, a learned German gentleman in the seventeenth century, who sometimes wrote his name GRUBENDAL, reversing the letters, was descended from the counts of Aldenburg in Westphalia, and born in the duchy of Bremen in Lower Saxony, about the year 1626. During the time of the long parliament in the reign of Charles I. he came to England in the character of consul

to his countrymen at London; which post he continued to occupy under the administration of Cromwell. Being discharged from that employment, he accepted of the office of tutor to lord Henry O'Bryan, a young Irish nobleman, whom he attended to the university of Oxford; and in 1656, he entered himself a student in that university, chiefly that he might enjoy the privilege of consulting the Bodleian library. Afterwards he was appointed tutor to lord William Cavendish, and became intimately acquainted with John Milton, who addressed to him four of the letters in his "Epistolæ Familiæres." While he resided at Oxford, he also became acquainted with the members of the society in that city, which proved the origin of the Royal Society; and upon the establishment of the latter, he was elected one of its members. When afterwards the society found it necessary to have two secretaries, Mr. Oldenburg was chosen assistant to Dr. Wilkins in that department. No sooner had he undertaken this office, than he applied himself to the discharge of its duties with the utmost zeal and assiduity, and published the first number of the "Philosophical Transactions," in the year 1664. That the publication of this work might reflect the greater credit on the society and himself, he established a correspondence with more than seventy persons, in different parts of the world, upon a vast variety of subjects. In order to lessen the fatigue unavoidably attending such an extensive literary commerce, he proceeded on the most simple and methodical plan. "I asked him," says Dr. Lister, "what method he used to answer so great a variety of subjects, and such a quantity of letters as he must receive weekly: for I knew he never failed, because I had the honour of his correspondence for ten or twelve years. He told me, he made one letter answer another; and that to be always fresh, he never read a letter before he had pen, ink, and paper, ready to answer it forthwith; so that the multitude of his letters cloyed him not, or ever lay upon his hands." Among others, he was a constant correspondent of Mr. Robert Boyle, and he translated several of that philosopher's works into the Latin language. In the year 1675, Mr. Oldenburg became involved in a dispute with Mr. Robert Hooke, who complained that justice had not been done to him in the "Transactions," with respect to the invention of the spiral spring for pocket watches. This contest was carried on with some warmth on both sides; but was at

length terminated to the honour of Mr. Oldenburg, by a declaration from the council of the Royal Society, "that the publisher of the transactions had carried himself faithfully and honestly in the managing the intelligence of the Royal Society, and given no just cause for such reflections." Mr. Oldenburg continued to publish the "Philosophical Transactions" to number cxxxvi, in the year 1677; after which the publication was discontinued till it was resumed by his successor in the secretary's office Dr. Nehemiah Grew. Mr. Oldenburg died at his house at Charlton, between Greenwich and Woolwich in Kent, in August 1678, when he was about fifty-two years of age. He published English translations of "The Prodromus to a Dissertation concerning Solids naturally contained within Solids, &c. by Nicholas Steno," 1671, octavo; of "A genuine Explication of the Book of Revelations, full of sundry new Christian Considerations, &c. by A. B. Piganius," of the same date and size; and of "The Life of the Duchess of Mazarine," octavo. He also published numerous tracts, chiefly on theological and political subjects; in which he principally aimed at reconciling differences between religious parties, and promoting peace. *Gen. Dict. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

OLDENBURGER, PHILIP-ANDREW, a jurist and political writer, was a disciple of Herman Conring, the professor of Helmstadt, and settled at Geneva, where he taught law and history with reputation. He died in that city in 1678. He was the author of a number of learned works, several of which he published under borrowed names, probably to elude personal criticism. One of these was *Burgoldensis*, which was only his real name reversed. Some of the principal of these are, "Notitia Imperii, sive Discursus ad Instrumenta Pacis Osnaburgo-Monasteriensis," 1669, quarto. This contains a useful list of the German historians and writers on public law: "Limnæus Enucleatus," 1670, folio; a valuable abridgment of that writer's work, "De Jure Imperii Romano-Germanici:" "Thesaurus Rerum-publicarum totius Orbis," four volumes, octavo, 1675, a work which, though imperfect, is useful, particularly for the knowledge of the modern kingdoms: "Tractatus de Rebus-publicis turbidis in tranquillum statum reducendis," 1677, octavo. *Moreri. Senelier Hist. Lit. de Geneve.*—A.

OLDHAM, JOHN, an English poet of the seventeenth century, was born in 1653 at Ship-

ton in Gloucestershire, of which parish his father was minister during the usurpation. He received his grammatical education at Tetbury-school, and in 1670 was entered at Edmund's-hall, Oxford. After an abode of four years at the university, he went home to his father's, and there composed several pieces of poetry. He found no better employment at this time than becoming usher of the free-school at Croydon, which post he occupied for three years. The Popish-plot, which greatly agitated men's minds at that period, incited him to write his four satires against the Jesuits; and he seems to have thought that it was impossible to be too bitter against that dangerous order. Whilst in this humble situation, he was surprised with a visit from the earls of Rochester and Dorset, sir Charles Sedley, and other wits, who had seen some of his performances in manuscript. His removal from Croydon soon followed this notice, and he passed some time at the seat of sir Edward Thurland, as tutor to his grandsons. He afterwards undertook the tuition of a son of sir William Hicks; and when he had fitted his pupil for foreign travel, declining the offer of accompanying him, he went to London in order to cultivate his connections among the poets and men of wit. An introduction to Dryden was one of the consequences of his residence in the metropolis; but a more substantial advantage was his acquisition of the patronage of William earl of Kingston. That liberal nobleman took him to his seat of Holme-Pierpont, where, in December 1683, he was carried off by the small-pox, at the premature age of thirty. The earl erected a monument to his memory in the church of that place, with a highly encomiastic inscription.

The poems of Oldham consist of satires, pindarics, occasional copies of verses, and a great many translations from the classics. His fame was chiefly obtained by his satires, the spirited and indignant vein of which gave him the appellation of *the English Juvenal*. They are coarse in language, and harsh in versification, but possess much vigour of style and vivacity of description. A passage describing the servitude of a domestic chaplain at that time, has been often quoted. In his other compositions he displays learning and imagination; but his neglect of polish, and his want of elegance and harmony, have excluded his works from the modern collections of approved English poetry. If, indeed, Dryden's panegyrical strains could be relied on, he gave a promise of excellence which renders his early

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death a subject of deep regret. That poet thus begins a copy of verses on the death of Oldham:

Farewell, too little, and too lately known,
Whom I began to think and call my own;
For sure our souls were near allied; and thine
Cast in the same poetic mould with mine.

Of the poems of Oldham, part were published by himself, and the rest after his death under the title of his "Remains." An edition of the whole, with the author's life, was given in two volumes, 12mo. 1722. *Biog. Brit.*—A.

OLEARIUS, ADAM, a learned German, whose proper name was *Oelschlager*, was born in 1603 at Ascherleben in Lower Saxony. He was for some time a professor at Leipzig, which office he quitted for a place in the service of Frederic duke of Holstein-Gottorp. That prince had a plan of bringing a share of the commerce of the Levant to his new town of Fredericstadt; and for that purpose sent an embassy to the czar of Muscovy and the king of Persia, of which Philip Crusius and Otho Brugman were the heads; and Olearius was joined to them in quality of secretary and counsellor to the embassy. Their mission lasted from 1633 to 1639; and Olearius drew up an account of the journey in the German language, printed at Sleswick in 1656 and 1671, folio, accompanied with figures designed by himself. This work is curious and much esteemed, and has been translated into several languages. The author took up his residence at Gottorp after his return, and was appointed librarian, antiquary, and mathematician to the duke. He died in 1671. Olearius was well acquainted with mathematics, a skilful musician, and a proficient in the oriental languages, especially the Persian. His other works were, "The Valley of Persian Roses, a Collection of pleasant Stories, ingenious Sayings, and useful Maxims by the poet Shach-Saadi, translated into German," folio, 1654: "A Narrative of a Voyage to the Indies, by Albert de Mandeslo, with Remarks," folio, 1658: "An abridged Chronicle of Holstein, from 1448 to 1663;" "The Gottorp Cabinet of Curiosities," 1666, 1674: all the above are in German. *Moreri*.—A.

OLEARIUS, GODFREY, a learned German lutheran divine in the seventeenth century, was born at Halle in Saxony, in the year 1604. His first situation in the church was that of deacon at Wittemberg; whence he re-

moved to his native city, where he was appointed pastor of St. Ulrich's church. Afterwards he was created doctor of divinity; appointed pastor of St. Mary's; nominated superior and inspector of the lutheran *Gymnasium*; and, finally, made superintendant of the churches in the duchy of Magdeburg, by the elector of Brandenburg. He died in the year 1685, at the age of eighty-one. He was the author of "Idea Pentateuchi;" "Annotationes Biblicæ Theoretico-practicæ;" "Idea Dispositionum Librorum Prophetico-biblicorum;" "Hypomnemata Evangelica;" "The Life of Christ, from the Four Evangelists," in German; "An Explication of the Book of Job," in the same language; "Sermons;" "Controversial Treatises," &c. *Witte Diar. Biog. Moreri.—M.*

OLEARIUS, GODFREY, grandson of the preceding, and son of the subject of the next article, was born at Leipsic, in the year 1672. He early discovered a love for learning, and prosecuted his studies, both in the preparatory schools and in the university, with extraordinary diligence and success. Having completed his academical course, at the age of twenty-one he went for further improvement to Holland, and from thence crossed the sea to England. To this country he was attracted by the celebrity of the university of Oxford, and the rich treasures in the Bodleian library; and he continued here more than twelve months, improving his acquaintance with philosophy, the Greek language, and sacred antiquities. Upon his return to Leipsic in 1699, he was admitted a member of the first college in that university, and not long afterwards was nominated to the professorship of the Greek and Latin languages in that seminary. This post he filled with reputation till the year 1708, when he was called to the theological chair. In 1709, he was made canon of Meissen, and appointed director of the students; and in 1714, he was preferred to the office of assessor in the electoral and ducal consistory. To the great regret of his country and personal connections, he now fell into a decline, which carried him off in the year 1715, at the premature age of forty-three. That his short life had been spent in assiduous and useful study, is sufficiently apparent from the productions which he sent into the world. He published "An Introduction to the Roman and German Histories, from the Foundation of Rome to the Year 1699," 1699, octavo; a Latin version of "The History of the Apostles' Creed," from

the English of sir Peter King, 1708, octavo; a Latin version from the English of "Stanley's History of Philosophy," with notes and dissertations, 1712, quarto; "Philostatatorum quæ supersunt omnia, &c." in Greek and Latin, with a new version, and notes, 1709, folio; "Observations on the Gospel according to St. Matthew," in Latin, 1713, quarto, which were reprinted in 1743; "Dissertatio de Miraculo piscinæ Bethesdæ," 1706, quarto; "Dissertatio de Adoratione Dei Patris per Jesum Christum," 1709, quarto, written in opposition to the Socinians; "Jesus Christ the true Messiah," quarto, in German; and "The College Pastoral," in German, consisting of instruction for ministers, which was published after his death, in the year 1718. *Moreri. Nouv. Dict. Hist.—M.*

OLEARIUS, JOHN, son of the elder GODFREY, and distinguished for his literary acquirements and laborious industry, was born at Halle, in the year 1639. He applied with great diligence to the study of the Latin, Greek, and oriental tongues, and made such a proficiency in his acquaintance with them, that, in the year 1660, he was honoured with the title of doctor of languages. He now directed his attention to the study of divinity, and frequently appeared in the pulpit. Afterwards he visited several of the principal German universities, and settled at Leipsic in 1661. Here, while he attended the lectures of the different learned professors, he taught philosophy and the classics to private pupils. In 1664, he was appointed Greek professor at Leipsic; and he shewed how well qualified he was for this department, by the publication of fifty-two "Exercitationes on the Dominical Epistles," or, such selections from the epistles, as were commonly fixed upon for the subjects of public exercises and sermons in the lutheran universities. In 1668, he was created bachelor of divinity. In 1677, he was appointed professor in that faculty; and two years afterwards he received the diploma of doctor of divinity. Of his learning and industry as a theological student and professor he has afforded sufficient evidence, by his "Hermeneutica Sacra," his "Moral Theology," his "Introduction to Divinity," his hundred and six "Theological Disputations," his sixty-one "Philosophical Disputations," his "Programmas upon difficult Points," &c. He was one of the first who engaged with Carpzovius, Alberti, and Ittigius, in furnishing contributions to the "Leipsic Acts." He was chosen to fill the most import-

ant posts in the university of Leipsic, and was ten times raised to the dignity of rector. He died in 1713, when about seventy-four years of age. He had an elder brother, JOHN GODFREY, who was born in 1635, became one of the pastors of Halle, his native city, and died in 1710. He published, in 1673, an octavo volume, entitled, "Abacus Patrologicus," &c. which consists of short biographical notices of the fathers, doctors, historians, &c. of the christian church, from the earliest period to that of Luther, disposed in alphabetical order, and each article accompanied with its authority. This work is executed with ability, and was so well received, that the author was encouraged to publish it a second time, in an enlarged form. *Moreri, Nouv. Dict. Hist.*—M.

O'LEARY, ARTHUR, an eminent Irish catholic priest in the eighteenth century, was born in the city of Cork, but in what year we are not informed. He went to France at an early age, where he pursued his studies at the college of St. Malo's in Brittany; and he afterwards entered into the Franciscan order of Capuchins. When he had finished his studies, he was appointed chaplain to a regiment of his countrymen in the service of the French king; but not entering warmly into the measure of engaging the subjects of these kingdoms to enlist in foreign battalions, he incurred the displeasure of those in power, and in a little time returned to his native country. By the assistance of some friends, he was enabled to build a small but decent chapel at Cork, in which he officiated; and a circumstance soon occurred, which procured him some little provincial celebrity. About this time a Scotch physician had published at Cork, a work, entitled, "Thoughts on Nature and Religion," which advanced sentiments hostile to the creed of the orthodox world. As no person among the Protestants thought proper to answer him, father O'Leary applied to Dr. Mann, bishop of the diocese, for leave to enter the lists against that author: and as the protestant and catholic churches happened to think alike on the points in question, he immediately obtained his lordship's permission. Accordingly, soon after this appeared his "Defence of the Divinity of Christ, and the Immortality of the Soul." When the parliament of Ireland shewed a disposition to relax the rigour of the penal laws against the Roman Catholics, and framed the test oath now in force, to be administered to such of them as should claim the benefit of acts passed in their favour in the year 1782,

many persons of tender consciences had scruples against taking it. On this occasion Mr. O'Leary published his "Loyalty asserted, or the Test-Oath vindicated;" in which he explained the seeming difficulties that occurred, so much to the satisfaction of the nonjuring Catholics in his neighbourhood, that they unanimously complied with the provision of the legislature. These publications gained O'Leary many friends among the liberal and enlightened; but were at the same time productive of no small degree of envy among the priests, the greater part of whom had neither ability nor spirit to act in the same manner. However, he enjoyed his triumph, and after having, in opposition to most of his brethren, shewn by his able and eloquent writings that the Roman Catholics of Ireland might, consistently with their religion, swear that the pope possessed no temporal authority or jurisdiction in that kingdom, he became the favourite and friend of almost all the eminent Irish political and literary characters. At that critical period during the American war, when the combined fleets of France and Spain insulted the British coast, and threatened an invasion of Ireland, he addressed his catholic countrymen in the most energetic language, in the cause of order and loyalty, and with such effect as to merit the thanks of every good citizen. About the year 1784, when a considerable number of nocturnal insurgents, of the Romish persuasion, committed great excesses in the county of Cork, particularly towards the tythe proctors of the protestant clergy, he rendered himself useful in bringing them to a proper sense of their misconduct, by his addresses to them. By what he advanced in some of them, however, he drew down on himself the attack of Dr. Woodward, the protestant bishop of Cloyne; which he repelled in "A Defence of the Conduct and Writings of the reverend Arthur O'Leary, &c. written by himself, in Answer to ill-grounded Insinuations of the right reverend Dr. Woodward, &c." 1788, octavo. This defence is a masterpiece of wit, argument, delicate irony, and energetic writing; and yet was drawn up by the author in less than eight hours. Even Dr. Woodward acknowledged in the course of the controversy, that our author represents matters "Strongly and eloquently;" and that, "Shakespeare-like, he is well acquainted with the human Heart."

The laudable conduct of Mr. O'Leary, in using his influence to promote subordination and obedience to the laws among his catholic

countrymen, did not escape the attention of the Irish government; and induced them, when he quitted Ireland, to recommend him to men of power in this country. For many years he resided in London, as principal minister of the Roman catholic chapel in Soho-square, where he was highly esteemed and well attended by persons of his religion; and in this place he pronounced, in the year 1800, a funeral oration on pope Pius VI. before a great concourse of English nobility, as well as foreigners of rank. While Mr. O'Leary rendered himself venerable by his genuine and ardent piety, he at the same time maintained the character of an interesting and most agreeable companion. He was always cheerful, gay, sparkling with wit, full of anecdote and merry stories; and never, in company, suffered his clerical profession to operate churlishly on the hilarity of those around him. As an instance of the humour which he intermingled with his polemics, it is related that, being challenged by an Irish bishop to prove the existence of purgatory, he answered, "the question is not capable of demonstrative proof. Let the affair remain as it is. Your lordship may go further and fare worse!" He died at an advanced age in the month of January 1802. As a writer, his style is fluent, bold, and figurative; but deficient in grace, perspicuity, and sometimes grammar. His highest praise, however, arises from his having been a distinguished friend to freedom, liberality, and toleration; on which account he was frequently complimented by Messrs. Grattan, Flood, and other members of the Irish parliament, in their public speeches. Besides the pieces already specified, and several effusions that are supposed to have come from his pen, which he did not think it necessary or prudent to father, he published several "Addresses to the Catholics of Ireland," to which we have alluded above; "Remarks on Mr. Wesley's Defence of the Protestant Association," in which controversy he had the advantage over his opponent; "A Defence of his Conduct in the Affair of the Insurrection in Munster, in 1787;" "A Review of the important Controversy between Dr. Carrol and the reverend Messrs. Wharton and Hopkins;" and "A Fast Sermon at St. Patrick's Chapel, Soho, March 8, 1797." His "Miscellaneous Tracts" form one volume, octavo. *Monthly Magaz. for Feb. and March, 1802.*—M.

OLEASTER, JEROME, a learned Portuguese dominican monk in the sixteenth century, was most probably a native of Azambuja, a town

on the banks of the Tagus. In the year 1520, he took the habit of the dominican order in a monastery at Lisbon, and applied with such ardour to his studies, that he acquired the character of an excellent philosopher, a solid divine, and a perfect master of the Latin, Greek, and Hebrew languages. Above all, he had the reputation of being most intimately conversant with the Sacred Scriptures. In the year 1545, he was one of the divines whom John III. king of Portugal sent to assist on his behalf at the council of Trent. Upon his return to Portugal he was nominated bishop of St. Thomas's in Africa; but he refused to accept of that dignity. Afterwards he was made inquisitor, and filled the various offices of trust and honour in that province of his order. He died in the year 1563. He was the author of various commentaries on the Scriptures, of which only those on the Pentateuch and Isaiah were committed to the press. The first edition of the former work, under the title of "Hieronymi ab Oleastro Commentarii in Pentateuchum," was published at Lisbon, in the years 1556—1558, in five parts, forming together a folio volume. This edition is rare, and much sought after by collectors, owing to the circumstance of its not having been subjected to the examination of the holy office. Later editions made their appearance at Antwerp in 1568, and at Lyons in 1586 and 1589, all in folio. His "Commentarius in Esaiam," was first published at Paris in 1623, folio; and reprinted at the same place in 1658. *Antonii. Bibl. Script. Hisp. Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

OLIVA, ALEXANDER, a celebrated Italian cardinal in the fifteenth century, was descended from parents in humble life, and born at Saxoferrato, in the year 1409. When very young, he entered among the hermits of St. Augustine, and pursued his studies successively at Rimini, Bologna, and Perugia. In the last-mentioned city he was appointed at first professor of philosophy, and after that obliged, greatly against his inclination, to fill the post of attorney-general of his order. The duties of this office necessarily required his presence at Rome, where his learning and his virtues rendered him the object of universal respect and admiration, notwithstanding that his great modesty and humility led him as much as possible to avoid public notice. It was in vain that the cardinal of Tarentum, protector of his order, endeavoured to persuade him to enter the lists at the public disputations, where his great

erudition might have been advantageously displayed. However, the Romans were gratified with his services in the pulpit, in which he was admired as a sublime divine and most eloquent orator. He also preached with high reputation at Naples, Venice, Bologna, Florence, Mantua, Ferrara, and the other principal cities of Italy. He was chosen vicar-general, and afterwards, in 1459, general of his order. By pope Pius II. he was held in great esteem, and promoted to the purple in the year 1460. This learned pope afterwards nominated him bishop of Camerino, and availed himself of his talents in various important negotiations. Cardinal Oliva died at Tivoli, where the court of Rome then resided, in the year 1463, at the age of fifty-four, regretted by numerous friends, who were strongly attached to him by the amiable qualities of his private character. He was the author of various works, which are monuments of his erudition and of his piety: and among others, of "De Christi Ortu Sermones Centum;" "De Cæna cum Apostolis Facta;" "De peccato in Spiritum Sanctum;" "Orationes Elegantes, lib. I." &c. *Moreri. Nouv. Dict. Hist.—M.*

OLIVA, GIOVANNI, a learned antiquary, was born in 1686 at Rovigo, in the Venetian territory. He embraced the ecclesiastical profession, and was ordained priest in 1711. His literary reputation caused him immediately after to be nominated professor of the belles lettres at Azzolo, which post he occupied during eight years. In 1718 he published at Venice a learned treatise "De Antiqua in Romanis scholis Grammaticorum disciplina." Being invited to Rome in 1719 by pope Clement XI., he appeared with distinction among the learned men of that capital. On occasion of the discovery among some ruins of a four-footed marble of Isis, he wrote a Latin dissertation upon it, in which he displayed much erudition respecting the Egyptian mythology. The cardinal de Rohan in 1722 made the abbé his librarian, which office he retained during the remainder of his life, occupying himself indefatigably in enriching the vast collection of that prelate, and drawing up an exact account of its contents. The catalogue which he left in manuscript amounted to twenty-five volumes, folio. He gave an edition in 1723 of some letters of Poggio, which had hitherto remained in manuscript. He made a choice collection of books of his own, of which a catalogue was printed. The

abbé Oliva died at Paris in 1757. After his death were printed his works, consisting of the two dissertations above mentioned, together with another, pronounced at Azzolo, on the necessity of adding the study of medals to that of history. *Moreri.—A.*

OLIVE, PETER-JOHN DE, a famous Franciscan monk in the thirteenth century, and looked upon as the chief of that branch of the order which disputed so often, and so vehemently with the Roman pontiffs, in favour of the renunciation of property in obedience to the institution of St. Francis. He was a native of Serignan, in the diocese of Beziers in Languedoc, who acquired a high reputation by his writings, and whose eminent sanctity and learning drew after him a great number of followers. It is allowed, that there were many important truths and wise maxims in the instructions which he delivered. A specimen of one of his "Discourses" is yet extant in Wadding's "Annal. Minor." volume III. One of the great objects which he never lost sight of in his writings, was the corruption of the church of Rome, which he censured with a peculiar freedom and severity, in a work entitled, "Postilla, or a Commentary on the Revelations;" affirming boldly, that the church was represented by the woman, upon whose forehead was a name written, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," whom St. John saw sitting "upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns." Rev. xvii. 3, 5. It is, however, to be observed, that this severe censor of a corrupt church was, himself, a most superstitious fanatic in several respects, having imbibed the greatest part of those monstrous opinions, which the *spiritual* Franciscans pretended to have received from the abbot Joachim. (See his article.) To these he added an extravagant veneration for St. Francis, whom he considered as wholly and "entirely transformed into the person of Christ." Being accused by some of the less austere Franciscans, of holding and propagating dangerous tenets, his writings were directed to be examined by seven members of the order, four of whom were doctors, and three bachelors of the university of Paris. The judgment which they passed upon them was, that they certainly did contain some propositions which made good the charge, and others which might be understood in a bad

sense. By acquiescing in their censure, he is said to have escaped the severe treatment to which several of his infatuated followers were subjected. He allowed his followers the *bare use of the necessities of life*; and, at a general chapter of the order held at Paris in 1292, being required by his superiors to deliver his sentiments respecting the rule of their founder, he professed his assent to the interpretation which had been given of it by pope Nicholas III. He inclined, nevertheless, to the side of those austere and *spiritual* Franciscans, who not only opposed the introduction of property among the individuals of the order, but also maintained that the whole community, considered collectively, was likewise to be excluded from possessions of every kind. The zeal with which he defended the cause of these gloomy Franciscans, in his "Treatise on Poverty," and other writings, led them to venerate him as a saint; and after his death at Narbonne in the year 1297, they pretended that miracles were wrought at his tomb. By pope John XXII. his bones were ordered to be raised, and publicly burnt, together with his writings, in the year 1325; but in the succeeding century, pope Sixtus IV. ordered his works to be examined anew, and pronounced that they contained nothing inconsistent with the true catholic faith, or good morals. *Moreri. Nouv. Dict. Hist. Mosb. Hist. Eccl. sæc. xiii. par. ii. ch. ii. sect. 36.—M.*

OLIVER, ISAAC, a miniature painter of distinguished merit, was born about 1555, probably in England, though there is reason to suppose that he was of French extraction, as he sometimes wrote his name *Olivier*. He studied under Hilliard the limner, and received some instructions from Zuccherro, an Italian who visited England. His drawings after Parmigiano and other great masters induced Vertue to think that he had been in Italy; but of this and other circumstances of his life, little is known. Of Isaac Oliver, Mr. Walpole says, "In the branch in which he excelled, we may challenge any nation to show a greater master, if, perhaps, we except a few of the smaller works of Holbein." The truth and delicacy of his pencil were admirable, and of some of his finest pieces it is observed that "the largest magnifying glass only calls out new beauties." He painted queen Elizabeth, king James I., and many of the nobility and eminent persons of the time, and also executed

some historical and fancy pieces. This artist died in London in 1617. Many of his works were in the collection of Charles I. and James II., and they are to be met with in several private cabinets, though scarce and valuable. He was the author of a treatise on limning.

PETER OLIVER, eldest son of the preceding, possessed nearly equal excellence in the same branch, and likewise made copies in water colours of various capital paintings with great success. His works are rare, and in high esteem. He died in 1664, aged about sixty.

An *Isaac Oliver*, who was a good glass-painter, and by whose hand there is a window in Christ-church, Oxford, was probably a grandson of the first Isaac. *Walpole's Anecd. of Painting.—A.*

OLIVECRANTZ, JOHN PAULIN, member of the council of Christina queen of Sweden, governor of her domains, and son of a Swedish archbishop, was born at Strenggräs in 1633. Being educated under the immediate inspection of his father, he made great proficiency in classical literature, and in 1658 was appointed secretary of legation to Franckfort, in order to be present at the election of the emperor. He was afterwards sent ambassador to Nimeguen, to assist in the negotiations for peace; and in 1680 was made governor of Revel, and supreme judge of Gothland. He was in great favour with Christina, who, in consequence of the office which he held in regard to her domains, commanded him to prefix to his title the qualification of excellency: a circumstance which gave rise to much jealousy, and excited against him a host of enemies. The queen corresponded with him after her abdication; bestowed the most flattering encomiums upon him in her letters, and endeavoured to persuade him to follow her to Rome. He died at Stockholm in 1707; and is considered by the Swedes as one of their best Latin poets. His principal works are: "Oratio in Laudes Reginae Christinae Græce habita Upsaliæ," 1646; "Magnus Principatus Finlandiæ Epico Carmine depictus Oratione Græca Holmiæ," 1678, quarto; "Tabulæ in Hug. Grotii de jure Belli ac Pacis Libros. Kil." 1688, folio; "Ode ad Memoriam Reginae Ulricæ Eleonoræ, Holmiæ," 1693, folio; "Epigramma de sole in Suecia non occidente," *ibid.* 1693, folio; "Ode dicata sacro solenni Regiæ unctionis Caroli XII." *ibid.* 1697, folio; "Ode ad Urbem Narvam a gravi Moscovitarum Ob-

sidione liberatam," *ibid.* 1700, folio. *Gezelii Biographiska Lexicon.*—J.

OLIVET, JOSEPH THOULLIER D', an estimable man of letters, was born in 1682 at Salins in Franche-Comté. He was educated by his father, who was afterwards a counsellor in the parliament of Besançon; and at an early age he entered among the Jesuits, in which society he had an uncle distinguished for his learning. During his continuance among the Jesuits he frequently visited Boileau at his retreat at Auteuil; and his admiration of this celebrated poet caused him to imbibe his principles of literature in all their vigour. The taste which he acquired was therefore rather manly and austere than refined; and it was accompanied with a corresponding bluntness of manners and address. This, however, did not appear till after he had quitted the Jesuits, for while under the discipline of that body, he was distinguished for his gentleness and urbanity. The example of Boileau led him to make trial of his powers in French verse; but in the maturity of his judgment he committed to the flames all his attempts in this walk. He also exercised himself in compositions for the pulpit; and in order to form his taste for oratory on the best models, he became a very assiduous student of the works of Cicero. The attention he paid to this great writer rendered him at length an enthusiast in his favour; and, to the end of his life, admiration of the Roman orator might be said to be his ruling passion. Whilst he continued with the Jesuits, his literary reputation procured him an invitation to Spain, to undertake the tuition of the prince of Asturias. But flattering as such an offer might be, he was too well aware of the restraint and responsibility which must attend an office of that nature, to sacrifice the ease and freedom of a private station, to a brilliant servitude. It was probably this love of liberty that induced him, at the age of thirty-three, to quit the society of Jesuits, just at the period when its members become engaged in it by irrevocable vows. He left it, however, without ill-will, and ever preserved that filial regard towards it which has seldom failed to distinguish those who passed their early years in its bosom.

The abbé d'Olivet thenceforth devoted himself to the life of a man of letters at Paris; and in 1723, while absent in paying the last duties to his father, he was elected into the French academy. The first work which he committed to the press was a translation of Cicero "*De Natura Deorum*," which was fol-

lowed by his translation, in conjunction with the president Bouhier, of the "*Tusculans*" of that author. He afterwards published a version of the "*Catilinarian Orations*;" and in fine, he collected from all Cicero's works those passages which he thought best calculated as well to form the literary taste of young persons, as to inspire them with useful moral principles, and published them in a translation under the title of "*Pensées de Cicéron, pour servir à l'Éducation de la Jeunesse*," 12mo. All these works were well received by the public, and still preserve their reputation. As a translator, d'Olivet is faithful and elegant; and they who find him deficient in warmth and animation, probably do not attend to the different characters of ancient and modern eloquence, the former of which admits simple and natural forms of expression, which are apt to appear cold and tame to one accustomed to the more artificial style of the latter. To his version of the treatise "*On the Nature of the Gods*," he annexed a tract of his own relative to ancient philosophy, which he entitled "*Théologie des Philosophes*;" to which theology (says d'Alembert) his philosophical knowledge was in great measure limited. A complete edition of the works of his favourite author was an object that long and deeply engaged his attention. It is asserted, that he was first urged to undertake it by the court of England, which he appears some time to have visited. His own court, however, ashamed of suffering a learned Frenchman to seek for patronage from foreigners, settled a pension upon him as a recompence for his labour in this work, which was printed at Paris in 1740, in nine volumes, quarto. Of this edition it is the character that it performs more than it promises. Besides a very correct text, which has been copied by many posterior editors, it contains a very judicious collection of notes by the best commentators, with a learned and well-written preface of his own.

Next to the works of Cicero, d'Olivet's chief study was the grammar of his own language. He published a treatise on "*French Prosody*," in which he attempted to prove that almost all French syllables have a determinate measure, and are as susceptible of quantity as those of the Greek and Latin. This is accounted a solid and valuable work, though the author's provincial education has led him into some mistakes concerning the mode of pronunciation. It was succeeded by "*Remarques de Grammaire, sur Racine*." In these

he is thought to carry his grammatical rigour too far, as applied to poetical diction, though it is admitted that his strictures are perfectly just with relation to a prose style. These remarks brought upon him a severe attack from the satirist Des Fontaines, which he noticed only by some slight observations in a letter to the president Bouhier. His attachment to the French Academy led him to write the history of that body, in continuation of that of Pellisson. This work, which comes down to the commencement of the eighteenth century, is valuable for the accuracy of its researches, and the interesting anecdotes preserved in it; but the austerity of the author's taste, and his aversion to every thing like affectation, have produced a simplicity of style approaching to the low and familiar. Still pursuing his enquiries into his native tongue, he published "Opuscules sur la Langue Française," in which are many curious and profound remarks on its grammatical difficulties and niceties. He added to them the abbé de Choisi's Journal of Discussions on points of grammar, at the sittings of the academy. On the meetings of this body he was a very assiduous attendant; and though there were members in it whom he did not love, he was always affectionately attached to the academy itself. He was the editor of the posthumous work of his friend Huet, "De la Foiblesse de l'Esprit Humain," which drew upon him some attacks from the journalists of Trevoux, who even insinuated that some of its most obnoxious passages were interpolations by the editor. From this charge he fully justified himself by producing the original manuscript, in the hand-writing of the author. Another work of which he was the editor, was a collection of Latin poems by some of his learned friends, to which he added some of his own, of equal classical merit.

The abbé d'Olivet, with a manner somewhat harsh and repulsive, had a kind and benevolent heart, and was always ready to perform good offices to his literary brethren. His high reputation caused him to be often applied to by heads of families and principals of colleges, to recommend proper persons for tutors; and many scholars obtained eligible situations through his means. He had familiar access to cardinal Fleury, the prime minister, and the bishop of Mirepoix, the distributor of ecclesiastical benefices, who could not but admire the interest he took in obtaining favours for others, while he asked nothing for himself. He preserved to the end

of his life the intimate friendship of several persons of eminence in the republic of letters; and although he was very sparing in his approbation of modern productions, he appears to have been free from envy and jealousy. In his mode of living he was moderate and economical; and he sacrificed the greatest part of his patrimony to the advantageous settling of his nephews. By regularity and the natural strength of his constitution, he reached his eighty-sixth year with few infirmities; when, on quitting one of the meetings of the academy, he was attacked with a fit of apoplexy, which put a period to his life in October 1768. *D'Alembert Hist. de l'Acad. Fr. Nouv. Dict. Hist.—A.*

OLIVETAN, ROBERT, the first person who published a version of the Scriptures in the French language, from the original Hebrew and septuagint translation, for the use of the inhabitants of the Valais, by whom he was engaged to execute that task. Of his personal history nothing is known with any certainty, excepting that he was a relation of John Calvin, and produced the first impressions on his mind in favour of the new doctrines advanced in Germany, as we have seen in the life of that reformer. The last of our authorities, indeed, mentions a report, that he was poisoned at Rome in the year 1536. His translation was printed at Neufchatel in 1535, folio; and was the foundation of the Geneva version in common use, after it had undergone various revisions by Calvin, Beza, Bertram, and others. The character of Olivetan's impression is gothic; and his diction, say some of his catholic critics, is no less so. Indeed, Calvin acknowledged that his language stood in need of being refined, and rendered more intelligible; and that the author had committed many mistakes, which stood in need of correction. Father Simon observes, that the method which Olivetan proposed to follow when he undertook this translation is excellent; but that he did not adhere to it in the execution of the work. For the proofs by which he supports this charge, we refer to him as quoted below; and also for the probable evidence which he adduces, that Olivetan was not so well acquainted with the Hebrew language, as has been maintained by the Protestants of Geneva. Calvin's first revised edition of this translation came out at Geneva, in 1550, in quarto; copies of which, as well as of Olivetan's in the gothic character, are now exceedingly rare. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. book ii. ch. 24.—M.*

OLIVIER, SERAPHIM, a learned French ecclesiastic who was promoted to the purple in the early part of the seventeenth century, was born at Lyons, in the year 1538. He studied the civil and canon law at Bologna; and then went to Rome, where he recommended himself to the notice and patronage of pope Pius IV. By that pontiff he was created, at first auditor, and afterwards dean of the *Rota*; which posts he retained during forty years. He was frequently employed in the capacity of nuncio, by popes Gregory XIII., Sixtus V., and Clement VIII. In the year 1604, the last-mentioned pontiff bestowed on him the title of patriarch of Alexandria, and raised him to the sacred college, on the recommendation of king Henry IV. By the same prince he was nominated to the bishopric of Rennes in Brittany. He died in 1609, at the age of seventy-one. He prepared for the press, "*Decisiones Rotæ Romanæ*," which made their appearance at Rome, in 1614, in two volumes, folio; and were reprinted at Frankfort, in the following year, with additions and notes. *Moreri. Nouv. Dict. Hist.*—M.

OLMOS, FR. ANDRES DE, was born near Oria in the district of Burgos, in the latter part of the fifteenth century, and was brought up in the house of a married sister at Olmos near Valladolid, from which place he took his name. At the age of twenty he took the Franciscan habit in the convent at Valladolid. His zeal and his application to theology soon distinguished him, and when Charles V. sent Fr. Juan de Zumarraga as inquisitorial commissioner against the witches of Biscay, Fr. Andres was chosen as his companion. He acquitted himself so well in this expedition against the old women, that Zumarraga when he was made bishop of Mexico in 1528 took him with him to the new world.

Here Andres was more usefully employed than in burning witches; his zeal was more wisely directed, and he began a series of labours which entitle him to the respect of posterity. Four languages he found it necessary to learn, the Mexican, the Totonaca, the Tepehua, and the Guasteca. Of the two first he wrote grammars and vocabularies, which have been of essential service to other missionaries. He amused the Mexicans with an *auto*, or mystery of the day of judgment, in their own language, which was represented before the viceroy D. Antonio de Mendoza in the capital; and he committed to writing that interesting advice of the Mexican parents to their chil-

dren which may be seen in Cullen's translation of *Clavigero*. Besides these, he composed very many religious tracts in the different languages of the tribes among whom he passed the greater part of his life, suffering every kind of privation and difficulty. His face, it is said, was like that of a leper from the continual persecution of the musquitos; they who have seen the effects which these insects produce on some complexions will not disbelieve this as impossible. He lived, however, to a great age, and died October 8, 1571, in the odour of sanctity. I know not whether he has been canonized, but there is, as usual, a list of miracles attributed to him, and if he has not been created a saint, he is called so by the courtesy of catholicism. Andres de Olmos is also to be ranked among the poets of Spain, having translated into Castilian verse a Latin work upon heresy, by P. F. Alonzo de Castro. *Torquemada.*—R. S.

OLYBRIUS, a short-lived emperor of the West, of the noble Anician family, had been invested with the consular dignity, and was much favoured by Leo, emperor of the East, who promoted his marriage with Placidia, second daughter of Valentinian III. When the powerful count Ricimer had resolved upon the deposition of the emperor Anthemius with whom he was at variance, he proposed to raise to the purple Olybrius, who was also supported by Genseric, king of the Vandals. Ricimer laid siege to Rome, which at length he stormed; and by his orders, Anthemius, though his father-in-law, was dragged from his concealment and put to death. Olybrius was then proclaimed emperor, A.D. 472, but he enjoyed his elevation for a very short period. Ricimer, who had long tyrannised over the empire and caused the death of three emperors, first died, and Olybrius soon followed him, after a reign of only three months and twelve days. *Univers. Hist. Gibbon.*—A.

OLYMPIODORUS, an Alexandrian philosopher, who flourished about the year 430, is celebrated for his knowledge of the Aristotelian doctrine, and was the master of Proclus, who attended upon his school before he was twenty years of age. This philosopher is to be distinguished from a Platonist of the same name, who wrote a "*Commentary upon Plato*," which was preserved among the manuscripts in the royal library at Paris; and "*A Life of Plato*," of which James Windet has published a Latin version, enriched with learned notes. He is also to be distinguished from a Peripa-

tetic, of a later age, who wrote "A Commentary upon the Meteorology of Aristotle." *Suidas. Moreri. Nouv. Dict. Hist. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. sect. 5.—M.*

OLYMPIODORUS, a learned Greek commentator on the Scriptures, who, if, as some maintain, he was at first a monk, became afterwards a deacon of Alexandria. The learned differ widely in their opinion concerning the time when he flourished: some placing him in the ninth century; others in the eleventh; while *Cave* thinks that he ought to be placed under the year 501, or not much later. He is commended for the excellence of the sermons with which he edified the church at Alexandria, as well as the learning and ability which he discovered in his elucidations of the sacred writings. There are extant by him, a short "Commentary on Ecclesiastes," in Greek and Latin, in the second volume of *Fronton Duc's* "Autuar." and in the eighteenth volume of the "Noviss. Bibl. Patr.;" "A Commentary upon the Lamentations of Jeremiah," published at Rome, with *Origen's* commentary, 1598, quarto; and "A Commentary upon Job," of which the best edition was published at London, by *Patricius Junius*, 1637, folio. *Cave's Hist. Lit. vol. I. sub. sęc. Eutych. Moreri.—M.*

OMAR, the second of the caliphs or successors of Mahomet, was distinguished while a private person for his love of justice and his zeal for the prophet's authority, of which the following instance is related. A Mussulman having a dispute with a Jew, which was decided against him by Mahomet, appealed from him to Omar, then in high authority for his integrity and piety. Omar desired the parties to stay awhile, and withdrawing into his house, returned with a scymitar. He instantly clove down the Mussulman with his weapon, exclaiming, "This is the reward of him who refuses to submit to the judgment of God and his apostle!" On this account, Mahomet gave him the appellation of *al-farouk*, signifying both the divider and the distinguisher, thus doubly alluding to his action and the discernment that prompted it. Such was his reputation among the Moslems, that Abubecre in his last illness nominated him his successor, though he expressed much reluctance to assume so weighty a charge; and on the death of that caliph, A. D. 634, Omar succeeded without opposition. The title given him was *Emir-al-moumenin*, or commander of the faithful, which became that of the succeeding caliphs. The humane disposition of Omar having rendered the ferocious though success-

ful *Caled* an object of his displeasure, he immediately superseded him in the command of the army in Syria, and restored it to Abu Obeidah. The dissatisfaction of the troops on this occasion, and the patriotic conduct of *Caled*, who consented to serve under his rival, and did not in the least relax in his efforts against the enemy, have been noticed in the life of that general.

Omar, like his predecessor, was a man of peace, and employed himself at home in the civil and religious functions of his office; but his reign was the era of some of the greatest accessions made to the Arabian empire by the conquests of its chieftains. In Syria, after the capture of Damascus, the Moslem army proceeded to the reduction of Baalbec or Heliopolis, and Hems or Emessa. The emperor *Heraclius* having sent a great force to stop the progress of the Arabs, it was defeated by *Caled* in 636 at the bloody battle of Yermook. The siege of Jerusalem was the immediate consequence of this victory. It was bravely defended; but the besieged, having no prospect of succour, entered upon a treaty of capitulation. One of the terms insisted upon by the patriarch *Sophronius* was, that, in consideration of the dignity of this holy city, the object of veneration to Mahometans as well as to Christians and Jews, the caliph should come and take possession of it in person. Omar agreed to the proposal, and his journey thither presents a curious and interesting picture of the simplicity of the early Saracen caliphs. Mounted upon a sorrel-coloured camel, in a tattered habit of hair-cloth, he carried with him his provision in two bags, consisting of sodden grain and fruits, together with a leathern sack filled with water, and a wooden dish. When he halted to make a repast, he permitted any of his slender train to partake with him, eating from the same dish. He performed with great devoutness all the offices of his religion; and during his march administered justice to all applicants. In several instances he corrected the laxity of morals which was prevalent among the new converts, especially in matrimonial cases. On approaching Jerusalem he was met by Abu Obeidah with an escort, and conducted with great reverence into the camp. He there publicly preached to the troops, and rigorously abolished many luxurious indulgences which had gained ground among them. He then signed the capitulation, by which the christian inhabitants of Jerusalem were secured in their lives, properties, and the free exercise

of their religion, but were made tributary, and subjected to various humiliating restrictions. Omar then made his entry into the city, and visited the places most remarkable for religious antiquities, in company with the patriarch, with whom he freely conversed. Expressing a desire to perform his devotions, the patriarch spread a mat for him in the church of St. Constantine; but the caliph refused to begin his prayers there, and knelt down on one of the steps leading to the east door. For this proceeding he gave the honourable reason, that it was in order to secure to the Christians the use of their church; for that he well knew, if he, the caliph, had prayed in it, the Moslems would ever after have claimed the same privilege. He made choice of the site of Solomon's temple for the foundation of a Mahometan mosk, the only one erected by him in Jerusalem. The conversion of one Caab, a Jew, by his arguments, was a circumstance which, he said, gave him as much pleasure as the conquest of the holy city. After having regulated the government of Syria, and directed Amru to undertake the reduction of Egypt, the caliph returned to Medina.

Aleppo and Antioch were next reduced by the Moslems, who also made themselves masters of the cities of Palestine, and of several places near the Euphrates. Said, one of the commanders, crossed the Tigris, and sacked the city of Madayn, the ancient Ctesiphon. Syria was at length completely subdued, and Amru, now in possession of the chief command, proceeded to Egypt. His conquest of that country has been related in his life. It was completed by the reduction of the great and rich commercial city of Alexandria. This event gave occasion to one of the most remarkable incidents connected with the name of Omar. It is said that, upon an application from Amru to the caliph to know his pleasure concerning the famous Alexandrian library, an answer was returned commanding its destruction, for that, "if the books agreed with the book of God (the Koran) they were superfluous; if they disagreed, they were pernicious, and ought to be destroyed." In consequence of this decision, the manuscripts were delivered to the five thousand public baths in the city, to which they served as fuel during six months. This story, which has no voucher but Abulpharagius, who lived six centuries afterwards, is discredited by Gibbon, at least in its whole extent. It bears, indeed, evident marks of eastern exaggeration; but that historian further doubts the existence of

the famous ancient library of Alexandria at that period. He supposes that a collection of books, perhaps religious and controversial, might belong to the patriarchal church, and perhaps undergo the fate above specified. To such, Omar's sentence would apply, rather than to works of science and polite letters; yet an illiterate fanatic might involve them all in a common condemnation.

Mesopotamia, part of Persia, Khorasan, and other remote oriental regions were reduced under the moslem dominion in the reign of this caliph, whose days were, however, cut short by violence. In the eleventh year of his reign, A. D. 634, he received a stroke from the dagger of a Persian slave, named Firouz, exasperated by a decision against him respecting his tribute, which in three days brought him to the tomb, at the age of sixty-three. He refused to nominate a successor, but appointed six electors to fill the vacant throne. Omar was much and deservedly regretted by his people, to whom he was endeared by the moderation and strict justice of his rule, the simplicity of his private life, joined with public liberality and munificence, and his religious zeal. The additions made to the moslem empire whilst he was at its head were greater than those under any other caliph; they were, however, chiefly to be ascribed to the military talents of Caled, Amru, and others of his lieutenants, in that heroic age of Mahometism. *Univers. Hist. Marigny's Hist. of the Arabs. Gibbon.* —A.

ONKELOS, a celebrated rabbi who flourished in the first century, and was the author of the Chaldee *Targum*, or, translation of the Pentateuch which is called after his name. The Jewish writers agree that he was, during a part of his life, contemporary with Jonathan Ben Uzziel, author of the *Targum* on the Prophets; but they make him considerably the youngest of the two. For they tell us, that Jonathan was one of the principal scholars of Hillel, who died about the time of our Saviour's birth; while Onkelos survived Gamaliel the elder, St. Paul's master, who was the grandson of Hillel, and who lived till within eighteen years of the destruction of Jerusalem. And the Talmudists relate, that he assisted at the funeral of this Gamaliel, and contributed largely to the great expence which attended the celebration of his obsequies. The learned Prideaux, however, is of opinion, that Onkelos must have been of older standing than Jonathan; alleging, as one of his principal reasons for adopting it, the purity of style in which

our author's *Targum* is written. This will appear from comparing it with those parts of the books of Daniel and Ezra which are in Chaldee, and are allowed to be the truest standard of that language. The more nearly, therefore, the style of any writing approaches to that standard, the more ancient we may conclude it to be; and the farther it differs from it, the later is the date to which the flux of all languages will warrant us in assigning it. Following this rule Dr. Prideaux concludes, that since no Chaldee writings now extant come nearer than this work to the style of what is written in that language in the books of Daniel and Ezra, it is fair to consider the *Targum* of Onkelos as the most ancient of all the books of that description, and, consequently, to assign the earliest period to its author. The doctor adds, that he could see no other reason why Jonathan Ben Uzziel, when he undertook to write his *Targum*, should pass over the law and begin with the prophets, than that Onkelos had already performed this task before him. With regard to the *Targum* of Jonathan, and other *Targums* of a later date, they are properly called Chaldee *paraphrases*, on account of the additions and glosses to the text which they contain; but the *Targum* of Onkelos is, strictly speaking, a Chaldee version of the books of Moses, in which the Hebrew text is translated word for word, and for the most part faithfully and accurately. On this account it has been always held by the Jews in higher estimation than the other *Targums*, and read by them in their public assemblies. This we learn from rabbi Elias Levita's preface to his "Chaldee Lexicon;" who informs us, that the Jews, "holding themselves obliged, every week in their synagogues, to read twice (i.e. the Hebrew text first, and afterwards the Chaldee interpretation) that *Parasha*, or section of the law which was the lesson for the week, made use of the *Targum* of Onkelos for that purpose; and that this practice continued to his time, in the early part of the sixteenth century. To this preference it was owing that, while there were scarcely more than one or two copies of the other Chaldee paraphrases to be found in a whole country, before the invention of the art of printing, even then this *Targum* was to be met with wheresoever the Jews were dispersed. Wolfius observes, that the name of Onkelos is certainly not of Hebrew origin, and seems to countenance the opinion of those Jewish writers, who represent him to have been a proselyte to their religion from the Gentiles. On the contrary, Prideaux maintains,

that unless he had been a native Jew, and bred up from his birth in the Jewish religion and learning, as well as thoroughly skilled in the Hebrew and Chaldee languages, he could scarcely have been equal to the performance which he executed. The representation of him as a proselyte, he considers to have proceeded from the mistake of confounding him with Aquila of Pontus, who was indeed a Jewish proselyte, and wrote a Greek *Targum*; which has been clearly shewn by the learned Montfaucon, in his "Præliminaria in Hexapla Origenis," to bear no affinity to the *Targum* of Onkelos. Those of our readers who wish to see this point particularly discussed, we refer to the two first of our authorities. The first Latin version of this work was made by Alphonsus de Zamora, and published in the Complutensian edition of the Polyglot, in 1517; whence it was adopted into the Antwerp, in 1572; that of Le Jay at Paris, in 1645; and into our countryman Walton's, in 1657. *Wolfii Bibl. Hebræ. vol. II. lib. vi. cap. ii. sect. 1. Prideaux's Connect. Old and New Test. vol. III. part ii. b. 8. Moreri.—M.*

ONOSANDER, a Greek author, and platonian philosopher, concerning whose time nothing certain can be ascertained, but that he flourished under the Roman emperors. He wrote "Commentaries upon the Politics of Plato," which are no longer extant. He was also the author of a work of considerable celebrity, entitled, "Στρατηγικὸς Λόγος," being a treatise on the duties and virtues of the general of an army. From the dedication of this piece to a Q. Veranius, it has been thought probable that his patron was the person of that name who is mentioned by Tacitus; which hypothesis would place our author's time either under the reign of the emperor Claudius, or that of Nero: but this is merely a matter of conjecture. This treatise was first given to the public in a Latin version, by Nicholas Saguntin, at Basil, in 1541, octavo. A new version of it, in the same language, was afterwards made by Joachim Camerarius, and published by his sons at Nuremberg, in 1595, octavo. In the year 1601, M. Rigault published an edition of it at Paris, in Greek and Latin, in quarto, with learned notes; and since that time, various editions and translations of it have appeared, which are specified in our authorities. *Suidas. Fabricii Bibl. Græc. vol. II. lib. iii. cap. xxx. sect. 11. Moreri. Nouv. Dict. Hist.—M.*

OPITIUS, HENRY, a learned German Lutheran divine and orientalist in the seventeenth

and early part of the eighteenth century, was born at Altenburg in Misnia, in the year 1642. We have met with no other particulars concerning his personal history, than that he became professor of divinity and of the oriental languages at Kiel in Holstein; where, by his productions in Hebrew literature and antiquities, he justly acquired the reputation of being one of the most learned men of his time, and where he died in 1712, when about seventy years of age. He was the author of "*Novum Lexicon Hebræo-Chaldæo-Biblicum, &c. ad modum tam Lexici Buxtorfiani Hebræi, qua Schreveliani Græci adornatum*," 1692, quarto; "*Atrium Linguae Sanctæ*," or, a compendius introduction to the study of the Hebrew language, founded on the "*Hebraismus Restitutus*" of the learned Wasmuth, of which the third edition, now before us, was published in the year 1681, and is highly commended in a letter of Leusden to the author; an edition of "*The Hebrew Bible*," 1709, in two volumes, quarto; "*Parva Biblia*;" "*Syriasmus*;" "*Chaldaismus*;" "*Disputationes*," &c. In one instance, however, he shewed himself defective both in judgment and taste, by attempting to establish a relationship between the Greek and oriental languages, on the plan which Wasmuth has followed in shewing the affinity subsisting between all the dialects of the East. This wild scheme for subjecting the Greek language to the same rules with the Hebrew, he published in a little work, entitled, "*Græcismus Facilitati suæ Restitutus, Methodo nova, eaque cum Præceptis Hebraicis Wasmuthianis, et suis Orientalibus, quam proximè harmonica, adeoque regulis xxxiv. succinctè absolutus*." *Nouv. Dict. Hist. Ladvocat's Dict. Hist. & Bibl. portatif.*—M.

OPITZ, MARTIN, (Lat. *Opitius*) a poet and philologist, was born in 1595 at Buntslow in Silesia. He was educated in the universities of Frankfort on the Oder, Heidelberg, and Strasburg, and afterwards accompanied a Danish gentleman in a tour to the Low Countries. Returning to Silesia, he passed some time at Breslau, where he was engaged by Bethlem Gabor, prince of Transylvania, to teach classical literature at his new school of Weissenburg. During his residence in Transylvania he diligently employed himself in inquiries relative to the history of the ancient Dacians, and the Roman antiquities existing in that country. He copied various inscriptions, which he transmitted to Gruter, Grotius, and Bernegger, with whom, as well as with other learned men, he

was in habits of correspondence. Returning to Germany, he was made secretary to a burgrave in the imperial service, who furnished him with the means of a journey to France. In that country he became personally acquainted with Grotius, and made a considerable collection of manuscripts and medals. He afterwards passed some time in the service of the prince of Lignitz, and finally retired to Dantzic, where he died of the plague in 1632. Martin Opitz particularly distinguished himself as a writer of Latin and German poetry. As a Latin poet he was reckoned inferior to few of his countrymen. In 1631 he published at Frankfort two books of "*Sylvæ*," and one of "*Epigrammata*." Of his select epigrams a volume was printed at Dantzic in 1640. He obtained greater fame from his German poems, which were accounted the most exact and finished in language and versification that had hitherto appeared; insomuch that some have thought him entitled to the appellation of the father of German poetry. A collection of these appeared at Frankfort in 1628 and 1644, and various pieces were printed separately. All his German poems were reprinted at Amsterdam in 1698. He has been compared to Pope on account of the correctness of his compositions, and the spirit of philosophy that pervades them. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

OPORINUS, JOHN, a learned printer, born at Basil in 1507, was the son of one Herbst, a painter in indigent circumstances. He was taught Latin by his father, and afterwards passed four years at the university of Strasburg, maintaining himself by teaching younger students, and by copying manuscripts and correcting the press. When enlisted in the service of letters, he followed the pedantic custom of the time in giving a classical transformation to his name, which he changed from *Herbst* signifying *Autumn* or *Harvest*, to *Oporinus*, which has the same meaning in Greek. In order to mend his circumstances, he married an old lady who had a good fortune, but a very crabbed disposition. He endured her ill-humours till her death, but was not repaid by any share of her property. He is said, however, to have ventured thrice more upon the connubial tie. Being advised by his friends to study physic, he engaged as pupil and secretary to the famous Paracelsus. This master promised to communicate to him some of his medical secrets, but failing in the performance, Oporinus left him, and set up a school of Greek and Latin at Basil. At length

he went into the printing business in partnership with one Robert Winter, who also Græcised his name to Chimerinus. In this employment he was indefatigable, keeping by his own sole labour six presses at work, and publishing no book which he had not corrected himself. His industry, however, was not requited with the goods of fortune; for Winter died insolvent, and Oporinus was not able to go on without the assistance of friends, and finally died in debt. He was, doubtless, too much of a scholar to be a successful man of business. He died in 1568, at the age of sixty-one. Being a good judge of manuscripts, he printed none but the most valuable, and he took care that they should appear in the most correct form. He wrote notes of his own upon several authors, and compiled very useful tables of contents and indexes of others. His principal writings were "Notes upon Solinus," in an edition of that author and Mela; "Scholia upon the Tusculans of Cicero;" and also upon other works of that author; "Notes upon some Parts of Demosthenes;" "Darii Tiberti Epitome Vitarum Plutarchi ab innumeris mendis repurgata;" "Proprium Onomasticon." Several of his Latin letters are printed in a collection of Epistles published at Utrecht in 1697. A catalogue of the productions of his press, with his life by Andrew Jociscus, has been printed. *Moreri. Eloy. Dict. Hist. Med.*—A.

OPPIAN, a Greek poet and grammarian, was a native of Anazarba in Cilicia, and flourished under the emperor Caracalla, in the beginning of the third century. To that prince he presented his two poems, "Halieutica," on fishing, and "Cynegetica," on hunting, both which are extant. With the latter, in particular, the emperor was so well pleased, that he gave the author a piece of gold for each line, whence they obtained the name of his golden verses. These works have been much esteemed by various modern critics, as well for the force and elegance of the descriptions, as for the ingenuity of the thoughts and similes. They likewise display a great fund of erudition, with which they are sometimes over-loaded. Oppian likewise composed a work "On Fowling," with some other pieces, which are lost. He died of the plague at the age of thirty, and was honoured by his townsmen with a statue and a highly encomiastic inscription. The best editions of Oppian are those of Ritterhusius, *Lugd. B.* 1597, octavo; of Schneider, *Argent.* 1776, octavo; and of

Bellin de Ballu, *Argent.* 1785, two volumes, octavo. *Vossii Poet. Græc. Baillet. Bibliogr. Dict.*—A.

OPSTRAET, JOHN, a learned divine and professor of theology at Louvain in the seventeenth and former part of the eighteenth century, was born at Beringhen, a small town in the country of Liege, in the year 1651. He was instructed in grammar learning at Liege, and then sent to pursue his academical studies at the university of Louvain. Here, a few years afterwards, he was appointed tutor in the classics and Latin poetry at the college of the Holy-Trinity; but he soon relinquished that office, and devoted himself entirely to the study of divinity. At first he was inclined to the opinions of the relaxed casuists, till an attentive and serious study of the Scriptures and fathers, led him to become one of their most decided and zealous opponents. In 1680, he was ordained priest, and admitted a licentiate in divinity during the following year. Four years afterwards he was appointed to fill the theological chair at the college of Adrian VI.; whence he was called to Mechlin in 1686, by M. Huygens, archbishop of that city, to discharge the duties of the same post in the seminary there. After the death of that prelate, his successor, M. Humbert de Precipiano, finding that our author was attached to the cause of Jansenius and Quesnel, dismissed him as a dangerous person, in 1690; when he returned to Louvain, where he entered into a long controversy with M. Steyaert, relating to the principles of the bishop of Ypres, and maintained the reputation of being one of the ablest champions who encountered the *constitutionaries*, as the supporters of the famous bull *Unigenitus* were called, and the Jesuits. The part which he took in these disputes exasperated them so much against him, that they prevented his taking the degree of doctor, though he had commenced, with great applause, the customary exercises on such occasions; and in the year 1704, they procured his banishment out of all the dominions of king Philip V. Two years afterwards, however, when the war of the confederates had reduced this country under the dominion of king Charles, he returned again to Louvain; where, in the year 1709, he was made principal of the Falcon-college. This place he retained till his death, in 1720, in the seventieth year of his age. He possessed considerable genius and quickness of apprehension; his reading was very extensive; and he could write well in Latin, when-

ever he took the trouble to avoid the scholastic style, in which the controversies of the age were chiefly conducted. His life was truly exemplary; and that he was devoid of ambition and interested motives, he shewed by refusing one of the principal and most valuable canonries in the cathedral church of Liege. In cases of conscience, and on a variety of difficult points relating to ecclesiastical discipline, he was consulted as an oracle by the clergy of the country. He was the author of a multitude of productions, highly esteemed in the Jansenist connection, and among others, of "*Doctrina de Laborioso Baptismo asserto ex Sacris Literis, Conciliis, sanctis Patribus et Theologis*," 1692, quarto; "*Doctrina de Administrando Sacramento Pœnitentiæ, collectis tum eminentissimorum Cardinalium, tum illustr. Episcoporum Dissertationibus, Institutionibus, et Decretis*," 1701, quarto; "*Ad Tirones in Academiis et Episcoporum Seminariis Theologiæ alumnos Institutiones Theologicæ*," in three parts, 1705, 1706, 12mo.; "*Pastor bonus, seu Idea, Officium, Spiritus, et praxis Pastorum*," 1687, in two volumes, 12mo.; "*Theologus Christianus, sive ratio Studii et Vitæ instituendæ a Theologo*," 1692, 12mo.; "*Institutiones Theologicæ de Actibus Humanis*," 1709, in three volumes, 12mo.; "*Theologiæ dogmaticæ, moralis, practicæ, et scholasticæ, partes tres*," 1726, in three volumes, 12mo.; together with controversial tracts, memoirs, &c. of which an ample list may be seen in *Moreri. Nouv. Dict. Hist.*—M.

OPTATUS, a saint in the Roman calendar, was bishop of Milevi, a city of Numidia, and flourished in the fourth century. Jerome says that he wrote under the reigns of the emperors Valentinian and Valence, that is, between the years 364 and 375. Cave places him under the year 368, and Tillemont about the year 370. With respect to his life, we are furnished with no particulars; and the time of his death is not ascertained. High commendations are bestowed on him by different ancient writers, which are noticed by Tillemont, at the beginning of his article concerning him. Among these is Augustine's testimony, who classes him with Cyprian, and others, who had come over from Gentilism to Christianity, and brought with them the riches of the Egyptians, that is, learning and eloquence, to the no small advantage of the christian cause. Optatus acquired much reputation, by a work which he wrote in defence of the Catholics against the Donatists. According to Jerome, that work consisted of six books; and though a seventh book has been added since his time, it is probable, from its

comparative deficiency in elegance and sublimity, and from the opposition in the sentiments which it contains to those in the other books, that it is supposititious. Dupin attributes it to some African, who lived soon after the time of Optatus; and he has given a particular analysis of the genuine books of this father. They bear honourable testimony to the learning and ingenuity of the author, and are drawn up in a style that is noble, energetic, and concise, though not sufficiently polished. The first edition of Optatus was published at Mentz, in 1549, by John Cochläus. In 1563, a new edition of his work was published at Paris, by Baldwin, a civilian, with learned and curious notes; which was the foundation of that of Commelin, in 1599. At subsequent periods, editions of it were given by L'Aubespine, bishop of Orleans, Meric Casaubon, Barthius, Philip Prior, and others. The best edition of this father was published by Dupin, in 1700, folio, who corrected the text by a collation of four ancient manuscripts. This work contains short notes of the editor, and various readings at the bottom of the pages; and at the end, the notes of Baldwin, L'Aubespine, Casaubon, and other former editors, together with a collection of the acts of councils, the conferences and letters of bishops, edicts of emperors, proconsular acts, and acts of martyrs, which bear any relation to the history of the Donatists, disposed in chronological order, from the commencement of that sect to the time of Gregory the great. Prefixed to this edition is an account of Optatus, and of the different editions of his work; and two dissertations, one on the history of the Donatists, and the other on the sacred geography of Africa. *Fabricii Bibl. Eccl. sub. Hieron. cap. 110. Augustin. de Doctrina Christiana, lib. ii. cap. 40. Tillemont's Memoires, vol. VI. art. 58. Cave's Hist. Lit. vol. I. sub. sæc. Arian. Dupin. Moreri. Lardner's Cred. part ii. vol. IX. ch. 105.*—M.

ORCHAN, (*Or Khan*) son of Othman, the founder of the Ottoman dynasty, distinguished himself for valour and conduct during his father's life-time, and reduced the important city of Prusa, or Bursa, the capital of Bithynia. On the death of Othman soon after, in the year 1326, Orchan was declared his successor on the Turkish throne. He restored Prusa to its former splendour, founded in it a mosk and a college, to which he invited the most learned of the Mahometan doctors, altered the old Seljukian coin, and gave it the impression of his own name, and nominated his brother Aladdin for his vizier. He next in-

roduced improvements in his army, adding to the Turkman cavalry of his father a body of disciplined infantry, distinguished by an uniform. These, in process of time, he composed of young christian captives educated in the Mahometan faith, who were more likely to be obedient than the native peasantry. The latter he permitted to serve as irregular cavalry, or freebooters. In the second year of his reign he took the city of Nicomedia, and in 1329 he made himself master of Iznik or Nicæa, after a siege of two years. In order to re-people this city, he married the widows to his own officers, and entertained new settlers from other Greek towns, who were attracted by the fame of his clemency. The whole province of Bithynia, as far as the shores of the Bosphorus and Hellespont, fell under his dominion; and on the other side he made several of the Seljukian princes his tributaries. Having formed an alliance with John Cantacuzenus, great domestic of the Constantinopolitan court, and afterward emperor, he adopted his interest in the civil dissensions of that capital, and at length demanded one of his daughters in marriage. Notwithstanding the difference of religion and manners, the circumstances of the empire did not permit a refusal, and Theodora was given to Orchan with great solemnity. As the condition of this union, the Turk sent considerable succours to Cantacuzenus under his son Solyman, on different occasions; but this prince took the opportunity of occupying the fortresses on the Thracian Chersonesus. After the resignation of Cantacuzenus, the bands of alliance between the Greek and Turkish emperors being dissolved, Solyman openly invaded Thrace, and made himself master of Gallipoli, the key of the Hellespont. He was soon after killed by accident while exercising his troops, and Orchan was so much affected by his loss, that he soon followed him to the grave in 1360, at the age of seventy. This sovereign is much extolled by the Turks for his valour, clemency, liberality, and love of learning; and he certainly deserves to be regarded as one of the principal founders of the Ottoman greatness. *Univers. Hist. Gibbon.*

—A.

ORDERIC, VITAL, an ecclesiastical historian in the twelfth century, was born in England, about the year 1075, at Atlingesham, a village on the banks of the river Severn, though he was of French descent, his father being a native of Orleans. In the eleventh year of his age he was sent to Normandy, where he took the religious habit in the abbey of

Ouche, following the example of his father, who had become a widower and embraced the monastic life. In the year 1091, when he was about the age of sixteen, he was ordained subdeacon; and in 1108, when he was in his thirty-third year, he received priest's orders from the hands of the archbishop of Rouen. He spent his life in the station of a simple monk, without filling any of the posts belonging to his order, wholly occupied in study and devotion. He died after the year 1143. He wrote "*Historiæ Ecclesiasticæ lib. xiii.*" containing the history of the christian church from the birth of Christ to the year 1142. This work, though it abounds in the fables and legendary tales which were universally received in the age of Orderic, also furnishes many interesting facts, not to be met with elsewhere, which relate to the histories of Normandy, France, and England. It was first edited by Duchesne, among his "*Historiæ Normannorum Scriptores*," 1619, folio; and it is deserving of being presented to the public in a more correct form. From the last of our authorities it appears, that preparations had been made with this view, by father Bessing, whose manuscripts were lodged in the abbey of St. Owen at Rouen. *Cave's Hist. Lit. vol. II. sub. sæc. Wald. Dupin. Nouv. Dict. Hist.—M.*

OREGIUS, AUGUSTINE, a learned Italian cardinal and philosopher who flourished in the seventeenth century, was descended from parents in humble circumstances, and born at Florence in the year 1577. As he afforded early indications of good natural abilities and a love of learning, he met with friends who sent him to pursue his studies at Rome, with a small exhibition. Here an adventure occurred to him similiar with that which befel the patriarch Joseph in the house of his Egyptian master; and he proved equally faithful to his duty. He had the resolution to fly from his apartment, and to spend a cold winter's night in the street without clothes, sooner than venture back to the scene of temptation. When cardinal Bellarmine was apprized of this striking instance of his virtue, he took our young scholar under his own patronage, and placed him in a college where the youths of the first families in Rome were educated. The advantages of this situation he improved, with the greatest diligence and success, and became a proficient in the Greek tongue, philosophy, divinity, ecclesiastical history, and an acquaintance with the councils. We meet with no account of his personal history, from the time of his completing his academical studies till he was

turned of fifty years of age; but he appears to have entered into orders, and probably resided at first with cardinal Bellarmine, and afterwards with cardinal Barberini, who became pope by the name of Urban VIII. While the cardinal last mentioned was legate at Bologna, he employed Oregius to examine whether Aristotle taught the mortality of the soul, with the intention, should that be the case, of persuading the pope to prohibit lectures upon him with regard to that subject. On this occasion he vindicated Aristotle against that charge, in a piece entitled, "*Aristotelis vera de rationalis Animæ Immortalitate Sententia*," which was published at Rome in 1631, in quarto. In the same year he published his theological treatises on the subjects contained in the first part of the "*Summa*" of Aquinas, which he drew up for the benefit of cardinal Barberini, the nephew of his patron of that name, and sent into the world for the use of the younger Roman prelates. Upon the accession of Urban VIII. to the papal dignity, he made Oregius his divine, and in the year 1634, honoured him with the purple, and presented him to the archiepiscopal see of Benevento. He died at that place in 1635, when he was fifty-eight years of age. Cardinal Bellarmine used to call him his *divine*, and pope Urban VIII. was accustomed to give him the title of his *Bellarmino*. He wrote a treatise "*De Angelis*," and another "*De Operibus sex Dierum*," which were printed at Rome in 1632; and they were collected together, with other treatises written by him, and printed in a folio volume, in 1637, under the care of his nephew Nicholas Oregius. *Bayle. Moreri. Nouv. Dict. Hist.—M.*

ORELLANA, FRANCIS, a Spanish adventurer, famous as the first European navigator of the great river Maragnon, was a young officer, second in command to Gonzalo Pizarro, in an expedition undertaken in 1540 from Quito in Peru, for the discovery of the inland country to the east of the Andes. They had reached the banks of the Coca or Napo, a large river which discharges itself into the Maragnon, when they built a bark of green wood for the purpose of assisting their progress, and manned it with fifty soldiers, under the command of Orellana. The vessel fell down the stream, and was soon out of sight of the land party, when Orellana, fired with the idea of distinguishing himself as a discoverer of new regions, perfidiously deserted his commander and comrades, who were left in the utmost distress, and proceeded on a voyage to be terminated only by the ocean to which the stream

he was navigating should bear him. He embarked in February 1541, and having reached the wide channel of the Maragnon from the Napo, he boldly committed himself to the current without provisions, a compass, or a pilot. The party made frequent descents on each bank for the purpose of procuring provisions, which they sometimes seized by force of arms, and sometimes obtained by friendly intercourse with the gentler natives. At length, after many dangers and hardships incurred in a voyage of seven months, he reached the ocean, where he was in imminent hazard of being lost. He, however, got safe to the Spanish settlement in the island of Cubagua, whence he sailed to Spain. He filled the ears of his countrymen with narratives of the wonders he met with in his expedition, such as temples of the Indians plated with gold, and a republic of women so warlike that they had extended their dominion over a wide tract of country. From this last circumstance, grounded, it is said, upon his meeting with a few female warriors, he gave the name of the River of Amazons to the Maragnon, by which last appellation it was already in part known to the Spaniards. His own name has likewise been affixed to it, especially by the poets, delighted by its lofty sound. Thus our Thomson,

Swell'd by a thousand streams, impetuous hurl'd
From all the roaring Andes, huge descends
The mighty Orellana. SEASONS.

It does not appear that Orellana was ever called to account for his desertion; probably, the subsequent ruin of the Pizarros sheltered him. Ten years afterwards he was entrusted with the command of three vessels from Spain, with which he perished, without having been able to discover the true mouth of his river. *Moreri. Robertson's America.—A.*

ORESME, NICHOLAS, an eminent French prelate and one of the most celebrated writers in the fourteenth century, was born at Caen in Normandy, but in what year is not known. He pursued his studies at the university of Paris, where he entered himself a member of the college of Navarre, and he was admitted to the degree of doctor by the faculty of the Sorbonne. In the year 1355, he was elected grand master of the college in which he was educated, and M. Lannoy says, that he contributed greatly to the revival and encouragement of learning in that seminary, and raised it to pre-eminent celebrity among the colleges of

his time. Afterwards he was made successively archdeacon of Bayeux, dean of the chapter of Rouen, and treasurer of the holy chapel at Paris. In the year 1360, king John appointed him preceptor to his son Charles, who was the fifth king of France of that name. He was sent, in 1363, to transact affairs of moment with pope Urban V. and the college of cardinals at Avignon; and on that occasion he signalized himself by a discourse which he delivered before the pope and cardinals, in which he expatiated with great energy and freedom on the scandalous irregularities of the papal court. This discourse was printed by Flacius Illyricus, in his "Catalogue of the Witnesses to the Truth;" and was published alone by Gesner, at Wittemberg, in 1604. Oresme also excited much attention by another "Discourse, concerning the Changes in the Value of Money;" in which he boldly censured those princes who coined money below the just standard weight, and maintained that they had no power to increase or depreciate the value of money at their arbitrary pleasure. This discourse is inserted in the twenty-sixth volume of the grand edition of the "Bibl. Patr." Upon the accession of Charles V. to the throne, he loaded his former tutor with his favours, and consulted him on the most important affairs of government. In 1377, he nominated him to the vacant see of Lisieux; over which this eminent man presided till his death, in the year 1382. His acquaintance with divinity, philosophy, the mathematics, and the belles lettres, was very extensive and profound for the age in which he lived, as sufficiently appears from what are still extant of his writings. M. M. de Launoy, Dupin, Huet, and several other learned men state, that he translated the Bible into French, by the order of king Charles V. But this statement is contradicted by other critics; some of whom maintain, that the manuscript in the royal library attributed to him, was the production of Raoul des Presles, an eminent contemporary of our author; while others contend, with father Simon in his "Critical History of the Versions of the New Testament," that the manuscript in question was the work of Guyards des Moulins, canon of Aire, who lived a hundred years before Oresme. Which of the parties is in the right, we are not able to judge. Oresme translated into French, Aristotle's "Morals and Politics," by order of Charles V.; some parts of Cicero; and Petrarch's treatise, "De Remediis Utriusque Fortunæ;" and he wrote a Latin piece, "De

Communicatione Idiomatum;" three treatises against "Judicial Astrology," which were highly commended by Picus de Mirandula; a treatise "De Antichristo," which is inserted in the ninth volume of the "Amplissima Collectio" of father Martenne; and numerous other pieces in philosophy and divinity, of which a catalogue may be seen in the second volume of M. Launoy's "History of Navarre." Dupin. Moreri. Nouv. Dict. Hist.—M.

ORFANEL, HYACINTH, a Spanish dominican monk in the seventeenth century, and a martyr to his zeal for propagating the catholic faith in Japan, was born in the kingdom of Valencia, in the year 1578. He entered when very young into the order of St. Dominic, and in the year 1605, was sent out a missionary to the Philippine islands. From thence he went to Japan, where he chiefly applied himself to the instruction of the poor, and the peasantry of the country, and is said to have made numerous converts to the catholic religion. While thus engaged, he endured great privations and sufferings; and being at length arrested, was condemned to be burnt alive at a slow fire, in the year 1622. He claims this notice, from his having contributed to the collection of missionary travels among the Pagans of the East, a work, written in the Spanish language, which relates to a country little known to Europeans; and it is said to abound in curious and interesting matter, and to be recommended by its strict fidelity. So careful was the author to render it perfectly accurate, that while he was in prison he read it to his fellow-missionaries, who assisted him in correcting any mistakes into which he might have fallen. It was printed at Madrid, in 1633, and is entitled, "The Ecclesiastical History of the Success of Christianity in Japan, from the Year 1602, when the Author entered into the Order of Preachers, to the Year 1621, and continued to the End of the Year 1622, by Father Diego Collado," (see that article) quarto. Antonii Bibl. Script. Hispan. Moreri.—M.

ORIBASIIUS, an eminent physician of the fourth century, was a native either of Pergamus or Sardes, and was a disciple of Zeno the Cyprian. By his medical skill, learning, and agreeable manners, he rose to celebrity, and became the intimate friend of the emperor Julian, who made him questor of Constantinople. After the death of that prince in 363 he lost his interest, and fell into disgrace, inasmuch that under Valentinian II. he was stripped of his property, and sent to banishment among the

barbarians. His fortitude and professional skill, however, inspired these people with a high veneration for his character, and he was at length recalled to the imperial court. Eupapius represents him as flourishing in wealth and reputation at the time when he wrote the lives of the philosophers, which was near the year 400. Oribasius, at the request of the emperor Julian, made a compilation from Galen and all the other preceding medical authors, in seventy or seventy-two books, of which there are remaining the fifteen first books, together with two others on anatomical subjects. In this work are preserved many passages of ancient writers not to be met with elsewhere, and others are given with more accuracy than in the extant works of the authors themselves. He afterwards drew up the synopsis of his great work, for the use of his son Eustathius, in nine books, now extant; as are likewise his four books on medicines and diseases, entitled "Euporistorum," &c. He wrote some other works, mentioned by Photius and Suidas, which are now lost. Of his remaining writings, various editions have been given, with Latin translations; and they rank among the more valuable of the medical works of antiquity, though they contain little of his own, and can scarcely be said to have contributed to the advancement of the art. He was a great collector of recipes and specific remedies, several of which were received into practice after his time. He speaks highly from his own experience of the efficacy of local bleedings by means of scarification, and asserts that he was himself cured of the plague by it. He also gives a particular and curious description of a species of melancholic derangement called lycanthropy, in which the patient wanders about by night among the tombs, as if he were transformed into a wolf. The case of the demoniac in the New Testament, who abode among the sepulchres, seems to have been of this kind. The theoretical and anatomical parts of Oribasius are almost purely transcripts from Galen. The whole works of Oribasius were printed at Basil in three volumes, folio, 1557, and in the "Artis Medicæ Principes" of Stephanus. *Freind's Hist. Physick. Halleri Bibl. Med. & Anat.*—A.

ORIGEN, one of the most learned and illustrious fathers of the church, who flourished in the third century, was born in Alexandria, in the year 184 or 185, and was surnamed *Adamantius*, either on account of his indefatiga-

ble application to study, or of the incredible firmness with which he endured the persecutions to which his profession of Christianity exposed him. Porphyry asserts, that he was born of parents who were heathens, and educated in the heathen religion; but that afterwards, when he was grown up, he became a convert to the christian faith. However, Eusebius, who was a great admirer of Origen, and wrote his life, from the materials which he collected out of Origen's own epistles, and the relations of his disciples who lived in his time, has clearly shewn that his parents were Christian. The same writer informs us, that great care was taken of his education by his father Leonides, under whose instructions he was initiated into the rudiments of learning; and that in his early childhood he afforded fair promise of future excellence by his rapid improvement in several parts of knowledge, and particularly in his acquaintance with the holy Scriptures. To the study of the latter he applied himself with extraordinary zeal and vigour; and, as he possessed great quickness of apprehension, and a lively imagination, instead of being satisfied with their plain and obvious sense, he engaged in enquiries into their supposed profounder meaning, and often gave his father some trouble by the puzzling questions which he proposed to him on that subject. For this inquisitiveness his father would sometimes seemingly reprove him, observing, that he ought to content himself with the clear and natural meaning of the sacred writings, without aspiring to what was beyond the reach of his understanding; but at the same time he was greatly delighted with the disposition which his son discovered, and heartily thanked God for giving him a child of such attainments. When Origen was of a proper age, he became a catechumen in the christian school of Alexandria, under Clement, by whom he was introduced to an acquaintance with the first principles of philosophy, and impressed with a persuasion of its utility as preparatory to the study of christian truth. After receiving the initiatory instructions of Clement, he attended the philosophical school of the celebrated Ammonius Saccas, the founder of the eclectic philosophy, which was frequented both by Pagans and Christians. Under this master Porphyry and Eusebius acknowledge that Origen made great proficiency in the study of philosophy, and his acquaintance with the writings of the Greek philosophers. At the same time, by the aid of his extraordinary

abilities and indefatigable industry, he made himself master of all the learning of the age.

In the year 202, when the persecution of the Christians broke out under the emperor Severus, Origen lost his father, who was committed to prison, and soon afterwards suffered martyrdom. On this occasion Origen shewed so earnest a desire to die with him for the same cause, that his mother found it necessary to hide his cloaths, to prevent him from going abroad, and throwing himself into the way of his persecutors. Being thus prevented from sealing the truth with his blood, he wrote a letter to his father, in which he exhorted him to constancy, and not to be moved from his steadfastness by compassion for his wife and seven sons. The martyrdom of Leonides being followed by the confiscation of his property, his wife and children had at first nothing to rely upon for support, but the bounty of a rich and honourable lady of Alexandria; till Origen, though only in his eighteenth year, was enabled to furnish them with the means of subsistence by teaching grammar. In this undertaking he met with great success, and his school was soon crowded with young men, both of christian and pagan families. As the chair of the catechetical school at Alexandria was at this time vacant, in consequence of the retreat of Clement, who had been driven away by persecution, some of the heathens came to Origen, desiring to be instructed by him in the christian doctrine. So many were the converts made by him, that Demetrius, bishop of Alexandria, thought proper to entrust to him, young as he was, the charge of the catechetical school; in which office he proved eminently useful, and at the same time gained the esteem of the faithful, by his frequent visits, and other kind offices to the confessors who were in prison for their religion. The number of his disciples increasing, he left off teaching grammar, confining himself entirely to religious instructions; and he proved so successful, that he had no less than seven of his scholars who had the fortitude to suffer martyrdom. Origen was unwilling to receive any gratuity from those whom he instructed in the principles of the christian religion; and, therefore, to secure to himself a subsistence equal to his moderate desires, he sold all his volumes of ancient authors, which he had collected with great care, and contented himself which four *oboli*, or about five pence, to be paid him daily by the purchaser. Among his catechumens he fol-

lowed the steps of Clement, taking great pains to instruct them in the tenets of the several sects of philosophy, as the most probable means of convincing them of the superior excellence of christianity. At the same time he inculcated upon them, both by precept and example, a very austere and rigid system of morals. Being obliged to teach women as well as men, in order to place himself beyond the reach of scandal, and to prevent all sexual desires, he was induced, by an injudicious interpretation of our Saviour's language when speaking of persons who made themselves eunuchs for the kingdom of Heaven's sake, to emasculate himself: a rash and unnatural act, which he afterwards very properly condemned. In the year 211, or as some think 213, Origen paid a short visit to Rome, where Zephyrinus was then bishop, having a desire, as he expressed himself, to see the most ancient church of the Romans.

Upon his return to Alexandria, Origen applied with fresh ardour to his labours in the catechetical school, till his reputation became so high, and the number of his disciples so great, that he found it necessary to have an assistant, that he might be able to devote a due portion of his time to the study and interpretation of the holy Scriptures. The person whom he selected for this purpose was one of his converts, named Heraclas, who became bishop of Alexandria after the death of Demetrius. To him was committed the instruction of the younger scholars in the first principles of religion, while Origen reserved to his own care those who had made some proficiency. About this time, according to Eusebius, he had made himself acquainted with the Hebrew language, and composed his "Hexapla," or that edition of the Old Testament, in which, by the side of the Hebrew text, he had transcribed, in different columns, the Septuagint translation, those of Aquila, Symmachus, and Theodotion, and some others, the names of which are not known. This work greatly increased the reputation of Origen, and induced numbers of learned persons to resort to Alexandria, for the sake of improving by his conversation and instructions. In this number was Ambrose, a wealthy man, who had been converted from the Valentinian heresy to the orthodox doctrine by the preaching of Origen, and became his great admirer and intimate friend. It was he who principally encouraged him to write commentaries upon the Scriptures,

by furnishing him with what books he required, and particularly, by being at the expence of maintaining seven or more amanuenses, to write down what he dictated, and as many young women, or others, who excelled in the art of writing, to copy his works. After this Origen met with frequent interruptions in his studies, the precise dates of which cannot now be ascertained. He took a journey into Arabia, in consequence of a letter which a prince of that country wrote to Demetrius, requesting that he might be sent to instruct him in the principles of Christianity. When, afterwards, the city of Alexandria was cruelly harassed by the emperor Caracalla, he withdrew into Palestine, where, at the request of the bishops of the country, he publicly explained the Scriptures to the people in the churehes, and preached in their presence, though he was only a layman. Upon this Demetrius, who either envied him this honour, or was persuaded that those bishops had violated the discipline of the church, wrote to them, complaining of the encouragement which they had given to the unheard of practice of the preaching of laymen before bishops. In reply, Alexander bishop of Jerusalem, and Theoctistus bishop of Cæsarea, vindicated themselves and Origen in that proceeding, by producing more than one precedent of the conduct against which Demetrius excepted. In the mean time Demetrius recalled Origen to Alexandria, where he resumed his office in the catechetical school, and his biblical studies. From these he was again called by the princess Mammæa, mother of the emperor Alexander, who sent for him to come to her at Antioch, that she might enjoy the benefit of his conversation on religious subjects. On this occasion, for his greater honour, as well as safety, a military guard was directed to attend him during his journey.

After a short stay at Antioch, Origen returned to Alexandria, where he remained till the year 228, when Demetrius sent him on some business relating to the church into Achaia. In the course of this journey he was ordained presbyter at Cæsarea, by Theoctistus and Alexander, being then about forty-three or forty-four years of age. This ordination by foreign bishops gave such offence to Demetrius, who had long envied the great reputation of Origen, that from this time his conduct towards him was marked by the most determined and violent enmity. Soon after the return of Origen from Athens, Demetrius wrote letters against him to every quarter, in which he reproached him for

the act by which he had lost his virility, though at the time when he committed it the bishop bestowed high praise on the ardour of his zeal and the strength of his virtue. In the year 231, Demetrius assembled a council at Alexandria, in which he procured a decree to be passed, that not only prohibited Origen from teaching any more in that city, but pronounced sentence of banishment upon him. Soon afterwards he prevailed on a second council of Egyptian bishops to depose him from the office of presbyter; and Jerome seems to say that he was excommunicated. Demetrius also wrote letters to all parts of the christian world, and obtained the concurrence of the bishop of Rome and numerous other bishops, in the sentence which cut him off from the communion of the catholic church; but the bishops of Palestine, Arabia, Phœnicia, and Achaia, who were well acquainted with his extraordinary merit, and knew him personally, refused to join in his condemnation, and continued to entertain the respect for him to which he was justly entitled. In the mean time Origen had retired to Cæsarea in Palestine, where he was well received by Theoctistus, bishop of that city, and Alexander, bishop of Jerusalem, who determined to support him, and commissioned him to deliver interpretations of the Scriptures and other religious instructions. Here he opened a school, in which he taught sacred and profane learning to a numerous train of disciples, not only from among the people of that country, but from the most distant places; in which number were Porphyry, Gregory, afterwards surnamed *Thaumaturgus*, and bishop of Neocæsarea in Pontus, and his brother Athenodorus, who also became a bishop in Pontus. The two latter attended on the instructions of Origen for five years. Here he also received several visits from Firmilian, bishop of Cæsarea in Cappadocia, who was desirous of his assistance for further improvement in divine knowledge. With this bishop, according to St. Jerome, he afterwards lived for some time; probably during the persecution under the emperor Maximin. About the year 240, Origen took a second journey to Athens, where he must have made some stay, since he finished at that place his "Commentary" upon Ezekiel, and began that upon the Canticles. Having returned to Cæsarea, he was soon afterwards called to attend a synod of bishops in Arabia, which was convened for the purpose of taking into consideration a charge preferred against Beryllus, bishop of Bostra, who was accused of

saying, "that our Lord and Saviour, before his coming to dwell among men, had no proper distinct subsistence; and that he had no god-head of his own, but only that of the father residing in him." On this occasion Origen is said to have argued with such force against those tenets, that Beryllus was satisfied of their fallacy, and made an open declaration of his entire assent to the catholic creed. After this, another numerous synod was assembled in Arabia, to discuss another point, relating to the nature of the human soul; some maintaining, "that it died with the body, and turned to corruption, but that at the time of the resurrection it should be revived together with it." In this synod Origen, who had been requested to attend, was so successful in combating the advocates for that doctrine, that they yielded to him the victory, and professed a change of sentiment upon the subject.

When Origen was sixty years of age, and not before, as Eusebius informs us, he permitted the discourses to be taken down by shorthand writers, which he preached to the people almost every day, after little previous preparation. This employment, however, did not prevent him from applying with assiduity to his studies, and composing several considerable works, such as his "Eight Books against Celsus," his "Commentaries" upon the twelve minor Prophets, and upon St. Matthew, &c. During the Decian persecution, in the year 250, he suffered much, with exemplary and invincible fortitude, on account of his zeal for the christian cause. Though far advanced in life, he was arrested, and confined in the interior part of a prison, where he was fastened with an iron chain, and his feet in the stocks stretched to such a distance from each other as to render his situation excessively painful. He was also subjected to various other kinds of torture, care being taken that he should not be entirely deprived of life; and he was threatened to be burnt alive. But neither his sufferings nor the threats of his persecutors could shake his constancy, or induce him to behave in a manner in the least unworthy of his christian profession. That he survived this persecution, and afterwards wrote several letters proper for the consolation of those who might be placed in the same circumstances, we learn from different ancient writers; but we have no information concerning the means by which he obtained his liberty. Epiphanius says, that, in order to avoid an obscene and most infamous punishment contrived by the Pagans, he sacri-

ficed to idols. The character of that historian, however, who, as Jortin justly observes, was a diligent collector of groundless and censorious reports, and who hated Origen and his writings, and the circumstance that Origen's greatest enemies have taken no notice of such an anecdote, obliged us to regard it as a tale entirely unworthy of credit. Origen died at Tyre, in the year 253, when in the sixty-ninth or seventieth year of his age. Of the high estimation in which the merits of this extraordinary man have been held, both by ancients and moderns, who differed widely from him in opinion, we shall enable our readers to form some judgment, by laying before them various testimonies to his character; premising only, that he is a remarkable example of a person who has passed through much evil as well as good report, and that his person and writings have been the subjects of much abuse and calumny, of which they were not deserving, and which we shall not detail. In Bayle the reader may meet with some curious specimens of the anathemas which have been pronounced against him.

Eusebius assures us, that there was honourable mention made of Origen in the works of various gentile philosophers of that time, some of whom dedicated books to him; while others sent their books to be revised and examined by him. He also transcribes a passage of Porphyry, in his books against the christian religion, to which we have already adverted, where he certainly bears witness to his learning, how much soever he may affect to depreciate his judgment; for he says that Origen not only read Plato, but likewise several stoic and pythagorean philosophers, whom he mentions by name. In his book "De Viris Illustribus," St. Jerome calls him "a man of immortal genius, who possessed the knowledge of logic, geometry, arithmetic, music, grammar, and rhetoric, and of the opinions of all sects of philosophers; so that there was a great resort of persons to him for instruction in these branches of polite literature; whom likewise Origen received chiefly with this view, that he might thereby the better lead them to the christian faith." Sometimes he styles Origen, "the greatest doctor of the churches since the apostles;" and in another place he says, "I would willingly undergo all the hatred that has been attached to his name, if I had but also his knowledge of the Scriptures." Even after he changed his party, and joined the enemies of Origen, he acknowledged, "that he was a great man from his childhood, and the true

son of a martyr; that he trampled the world under foot, vanquishing both the love of pleasure and of riches; and that he had the Scriptures by heart, and laboured day and night in studying and explaining them." Sulpitius Severus, in the sixth chapter of his first dialogue, after mentioning other things concerning Origen, says, "he wonders how one and the same man could be so different from himself: that where he is in the right, he had not an equal since the apostles; and where he is in the wrong, no man ever erred more shamefully." Vincentius Lirinensis, who was far from being favourable to Origen's sentiments, celebrates his virtue, fine genius, vast learning, eloquence, fame, and many other advantages in a fine eulogium, which is too long to be transcribed, and may be seen in Cave. After reciting these testimonies, Lardner thus sums up the character of this father: "he had a capacious mind, and a large compass of knowledge; and throughout his whole life was a man of unwearied application in studying and composing works of various sorts, some of them extremely tedious and laborious; and in teaching by word of mouth, in the way of catechetical instruction, public discourse to the people, and conference. He had the happiness of uniting different accomplishments, being at once the greatest preacher, and the most learned and voluminous writer of the age: nor is it easy to say which is most admirable, his learning or his virtue. In a word, it must be owned that Origen, though not perfect nor infallible, was a bright light in the church of Christ, and one of those rare personages that have done honour to the human nature." Erasmus had a high esteem for Origen. "One page of him," says he in his life of that father, "teaches me more of christian philosophy, than ten of Augustine." "This," says Jortin, "is an honourable testimony for Origen; it is *laudari a viro laudato*." Erasmus also adds, "in the exposition of the Scriptures, allowing for some particular points of faith, I would prefer one Origen to ten orthodox." Mr. Daillé, in his treatise "De Usu Patrum," says, that "Origen alone, had we but his writings entire, would perhaps be able to give us more light, and satisfaction, in the business we are now upon, than all the rest. We have but very little of him left, and the greatest part of that too, most miserably abused and corrupted; the most learned and almost innumerable writings of this great and incomparable person not being able to withstand the violence of time, nor the

envy and malice of men, who have dealt much worse with him than so many ages and centuries of years that have passed from his time down to us."

When mentioning the principal writers who distinguished themselves by their learned and pious productions in the third century, Mosheim pronounces Origen "the most eminent, whether we consider the extent of his fame, or the multiplicity of his labours," calling him "a man of vast and uncommon abilities, and the greatest luminary of the christian world that this age exhibited to view. Had the justness of his judgment," says he, "been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed amongst men." Dupin draws his character in the following manner: "Origen possessed very quick parts, and a very vigorous and comprehensive imagination; but he relied too much on the vivacity of his genius, and often lost himself, out of a too great earnestness to fathom and subtilize every thing. He had a very happy invention, and a more happy delivery of what he had invented; but he had not that exactness in his inventions, nor all that gracefulness in his delivery which might be wished. He prosecuted his labours with so much facility, that he is said to have dictated to seven or eight persons at a time, and he was so ready in expressing himself, that he composed the greatest part of his Homilies *extempore*: upon which account his style is not very correct nor coherent. He had a wonderful memory; but he often trusted too much to it. He was a person of most profound learning. He particularly studied the philosophy of Plato, which he perfectly understood, and, indeed, was too much attached to it for a Christian. He also understood the systems of the other philosophers. He had applied himself assiduously to the study of human learning. He was neither ignorant of history nor mythology; and he had as perfect an acquaintance with all the profane sciences, as those who had devoted all their lives to the study of them. But what he particularly excelled in was the knowledge of the holy Scriptures, to the study of which he directed his chief attention. He had commit-

ted them entirely to memory; and that he might not neglect any thing which could contribute to illustrate their literal meaning, he carefully examined all the versions of the Bible then existing, and compared them with the Hebrew text, subjoining a literal commentary on the most difficult passages. He was not very well skilled in the Hebrew language; but he understood it sufficiently to be able to distinguish the variations from the original text in the different versions. Nevertheless, he did not adhere to the literal explication of the Bible, but thought it necessary, for the sake of gaining it credit with the heathens who despised its plainness and simplicity, and of rendering it more useful to the world, to give mystical and allegorical interpretations of every thing in it in imitation of Philo and Aristobolus, and according to the genius and manner of the Platonists." To the characters of Origen already given, we shall add an extract from that by the liberal and candid Jortin, who observes, that "he was very learned and ingenious, and indefatigably industrious; his whole life from his early years was spent in examining, teaching, and explaining the Scriptures, to which he joined the study of philosophy, and of all polite literature. He was humble, modest, and patient under great injuries and cruel treatment which he received from Christians and Pagans; for though he ever had a considerable number of friends and admirers on account of his amiable qualities and useful accomplishments, he was persecuted and calumniated by men who had neither his learning nor his virtue.—His inquisitive genius, and his mixing philosophy with christianity, led him perhaps into some learned singularities, and ingenious reveries; but he was by temper far from dogmatizing in such points, from fomenting schisms, and setting himself up for the head of a party. He lived in times when Christians were not so shackled with systems and determinations as they were afterwards, nor so much exposed to disingenuous and illiberal objections, and had more liberty to pursue their enquiries, and to speak their mind. He was ever extremely sober and exemplary, practising what he preached to others, and he lived and died poor and destitute even of common conveniencies."

Before we conclude this article, it is proper that we should take some notice of the sources and leading heads of Origen's doctrine; which we shall present to our readers from the account which Brucker has given of the phi-

losophy of this father, as abridged by Enfield. "The allegorical method of explaining the writings and traditions of the ancients, long practised in Egypt, having been adopted by the Jews who had been educated in the Alexandrian schools, and particularly by Philo, these examples were followed by Origen; and thus a fanciful method of interpreting the Scriptures was encouraged, which opened a wide door to error and delusion. As the Alexandrian philosophers had, by this expedient, been able to accommodate the pagan mythology to their respective systems; and as Ammonius had employed it to reconcile the supposed truths of revelation with his new modelled Platonism; so Origen hoped, by the same method, to establish a union between heathen philosophy and christian doctrine. His fundamental canon of criticism was, that wherever the literal sense of Scripture was not obvious, or not clearly consistent with his tenets, the words were to be understood in a spiritual and mystical sense: a rule by which he could easily incorporate any fancies, either original or borrowed, with the christian creed. His principal tenets are these: the Deity is limited in his operations by the imperfect nature of matter. The divine nature is the fountain of matter, and is itself, though free from gross corporeality, in some sense, material. God, angels, and the souls of men, are of one and the same substance. There are in the divine nature three *ὑποστάσεις*, subsistences. The son, proceeding from the father like a solar ray, differs from, and is inferior to him: he is the first emanation from God, dependent upon him, and his minister in creation. Minds are of various orders, and, according to the use or abuse of liberty, they are placed in various regions of the world, which was made for this purpose. Angels are clothed with a subtle corporeal vehicle. Evil spirits are degraded by being confined to a grosser body; and in these they are purged from their guilt, till they are prepared to ascend to a higher order. Every man is attended both by a good and a bad angel. Human souls were formed by God before the bodies, into which they are sent as into a prison, for the punishment of their sins: they pass from one body to another. The heavenly bodies are animated by souls, which have preserved their purity; and these souls are capable of predicting future events. All things are in perpetual rotation, receding from, and at last returning to, the divine fountain: whence an eternal succession of worlds, and the final re-

storation of the souls of bad men, and of devils, after certain purgations, to happiness. The souls of the good are continually advancing in perfection, and rising to a higher state: matter itself will be hereafter refined into a better substance; and, after the great revolution of ages, all things will return to their source, and God will be all in all.—These tenets, which approach nearer to the doctrine of Ammonius or Plotinus than to that of Christ, may be ultimately traced up to the emanative system, which gave rise to Gnosticism, and to the Jewish Cabbala. It is much to be regretted that Origen, who had, unquestionably, talents and merit superior to most of his contemporaries, should have suffered himself to have been so far misled by the authority of Clement, and the example of the apostate Ammonius, and by a fondness for allegory, as thus to attempt to unite the dreams of a mystical system of philosophy with the simple doctrine of christianity. The fatal effects of this unnatural combination were widely extended, and long experienced."

Origen was the author of a prodigious number of works, of which the remains that have reached modern times, though voluminous, constituted but a small portion. Of these works Eusebius and Jerome drew up particular catalogues, which are no longer extant, if we except a small part of that by Jerome, in a fragment of one of his letters to Paula. There are, however, accounts still to be found of many of Origen's works in ancient writers, particularly in Eusebius's "Ecclesiastical History," which lead us to divide them into two classes: the former consisting of works upon the sacred Scriptures; the latter, of separate treatises upon different subjects. Among his works upon the sacred Scriptures, we have already noticed his "Hexapla;" which was followed by his "Tetrapla," compiled for the use of such scholars as could not procure the "Hexapla," and consisted of the Greek versions of Aquila, Symmachus, the Seventy Interpreters, and Theodotion. Both these works are now lost; but a valuable specimen of the former, which gave the hint for our Polyglott Bibles, was published with learned preliminary observations, notes, and a Hebrew lexicon, by father Montfaucon, in 1713, in two volumes, folio. The other works of Origen upon the Scriptures, consisted of "Commentaries" upon the books of the Old and New Testament, "Scholia," and "Homilies." In his "Commentaries," the greater part of which is now

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lost, he gave full scope to his learning and imagination in illustrating what appeared to him to be the historical, or literal, the mystical, and the moral sense of the sacred writings. Of his "Scholia," consisting of short notes explanatory of difficult passages, none are now remaining; and of his "Homilies," or moral instructions, scarcely any in Greek, what we have of them being translations by Jerome and Rufinus, chiefly by the latter. For an account of these remains, and the collections in which they are separately preserved, we refer our readers to Cave and Dupin. With respect to the separate pieces of Origen on different subjects, besides some Latin translations, we have still extant, in the original Greek, his "Treatise upon Prayer," his "Exhortation to Martyrdom," addressed to Ambrose and Protocetus, during the persecution under Maximin in the year 235 or 236; his "Apology for the Christian Religion," in eight books against Celsus, which is the best written work upon the subject left us by the ancients; "A Letter to Africanus concerning the History of Susannah," supposed by some to have been written in 228, by others in 240; another "Letter to Gregory Thaumaturgus;" fragments of a few other "Letters;" and "Philocalia," containing extracts out of Origen's works, by Gregory Nazianzen, and Basil the great. With respect to the Latin translations of Origen's pieces, particularly those made by Rufinus, their want of fidelity has been justly the subject of complaint, and sufficiently proved by the introduction into them of polemical terms which were not in use till after the council of Nice; and some learned men have suspected, that the pieces still extant in Greek have been interpolated, or otherwise altered, to make this learned man speak more agreeably to modern orthodoxy upon original sin, and some other controverted points, than he really thought or wrote.

Those works of Origen which are communicated to us only through the medium of Latin versions, were collected together by Merlin, and afterwards by Erasmus, and published at Paris in 1512, and at Basil in 1536, in two volumes, folio. In 1574, a larger collection, including some pieces translated by the editor, was published at Paris under the care of Gilbert Genebrard, in two volumes, folio, and was reprinted in 1604, and 1619. In 1668, M. Huet, bishop of Avranches, published the Greek fragments of Origen's "Homilies" and his "Commentaries" upon the Scriptures, with a Latin version, and notes, in two volumes, fo-

lio, to which are prefixed copious and learned *prolegomena*, under the title of "Origeniana," containing an account of the life, doctrines, and writings of this father. New editions of this collection made their appearance in 1679, and 1685. In 1623, Michael Ghislieri published at Rome, Origen's "Commentary on the twenty-eighth Chapter of the first Book of Samuel," containing an account of Saul's visit to the pretended witch at Endor; and fragments of his "Commentaries" on Jeremiah, with eight "Homilies" on the same prophet, translated into Latin by Matthew Caryophilus, and Allatius. In 1605, Origen's "Eight Books against Celsus," were published in Greek, with a Latin version by Gelenius, and the notes of Hæschelius, in quarto, and were afterwards edited more correctly at Cambridge, in 1658, quarto, by William Spencer, fellow of Trinity college, who improved the translation, and gave additional notes of his own. This edition comprizes the author's "Philocalia, sive de obscuris Sacræ Scripturæ Locis." In 1674, John Rodolph Wetstein published at Basil, in a quarto volume, with a Latin version and notes, a "Dialogue against the Marcionites," which the greater number of critics consider to be supposititious; the "Exhortation to Martyrdom;" and the "Letter to Africanus concerning the History of Susannah." In 1686, bishop Fell caused his "Treatise on Prayer" to be published at Oxford, in Greek and Latin, 12mo. from a manuscript belonging to Trinity college, Cambridge. At length a complete edition of all the remains of Origen, in Greek and Latin, was commenced at Paris by Charles de la Rue, a benedictine of the congregation of St. Maur, in the year 1733, in folio; and though the editor died in 1739, when he had only published three volumes of his plan, it was continued after his death by his nephew Charles Vincent de la Rue, a member of the same religious community, who published the fourth and last volume in the year 1759. Before we close this article we should mention, that some critics and historians, and among others Baronius in his "Annales," and Holstenius in his "Life of Porphyry," have confounded Origen with a gentile philosopher of the same name, and his contemporary, who was the disciple and friend of Porphyry, and also studied philosophy under Ammonius. This is the Origen whom Plotinus succeeded in the philosophical chair, and of whom mention is made by Longinus, Porphyry, Hierocles, Eunapius, Proclus, and others, in places to which the

reader may find references in Cave. *Eusebii Hist. Eccl. lib. vi. passim. Fabricii Bibl. Eccl. sub. Hieron. cap. 54, 56, and 61. Suidas. Cave's Hist. Lit. vol. I. sub. sec. Novat. Dupin. Moreri. Mosh. Hist. Eccl. sæc. iii. par. ii. cap. ii. sect. 7. Lardner's Cred. part ii. vol. III. ch. 38. Fortin's Remarks on Eccl. Hist. vol. II. b. ii. part 2. Enfield's Hist. Phil. vol. II. b. vi. ch. 3.—M.*

ORIOLE, PETER, or when latinized *Aureolus*, a celebrated French prelate in the fourteenth century, was a native of Verberie upon the Oise in Picardy, the date of whose birth is not known. He entered into the order of Cordeliers, or Minorites, and was appointed professor of divinity at Paris; which post he filled with such high reputation, that he acquired the title of the *eloquent doctor*. He passed through various offices of trust till he became provincial of his order in Aquitaine, and in the year 1321, he was promoted to the archiepiscopal see of Aix. This dignity, however, he enjoyed only for a short time, since he died in the following year. He was the author of "Commentaria in Libros IV. Sententiarum," which were published at Rome in 1595 and 1605, in two volumes, folio, and, with his "Quodlibeta Varia," which accompanied the last of those volumes, entitle him to a distinguished rank among the scholastic divines. He was also the author of "Compendium Sacræ Theologiæ;" a treatise "On the Ten Commandments;" and of a much esteemed abridgment of the Bible, entitled, "Breviarium Bibliorum, seu Epitome universæ S. Scripturæ juxta literalem Sensum," which was first published at Venice in 1507, octavo, and underwent at least ten different impressions in that city, Paris, Rouen, Strasburg, and Louvain. *Cave's Hist. Lit. vol. II. sub. sæc. Wickl. Dupin. Moreri.—M.*

ORLANDIN, NICHOLAS, a learned Italian Jesuit who flourished in the sixteenth century, was of noble descent, and born at Florence in the year 1554. He entered the society of Jesus when he was at the age of eighteen, and distinguished himself by his proficiency in literature, particularly in the knowledge of the Latin tongue, and the classical writers in that language. After finishing his studies, he filled the post of Latin tutor in different houses belonging to his order, till the state of his health obliged him to relinquish that employment; when he was at first made rector of the college at Nola, and afterwards president of the seminary for novices at Naples. In the year

1598, he was sent for to Rome, where he undertook the task of drawing up a grand history of the Jesuits; but died in the year 1606, about the age of fifty-two, when he had completed only the first volume of the projected work. After his death it was published at Rome, in 1615, under the title of "*Historia Societatis Jesu pars prima, sive Ignatius*," folio. This work was continued by father Francis Sacchini, who at different periods published four volumes; and was at length brought down to the year 1616 by father Jouveny, who published a sixth volume at Rome in 1710, folio. The part executed by father Orlandin would have been entitled to higher praise, if he had been less copious in his wonderful relations of miracles, visions, and prophecies. He was also the author of "*Annua Litteræ Societatis Jesu*," for the years 1583, 1584, and 1586, octavo; and "*Vita Petri Fabri Soc. Jes. qui primus fuit decem Socis S. P. N. Ignatii*," published in 1617, octavo. *Sotwelli Bibl. Script. Soc. Jes. Moreri. Nouv. Dict. Hist.—M.*

ORLEANS, LEWIS DUKE DE, first prince of the blood in France, was the son of Philip duke of Orleans, afterwards regent of the kingdom, and born at Versailles in the year 1703. At the age of sixteen, he was introduced into the council of the regency, made governor of Dauphine, and nominated grand master of the orders of our Lady of Mount Carmel and St. Lazarus. In the year 1724, after the death of his father, he married a princess of Baden, with whom he lived very happily about two years, but had the misfortune to lose her by a premature death. This event made such an impression upon his mind, that he determined to renounce the gaieties of the world, and to devote himself wholly to devotional exercises, works of beneficence and charity, and the study of religion and the sciences. In the year 1730, he took an apartment in the abbey of St. Genevieve, to which he was accustomed to retire for some years, on all solemn festivals; but in the year 1742, when he took his leave of the court, he became a constant resident there, and never quitted it excepting when he went to the Palais Royal to meet the council which he entrusted with the management of his domains, or when he visited the hospitals and churches. His immense income he spent in founding hospitals, schools, and scholarships for the education of divines; in portioning young women, instructing tradesmen, and relieving the unfortunate and indigent; in protecting and encouraging learned men, supporting missions, and befriending such pro-

jects as appeared calculated to benefit the public; and on various other humane and praiseworthy objects. At the same time he applied with great diligence and success to his literary and scientific studies, and made himself master of the Hebrew, Chaldee, Syriac, and Greek languages. He also became well acquainted with the writings of the ablest divines, the best ecclesiastical historians, the fathers, universal history, geography, botany, chemistry, natural history, natural philosophy, and the art of painting. The intenseness of application with which he devoted himself to these pursuits, and the excessive severity of the discipline to which he steadily adhered, at length brought on him a tedious and painful disorder, to which he fell a sacrifice in 1752, when he was in the fifty-ninth year of his age. He left behind him a vast number of manuscripts, consisting of "Literal Translations," "Paraphrases," and "Commentaries," on different parts of the Old Testament; "A literal Translation of the Book of Psalms" from the Hebrew, with a paraphrase and notes; "A literal Translation of the Epistles of St. Paul," from the Greek, with a paraphrase, notes, and pious reflections; numerous "Dissertations," &c. which are said by the abbé Ladvocat, who had the opportunity of perusing them, to abound in erudition, solid criticism, and much curious and interesting matter. They were bequeathed by him, together with his valuable library, to the dominican order; but whether they are still in existence, or perished in the late destruction of the monastic institutions, we are not informed. *Moreri. Nouv. Dict. Hist. Ladvocat's Dict. Hist. et. Bibl. portatif.—M.*

ORLEANS DE LA MOTTE, LEWIS FRANCIS GABRIEL DE, one of the most virtuous French prelates in the eighteenth century, was descended from a noble family, and born at Carpentras, in the year 1683. He became successively canon and prebend of the cathedral church in his native city, grand vicar of Arles, and administrator of the diocese of Senez. In 1733, he was nominated bishop of Amiens. This promotion he owed solely to his personal merit: for he was a stranger at court, and never once paid a visit to the capital. He spent his life in the midst of his flock, devoting himself most assiduously to their instruction and edification, and regularly paying his pastoral visits to the country parishes, with all the zeal of a missionary. His revenues he considered to be only entrusted to him for the benefit of others, and, after barely allowing himself the most frugal necessities, he applied

the whole surplus to benevolent and charitable purposes. His piety was ardent, but united with cheerfulness; and his own conduct was a bright example of that christian purity and amiable simplicity of manners which he inculcated in his discourses. He died in 1774, at the great age of ninety-one, revered and beloved by all good men. He left behind him some "Spiritual Letters," which were published he 1777, in 12mo. and are said to be equally instructive and pleasing, to display that candour, integrity, desire of usefulness, and, above all, that noble simplicity of sentiment which characterized the worthy bishop. *Nouv. Dict. Hist.*—M.

ORLEANS, PETER-JOSEPH DE, a Jesuit and writer of history, was born at Bourges in 1641, of an ancient family in the province of Berry. He entered into the society of Jesuits in 1659, and for several years taught rhetoric in its seminaries. He cultivated his talents for the pulpit, but more particularly attended to historical composition, in which he assiduously employed himself till his death at Paris, 1698. Father d'Orleans was a man of lively parts and agreeable conversation, and was as well received in the great world as in literary circles. His writings are in general more distinguished for imagination and eloquence, than for correctness, and justness of thinking. That by which he is most known is his "*Histoire des Revolutions d'Angleterre*," three volumes, quarto, which became popular on the continent, and has even met with party-admirers in this country. But English history is a subject on which it is impossible for a Jesuit to write with a proper spirit; and that of father d'Orleans may be judged of from his calling Magna Charta the rock on which the royal authority is split, and the source of all the contentions which have since agitated England, whilst at the same time he avoids giving a view of its contents. From the reign of Henry VIII. if his narrative improves in interest and vivacity, it is still more distorted by the prejudices of his order. His next considerable work is the "*Histoire des Revolutions d'Espagne*," not published till 1734, in three volumes, quarto, with the continuation by fathers Arthuis and Brumoi. The first volume and great part of the second are by d'Orleans, whose style and manner of writing in this performance are much applauded. He also wrote "*La Vie de B. Louis de Gonzague*," "*La Vie de P. Cotton*," "*Histoire des deux conquerans Tartares Chunchi et Camhi*," "*L'Histoire de M. Constance, Premier Ministre du Roi de*

Siam;" "*La Vie du P. Matthieu Ricci*," "*Sermons*," two volumes. In all these works, when the interest of his order is concerned, he is no more to be depended upon than the generality of his brethren. *Moreri. Nouv. Dict. Hist.*—A.

ORME, ROBERT, a distinguished historian, was the son of Dr. Alexander Orme, a physician and surgeon in the service of the East India company, apparently a native of Scotland. Dr. Orme became chief of the settlement at Anjengo in the Travancore country, where his second son Robert was born in 1728. At two years of age he was sent to a relation in London, and at six was entered at Harrow school, where he remained between seven and eight years, distinguished equally by his quickness of parts and his diligence of application. After he left school, he was placed for a year in the office of the accomptant-general of the African company in order to be initiated in commercial transactions, and then embarked for Calcutta, where he arrived in 1742. He was not as yet in the company's service; and he engaged himself for improvement in the first mercantile house in Calcutta, on board a ship belonging to which he made a voyage to Surat. On his return, he found himself appointed from England a writer in the company's employ. This station he occupied between nine and ten years, becoming, after the first five, a factor, according to the rules of the company. Such was the reputation he acquired from the zeal with which he entered into the interests of his employers, and the assiduity of his researches into the institutions, manners and customs of the natives of India, that when, in 1752, some regulations were thought necessary in the police of Calcutta, he was desired to state his opinion on the subject. In the same year, 1752, he drew up the greater part of "*A general Idea of the Government and People of Indostan*." He returned to England in 1753; and possessing a good address, together with the credit of much knowledge of Indian affairs, he was frequently consulted upon them, and engaged in a long correspondence with lord Holdernesse, secretary of state, relative to the plans then in consideration for supporting the British interest in Indostan. Mr. Orme revisited India in 1754, having previously been appointed by the court of directors a member of the council at fort St. George. He seconded by his able and spirited advice those vigorous measures which, before the conclusion of the war, produced the utter annihilation of the French power in that country, and gave to the Eng-

lish that decided ascendancy which they have ever since possessed. It was on his particular recommendation that lieutenant-colonel Clive, then rising into fame, was chosen to command in the expedition against Surajah Dowlah subahdar of Bengal, which he conducted with so much glory and success. Mr. Orme held the offices of commissary and accountant-general during the years 1757 and 1758; but in the latter year the delicate state of his health induced him to embark for England. The ship in which he sailed was captured by the French, and taken to the Mauritius, where he continued some time, and then arrived at the Cape of Good Hope. After an abode there of some weeks for the recovery of his health, he embarked for France, which he reached in the spring of 1760. In that country he received many polite attentions, and was an intelligent observer of the parties which then divided the Parisian men of letters. He returned to London in the autumn, and settling in Harley-street, began to collect a choice library, and to employ himself in preparing a long-meditated work on the military transactions in India. It was in August 1763 that the first volume, quarto, of his "History of the Military Transactions of the British Nation in Indostan from the Year 1745," was given to the public. This volume brought down the history to the year 1756, and was illustrated by maps and plans collected from the best authorities. A concise historical dissertation on the Mahomedan conquests and establishments in that country, comprising a view of the peculiar character and customs of the Hindoos, was prefixed. Its reception by the public was highly flattering. The elegance and perspicuity of the narration, with its singular fidelity and impartiality, placed the author in the rank of the best historical writers of the time. His ignorance of the oriental languages, indeed, led him into some mistakes relative to the remoter affairs of the Hindoo empire, for at that time no translations from the native writers existed. Having now made an honourable entrance into the literary class, it was his object to revive his intermitted acquaintance with the learned languages, and to make every new acquisition of knowledge in his power. He cultivated an intimacy with several persons distinguished for science and erudition; and as his manners were not less amiable than his conversation was instructive, the friendships he formed were only terminated by death. The East-India company, duly sensible of his merits

and the importance of his historical researches, not only gave him free access to all their records, but appointed him to be their historiographer, with a salary of four hundred pounds per annum. In order to obtain the most accurate information respecting the war which was to form the subject of his second volume, he went over to France in 1773, where he was hospitably entertained by general count Bussy, and liberally furnished with various authentic documents. It was not till 1778 that this work was brought to a completion. The second volume then appeared, containing all the events which took place in the English settlements of India from 1756 to the peace of 1763, with an investigation of the rise and progress of the English commerce in Bengal, and an account of the Mahomedan government from its first establishment in 1200. It was distinguished by the same historical excellencies which had been so much applauded in the first volume, and was still more interesting on account of the national successes which were its principal topics. A third improved edition of the first volume in 1781 gave proof of the author's continued attention to his work, and of its favourable reception by the public. In 1782 Mr. Orme published an octavo volume entitled "Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan, from the Year 1659." Notwithstanding the modest title and moderate compass of this work, it cost him much labour in the composition; for he had thought it necessary in the collection of his materials to consult, in their original languages, many writers of the Portuguese, Spanish, Dutch and Italian nations. This was his last publication; for though his literary pursuits were unremitted, the state of his health and spirits would not allow the active exertion necessary for composition. In 1792 he left London, and retired to Ealing, which village thenceforth became his residence. He was there occasionally visited by his friends, but his books were his chief companions; and though he had sold the greatest part of his library for want of room in his country habitation, he retained enough to occupy all his leisure hours. In the beginning of 1801 he fell into a state of debility, which announced a speedy dissolution, and on the thirteenth of January he expired, in the seventy-third year of his age. The intellectual character of Mr. Orme was chiefly marked by good sense, sagacity and judgment. To these qualities were added

an active curiosity and a cultivated taste, which fitted him both for the collection, and for the lucid arrangement and happy display, of the materials of history. He indulged little in those large and philosophical views which make a splendid, but often a delusory, part of many modern works on human society. He is simply a narrator, but certainly one of the most meritorious of the class. He possessed a refined taste for music, the arts of design, and poetry, and among his literary compositions are some elegant copies of verses. He had a singular talent for monumental inscriptions, many of which he wrote for his friends. After his death, his "Historical Fragments" were reprinted in a quarto volume, with the addition of a paper on the "Origin of the English Establishment and of the Company's Trade at Broach and Surat;" and another containing "A general Idea of the Government and People of Indostan." An account of his life and writings was prefixed, from which the preceding narrative has been extracted.—A.

CERNHIELM, CLAUDIUS (ARRHENIUS), historiographer to the king of Sweden, was born at Linköping, in 1627. Having received the rudiments of his education in the place of his nativity, he went for farther improvement to the academy of Upsal, where he applied in particular to the study of history, but without neglecting poetry and the other branches of polite literature. In 1657 he was invited to be tutor to a young count Gabriel Oxenstierna, whom he accompanied on a tour to foreign countries; and on his return to Sweden he became a teacher in the academy of Upsal, and afterwards, in 1667, professor of logic and metaphysics. Next year he was made professor of history, and in this situation he exerted his talents to throw light on the Swedish history, which till that time had been involved in great obscurity. About this period government thought proper to establish a new institution called the College of Antiquities, and Arrhenius was appointed a member of it in 1669. He now employed himself with indefatigable industry in examining all the ancient records of the kingdom; and by these means collected a most extensive fund of materials and information in regard to the favourite object of his pursuit. In 1687 he resigned his professorship, and the same year was chosen librarian to the academy, after having been ennobled by the name of Cernhielm. In 1689 he was made censor librorum regius, and died at Stockholm in 1695. His principal works

are: "Pyrrhi Ligori Excerpta de vehiculis veterum versa ex Italico in sermonem Latinum," Franc. 1671. "Dissertationum Academicarum Ogdoas pro Regiis in Acad. Ups. Alumnis ad Hist. Q. Curtii Rufi," Ups. 1671, quarto. "Musarum Upsaliensium Pietas in Carolum XI. Regem Sueciæ," *ibid*, 1673, folio. "Anscharii primi Hamburgensium Archiepiscopi vita genuina," added to his "Historia Ecclesiastica," Holm. 1677, quarto. "Historiæ Suecorum Gothorumque Ecclesiasticæ Libri IV. priores," *ibid*, 1689. "Vita Illust. Herois Ponti de la Gardie," Lips. 1690, quarto. Cernhielm had been appointed by government to draw up a description of all the towns, palaces, churches, &c. in Sweden, suited to count Dahlberg's views of them, but this work was suspended by his death soon after it had been begun. *Gezelii Biographiska Lexicon*.—J.

OROBIO, ISAAC, a famous Jewish physician and controversial writer in the seventeenth century, was a native of Spain, where his parents made profession of the Roman catholic faith, though they were secretly attached to the religion of their forefathers. Having given him the christian name of *Balthazar*, they carefully educated him in their own principles, teaching him betimes to dissemble like themselves. He studied the scholastic philosophy as it was then taught in Spain, in which he became such an adept, that he was made reader of metaphysics in the university of Salamanca. Afterwards he applied to the study of medicine, and practised as a physician at Seville. Here his caution so far forsook him, that he excited suspicions of his being a Jew, and was thrown into the prison of the inquisition, where he was confined more than three years, during which he underwent the most horrible tortures in order to extort from him a confession. According to his own account, he was shut up in a dungeon where he had scarcely room to turn himself, and suffered so many hardships that his understanding began to be disturbed. Frequently he would ask himself, "am I indeed that Don Balthazar Orobio, who walked at his pleasure about Seville, was so much at his ease, and who had a wife and children?" Sometimes he thought that his past life was nothing more than a dream, and that the dungeon where he lay was the place of his birth, as, to all appearance, it would prove the place of his death. At other times his mind would be occupied in forming metaphysical arguments, and in resolving them; when he sustained the different parts of opponent, respondent, and

moderator, at the same time. In this manner he passed his time for three years, during which he was repeatedly examined, and exhorted to confession, but constantly denied that he was a Jew. At length it was determined to put him to the question, the manner of which he related himself to Limborch, from whose account we shall lay some particulars before our readers. From his dungeon he was taken one evening, through several winding passages to the place of torture. This was a large subterraneous vaulted room, with the walls covered with black cloth, and lighted with candles sufficient to display the horrors of the scene. At one end of the room there was an inclosed place, where the inquisitor and notary sat at a table, who admonished him to confess the truth, before his torments began. When he answered that he had told the truth, the inquisitor gravely protested that, since he was so obstinate as to suffer the torture, the holy office would be innocent if he should shed his blood, or even expire under his torments. Upon this they put a linen garment over his body, and drew it so very close on each side, as nearly squeezed him to death. When he was almost dying, they slackened at once the sides of the garment, and after he began to breathe again, the sudden alteration created to him the most grievous anguish and pain. After he had overcome this torture, the admonition was again repeated that he should confess the truth. Upon his persisting in his denial, they tied his thumbs so very tight with small cords, that the extremities of them were greatly swelled, and the blood burst out from under the nails. After this he was placed with his back against a wall, and fixed upon a little bench. Into the wall were fastened little iron pullies, through which cords were drawn, and carried round his body in several places, especially his arms and legs. The executioner, drawing these cords with great force, fastened his body with them to the wall; so that his hands and feet, and particularly his fingers and toes being bound so tightly with them, he was put to the most exquisite pain, and had a sensation as though he were dissolving in flames.

In the midst of these tortures, the executioner suddenly drew the bench from under Orobio, so that he hung by the cords without any thing to support him, and by the weight of his body rendered them still tighter. After this a new kind of torture succeeded. The executioner, taking an instrument like a small ladder, made of two upright pieces of wood,

and five cross ones sharpened in front, placed it before the prisoner, and by a peculiar motion struck it with great violence against both his shins, so that he received on each of them at once five violent strokes, which put him to such intolerable anguish that he fainted away. After he came to himself, they inflicted on him the last torture. This was done by the executioner's tying cords about his wrists, and then throwing them over his own back, which was covered with leather to prevent him from hurting himself. Thus prepared, the executioner threw himself backwards, and putting his feet up against the wall, drew the cords with all his might, till they cut through Orobio's flesh even to the very bones: and this torture was repeated thrice, the cords, after the first time of inflicting it, being tied about the distance of two finger's breadth from the former wound, and drawn with the same violence. While the executioner was applying this torture the second time, it happened that the cords slid into the first wound, which occasioned so great an effusion of blood, that the prisoner seemed to be dying. Upon this a physician and surgeon, who were attending in a neighbouring apartment, were called in to give their opinion whether the torture could be continued without danger of death, lest the ecclesiastical tribunal should be guilty of an irregularity by the criminal's expiring under his torments. These gentlemen, who were far from being enemies to Orobio, answered that his strength would allow him to endure the remainder of the torture; which was accordingly inflicted upon him, but without forcing from him the confession that he was a Jew. By the opinion which they gave, the physician and surgeon knew that they preserved Orobio from a repetition of the tortures which he had already endured, since his sentence required that he should suffer them all at one time, one after another; so that had they desisted from proceeding through the fear of his death, his misery would have been protracted by his being again subjected to the tortures which he had before suffered, in order to satisfy the sentence. Having baffled his enemies by the firmness with which he sustained the last trial, he was carried back to his prison, and his wounds were healed; after which he was condemned, not as one convicted, but suspected of Judaism, to wear for two years the infamous habit, called *Sambenito*, and then to perpetual banishment from the kingdom of Seville. As soon as an opportunity offered Orobio withdrew from

Spain; but instead of retiring to a country where he might avow his principles with safety, he still concealed them under the profession of the catholic religion, and went to Toulouse, where he became candidate for the vacant chair of professor of physic. In the theses which he maintained on that occasion, he so completely embarrassed his opponents by his metaphysical subtlety, that the victory was awarded to him, and he was elected professor though a stranger. Here he continued for some time; but at length, weary with sustaining his dissembled character, he took his leave of France and retired to Amsterdam, where he received circumcision, and on that occasion exchanged his christian name of *Balthazar* for that of *Isaac*. In this city he met with so much success in the practice of a physician, that, as he informs us, he had not the leisure for study which he could wish; yet he found some time to devote to literary pursuits. When Spinoza's "Tractatus Theologico-politicus" made its appearance, he soon perceived the fallacy of the author's reasoning; but he did not think that his work called for a direct answer, considering it to be too obscure to make impression upon common readers, and too evidently false to dazzle the learned. Of that piece M. John Bredenburg, a citizen of Rotterdam, wrote a solid confutation; though he afterwards so far changed his sentiments upon the subject, that he drew up a treatise in which he advanced principles equally objectionable with those of Spinoza, and tending to the same consequences. A copy of this treatise having accidentally fallen into the hands of a socinian at Rotterdam, called Francis Cuper, he published it, with a reply, in the Dutch language; and thus commenced a controversy in which various writers took a part. Among others Orobio assumed the pen, and published at Amsterdam some very able strictures on the performances both of Bredenburg and Spinoza, in a work entitled, "Certamen philosophicum Propugnatae Veritatis Divinae ac Naturalis Adversus Jo. Bredenburgii Principia," 1684, quarto. But the public attention was particularly excited by his controversy, in defence of Judaism and against Christianity, with the learned Philip Limborch; in which he exerted the full force of his ingenuity and skill as a disputant, and carried on the debate with coolness and good temper. The pieces which he wrote on this subject were published by Limborch, in his account of the controversy, entitled, "De Veritate Religionis Christianae Amica Collatio cum erudito Judaeo," 1687, quarto. In the

same year Orobio died, esteemed by all who knew him as an amiable and worthy man. *Wolffi Bibl. Hebraea. Limborch's Hist. Inquisit. vol. II. b. iv. ch. 29. Moreri. Nouv. Dict. Hist. Basnage's Hist. Jews, book vii. ch. 32. —M.*

ORONTIUS, FINÆVS. See FINE', ORONCE.

OROSIUS, PAUL, a historian and divine, was a priest of Tarragona in Catalonia, and a disciple of St. Augustin. In the year 414 he was sent by two Spanish bishops into Africa, to request aid from St. Augustin against the heretics who disturbed their churches. He remained a year with that prelate, and under him made a great progress in the study of the Scriptures. In 415 Orosius was sent by him on a mission to St. Jerome at Jerusalem, and brought from thence into Africa a number of relics. It was at the desire of St. Augustin that he undertook a history from the creation to the year 416, the purpose of which was to refute the calumnies of the Pagans against Christianity, who pretended that the sack of Rome by Alaric and the other calamities of the age were *unexampled* evils brought upon the world through its influence. He therefore compiled in seven books a view of general history, which he is said to have entitled "De Miseria Huminum," and which well deserves that name. In a work written with such an intention, and by a credulous and superstitious ecclesiastic, nothing of historical judgment or sagacity could be expected, and in fact it abounds with vulgar errors and fables. It, however, has its use as preserving some narrations not elsewhere to be met with, and adding to the mass of authority in dubious points. His ignorance of Greek has involved him in many mistakes. Orosius also wrote "A Defence of Free Will against Pelagius;" and he addressed a letter to St. Augustin on the errors of the Priscillianists and Origenists. Several editions have been given of the "History of Orosius," of which the best is that of Havercamp, *Lugd. B. quarto*, 1738. A translation of it by Alfred the Great is extant, in which it is entitled *Hormesta*, but the reason of that appellation is not known. *Vossi Hist. Lat. Bayle. Moreri. —A.*

ORSATO, SERTORIO, (Lat. *Ursatus*), an eminent antiquary, was born of a noble family at Padua in 1617. He displayed at an early age a great aptitude for literary and scientific pursuits, and particularly occupied himself in the study of ancient monuments and inscriptions. In the latter part of his life he was appointed professor of natural philosophy in the university of Padua. He died in 1678, at the

age of sixty-one. Orsato was the author of a number of esteemed works both in Latin and Italian. Of these the principal are, "Monumenta Patavina," folio, 1652; "Commentarius de notis Romanorum," a very useful treatise respecting the marks and abbreviations used by the Romans in their writings and inscriptions; it was published in the eleventh volume of the collection of Grævius, and more correctly, at Paris, in 1723, 12mo.; "Prænomina, Cognomina, & Agnomina antiquorum Romanorum;" "Deorum Dearumque Nomina & Attributa;" "A History of Padua," in Italian, 1678, folio; "Marmi eruditi," quarto: of this there are two parts; the first, published by the author in 1669; the second, by his nephew Gianantonio, after his death; "Cronologia di Reggimenti di Padova," quarto, 1666. Also "Poems and Orations" in both languages. He was a member of various learned societies. *Tiraboschi. Nouv. Dict. Hist.—A.*

ORSI, FRANCIS JOSEPH AUGUSTINE, a learned Italian cardinal in the eighteenth century, was born in the duchy of Tuscany, in the year 1692. He embraced the monastic life in the dominican order, and applied with such success to his studies, that he was selected to fill the chair of theological professor. Afterwards he was appointed master of the sacred palace, and at length promoted to the dignity of cardinal by pope Clement XIII. in 1759. In this situation he was distinguished by the same modesty and simplicity of manners which characterized him when a humble monk, and his attention was wholly occupied by his studies, and his zeal for what he considered to be the honour of the church. He died in 1761, at the age of sixty-nine. He was the author of "Infallibilitas Act. Romani Pontificis," 1741, in three volumes, quarto; but is principally known by his "Ecclesiastical History," in twenty volumes, quarto, and also octavo. This work is well written, in the Italian language; but it might have been compressed with advantage into a narrower compass. In this opinion, we doubt not, our readers will concur with us, when they are informed that these twenty volumes bring down the history only to the close of the sixth century. The author is said to have freely availed himself of the labours of French writers on ecclesiastical history, particularly Fleury and Tillemont. *Nouv. Dict. Hist.—M.*

ORSINI, FULVIO, (*Fulvius Ursinus*) an eminent scholar and classical antiquary, born at Rome in 1530, was of illegitimate birth; and though at first brought up with care, he

would probably, in consequence of the discord of his parents, have remained uneducated, had not a canon of the Lateran, struck with the quickness of his parts, taken care to instruct him in classical literature. On arriving at manhood he entered successively into the service of the cardinals Rannucio, Alexander, and Edward Farnese, whose protection gave him the opportunity of collecting a great number of books, especially of ancient manuscripts, and employing them for the benefit of letters. He was in habits of correspondence with most of the eminent literary characters in Italy at that time; and scarcely was there any Latin author published to which he did not contribute notes and various readings. Long practice had given him singular skill in discovering the antiquity and value of a manuscript; and of his knowledge in this point he was somewhat more jealous than became a friend of learning. Cardinal Frederic Borromeo related, that being one day with Orsini, he requested him to point out from a book that lay before him the rules by which he distinguished ancient from modern manuscripts; and that Orsini immediately shut the book, and turned the discourse. His literary reputation caused him, in 1578, to receive an invitation with munificent offers from the king of Poland; but he was too much attached to his studies to accept it. He died at Rome in 1600, at the age of seventy. Orsini published a treatise "De Familiis Romanorum," and an Appendix to Ciaconio's treatise "De Triclinio," both of them proofs of his vast erudition and industry. He also caused engravings to be made of his large collection of statues, busts, and other monuments of antiquity, and published them with explanations, under the title of "Imagines & Elogia Virorum illustrium & eruditorum ex antiquis lapidibus & numismatibus expressa, cum annotationibus Fulvii Ursini," Rome, 1570. An Italian and some Latin letters of his have been published in collections. In order to keep together the treasures which he had accumulated, he bequeathed them to the Vatican library. Various eulogies of him were made after his death, among which is one by the illustrious De Thou, who calls him "Puriaris antiquitatis indagator diligentissimus." *Tiraboschi.—A.*

ORTELIUS, ABRAHAM, a celebrated Flemish geographer in the sixteenth century, was born at Antwerp, in the year 1527. He enjoyed the advantage of a good education; and as he had a strong inclination for learning, he

made a rapid progress in his studies, particularly excelling in the knowledge of the languages, and of the mathematics. In the science of geography he became so great a proficient, that he was called *the Ptolemy of his age*. With a particular view to improve himself in this branch of knowledge, he travelled into England, Ireland, France, Italy, and Germany, directing his enquiries to every object that was worthy of his attention, and forming a correspondence and friendship with men of learning and science in those countries. He visited Italy thrice, and he spent some time at Oxford in the reign of king Edward VI. He also paid a second visit to England in 1577. In this country he formed an intimacy with William Camden, who, at his request, as we are informed in the preface to the work, was engaged to undertake his "*Britannia*." Amply furnished with stores of geographical knowledge, Ortelius settled at Antwerp, where, in the year 1570, he published his "*Theatrum Orbis Terrarum*," in folio, consisting of maps, accompanied with short descriptions of the several countries on the globe, and the objects in them most interesting to curiosity; which was the most complete work of the kind that had ever appeared, and gained the author a reputation adequate to his immense labour in compiling it. This production occasioned his being honoured with the post of geographer to Philip II. king of Spain. It underwent various impressions, with improvements and enlargements; and in its most perfect state, was published by John Baptist Vrientius, in Latin, Spanish, and Italian. An "*Epitome*" of it was also published by Michael Coignet, from the Plantin press. Ortelius likewise published several other geographical works; among which was his "*Synonima Geographica*," 1578, quarto, consisting of a short description, in alphabetical order, of all the countries in the world, the mountains, promontories, islands, ports, cities, towns, people, remarkable buildings, &c. from printed books, manuscripts, ancient marbles, coins, &c. This work was afterwards greatly enlarged, and published under the title of, "*Thesaurus Geographicus*," folio, in 1587, 1597, and other periods, in different placés. In 1584, appeared, "*Itinerarium per nonnullas Gallie-Belgicæ partes, Abrahami Ortelii et Joannis Viviani*," 12mo. with engravings of some antiquities. In 1598, Ortelius published, "*Aurei Sæculi Imago*," &c. quarto, containing a description of the manners and religion of the Germans, with illustrative plates. Ortelius had collected a museum of ancient statues,

medals, &c. from which Francis Sweert published, "*Deorum Dearumque Capita*," in quarto: and from the manuscripts which he left behind him was published, "*Syntagma Herbarum Encomiasticum*," 1614, quarto. Ortelius died at Antwerp in 1598, in the seventy-first year of his age. *Valerii Andreae Bibl. Belg. Mereri. Nouv. Dict. Hist. Hutton's Math. Dict.—M.*

ORTON, JOB, an eminent and excellent English protestant nonconformist divine in the eighteenth century, was the son of a respectable tradesman at Shrewsbury, where he was born in the year 1717. He was early nurtured in pious principles and habits, and, when he was of a proper age, sent for education in grammar learning to the free school of his native place, where he enjoyed as great advantages for classical knowledge as in most public schools, and spent somewhat more than eight years, with becoming diligence and proportionable improvement. In 1733, he was placed under the care of Dr. Charles Owen, a dissenting minister at Warrington in Lancashire, who possessed considerable learning, great piety, and most amiable manners, and had usually two or three young men under his tuition. After continuing with him one year, Mr. Orton spent a month in the family of Mr. Colthurst, a worthy minister at Whitchurch in Shropshire, with whose church he first joined in the communion of the Lord's supper. In 1734, he entered a pupil in the academy under the care of Dr. Doddridge at Northampton, where he continued about seven years, excepting during an interruption of about seven months, which the ill state of his health obliged him to spend at his father's house. Before he went first from home, he had been bound apprentice to his father, that, if he should not be inclined to any of the learned professions, he might be a freeman of the town of Shrewsbury, and engage there in business; but his inclinations were always to the christian ministry, from a pure desire of contributing to the religious improvement and everlasting happiness of mankind; and to qualify himself for this great work were all his studies directed. Such were the ability and diligence with which he prosecuted his literary course at Northampton, that in March 1738-9, he was chosen assistant to Dr. Doddridge in the academy; and he began his lectures in this capacity, with instructing the junior students in the classics and geography. About the same time he was examined by a committee of neighbouring pastors, as to his qualifications for the ministerial office, and received an ample

testimony of their approbation. From this time he continued to preach occasionally in all the neighbouring congregations, excepting on the first Sunday of every month, when he generally assisted Dr. Doddridge at Northampton. During the vacations, which lasted two months, the doctor staid at home in the former month, while Mr. Orton paid a visit to his friends and relations. In the second month he returned to Northampton, and took care of the family and congregation, while Dr. Doddridge made his excursions to London, or other places. In this early part of his life, Mr. Orton's acceptableness as a preacher occasioned invitations to be sent to him from several congregations to settle with them as their minister; but he thought it best to decline them, as he was already engaged in a very useful employment, and had daily opportunities of improving himself superior to what he should have had in any other station. In the year 1741, vacancies having taken place in both the presbyterian and independent congregations at Shrewsbury, the two societies concurred in an invitation to Mr. Orton to accept the pastoral charge among them, promising that in that case they would unite together in one church. The circumstance of such a pleasing coalescence of two different denominations of Christians, the unanimity of the application, the prospect of an agreeable settlement, and of a considerable sphere of usefulness, induced him to accept of the invitation, though not without a becoming diffidence in himself, and a deep sense of the peculiar delicacy of such a charge.

In October 1741, Mr. Orton removed to Shrewsbury, and preached his first sermon to the united congregations. The loss of his father which happened soon afterwards, not only proved a great personal affliction to him, but brought upon him such a weight of cares, in addition to his various duties as a minister, that his health was materially injured; in consequence of which he was under the necessity of having an assistant. He was obliged, also, in the year 1742, to take a journey to Bath, where the waters afforded him some relief. In the same year he was solemnly ordained to the pastoral office, when thirty ministers were present at the service. In the year 1746, he was invited by the large and respectable congregation at the new meeting in Birmingham, to be their co-pastor with Mr. Bourn; but, though he had a high esteem for the people of that society, he was induced, from various motives, to continue where he was already com-

fortably and usefully settled. In 1748, Mr. Joseph Fownes was chosen assistant to Mr. Orton; which connection was highly agreeable to both parties, they having always lived together in the utmost harmony and friendship. In the year 1751, the death of Dr. Doddridge, though for some time expected, was a painful event to Mr. Orton, who thereby lost his much honoured tutor, and friend. By the will of the doctor he was appointed to preach his funeral sermon, and was left all such of his papers as he might choose. In the spring after the doctor's death, the congregation at Northampton invited Mr. Orton to become their pastor. This circumstance alarmed the people at Shrewsbury, who, under apprehensions lest he should listen to the application, sent him a most respectful, affectionate, and unanimous address, to intreat that he would not leave them. A separate address to the same purpose, was made to him by the young persons of the society. But various circumstances combined to determine him not to remove to Northampton, and he declined the invitation, after taking some time to consider of it, which he thought was a piece of respect due to the congregation of his late friend. Soon afterwards he was applied to by a considerable congregation in Westminster, to succeed their late pastor the reverend Obadiah Hughes; but he immediately rejected this proposal, both from a disinclination to settle in London, and from a firm persuasion that neither his health, nor his abilities, nor his sentiments, qualified him for a situation in the metropolis. Whether London would have been favourable to his health, might justly be questioned; but as to his abilities and sentiments, they would have enabled him to appear with distinguished advantage in the pulpit, and, if fixed in town, he could not have failed of rising to a high degree of popularity. His popularity, too, would have been of a durable and substantial kind, not founded on external and artificial accomplishments, but on discourses that were practical, serious, evangelical, and pathetic, accompanied with a plain, unaffected, and manly delivery, which irresistibly commanded attention. There was one respect, in which, perhaps, he was not so well fitted for London, and that was his recluse mode of living, which grew upon him as he advanced in years and his health declined, and which rendered him very particular and exact in his time of dining, and very cautious, not to say fastidious, in his reception of visitors.

From this time nothing material occurred in the course of Mr. Orton's ministry at Shrewsbury, till the year 1765, when his bodily infirmities had arisen to such a height that he was quite disabled from continuing his public work. On the fifteenth of September, therefore, which was his birth-day, he delivered his last sermon to his congregation. Several times after this he administered the Lord's supper; but he durst not undertake to preach any more.

On Mr. Orton's declining the office of minister, a contest took place with respect to the choice of an assistant to Mr. Fownes, which terminated in a division of the congregation. The larger number of the society having thought it their duty to provide themselves with another place of worship, Mr. Orton concurred with them in opinion, and esteemed himself bound to countenance them as a christian, a dissenter, a minister, and a friend to liberty. This circumstance, however, did not occasion any diminution in the friendship between Mr. Fownes and Mr. Orton; but the separation had the effect of exciting a bad spirit in several persons, of both parties. To such a height was this carried, that Mr. Orton's situation at Shrewsbury was rendered very uncomfortable, and it also produced an unfavourable effect upon his health. He, therefore, found it necessary to retire to some other place; and in the year 1766 he removed to Kidderminster, principally for the sake of the advice of Dr. Johnstone, a very able and skilful physician, who always proved himself a faithful and a tender friend. Here Mr. Orton spent the remainder of his days, zealously intent on promoting the interests of religion, though the state of his health prevented him from appearing again in the pulpit. What he could not perform as a preacher, he was solicitous to effect as a practical writer. His only publications, previously to his resignation of the pastoral office, were his small tract, entitled, "A Summary of doctrinal and practical Religion, with an Introduction, shewing the Importance and Advantage of a religious Education;" which made its first appearance in 1749, and has undergone a great number of impressions; a "Funeral Sermon for Dr. Doddridge," printed in 1752; "A Fast Sermon" in 1756, occasioned by the earthquake at Lisbon; and "Three Discourses on Eternity, and the Importance and Advantage of looking at Eternal Things," published in 1746, which have been repeatedly printed, and translated into the Welch language. Such was the author's ill state of

health, and his attention to the duties of his profession, that it was not till the year 1766 that he was enabled to give to the world his "Memoirs of the Life, Character, and Writings, of the late reverend Philip Doddridge, D. D." in octavo, which are rendered peculiarly interesting by the extracts which he has presented to the reader from the papers of the doctor in his possession. In 1769, he published a volume of sermons, under the title of "Religious Exercises recommended, or, Discourses on the heavenly State, considered under the Idea of a Sabbath," octavo; which are plain, affectionate, serious, and practical, and well adapted to promote the cause of christian piety, with which the interests of morality are essentially connected. Such, likewise, is the character of his "Discourses to the Aged," published in 1771, octavo, and admirably adapted to the situation of the persons for whom they were chiefly intended; of his "Christian Zeal," or, three discourses on the importance of seeking the things of Christ, more than our own, which were published in 1774, octavo; of his "Christian Worship," or, three discourses on the profitable hearing of the word, the joining in public prayer, and the singing of the praises of God, published in 1775, octavo; and of his two volumes of "Discourses on practical Subjects," published in 1776, octavo. Mr. Orton's last publication, which appeared in 1777, was entitled, "Sacramental Meditations, or, Devout Reflections on various Passages of Scripture, designed to assist Christians in their Attendance on the Lord's Supper, and their Improvement of it," octavo. These meditations, which are fifty in number, are all founded on different texts of the sacred writings, and are what the author himself used in the administration of the sacrament, according to the method observed by dissenters from the church of England. "The reader," say the monthly reviewers in their fifty-ninth volume, "will not find in this work any rapturous flights, or wild chimeras; he will meet with nothing but what is rational and pious, tending to form the heart to the love of God, and to the practice of what is excellent and praise-worthy." Several eminent divines of the established church expressed their high approbation of them, for whose testimonies in their favour we must refer to our authority. Besides these publications, Mr. Orton was the author of two anonymous tracts, published in 1770, entitled, "Diotrophes admonished," and "Diotrophes re-admonished," which were written in defence of

his friend Dr. Adams, at that time vicar of St. Chad's, Shrewsbury, against the violent attacks of some high-flown calvinistical methodists, and particularly of the writer of a piece, which made a considerable noise in its day, entitled, "*Pietas Oxoniensis, &c.*" These tracts reflected great credit on his understanding, and on his heart, being written with much knowledge, and in the true spirit of christian candour and benevolence.

After the publication of the "*Sacramental Meditations*," Mr. Orton's state of health no longer permitted him to instruct and edify the world from the press; but he still continued to be useful by his pious example, his affectionate exhortations, and his correspondence with his intimate friends. In the spring of 1783, his complaints multiplied so fast upon him, that there was no prospect of his continuing much longer in life. He died on the nineteenth of the following July, in the sixty-sixth year of his age. Our author's talents as a preacher are thus delineated by Mr. Fownes, in the sermon which he delivered after his death. "Mr. Orton was master of a great variety of styles, and I have frequently heard him in the course of his public services adopt them all with success. But the general character of his preaching was rather of a practical, serious, and affectionate turn, than distinguished by laboured and long continued trains of reasoning. The didactic manner, like that of a parent addressing his children, or an instructor his pupils, was that which seemed most adapted to his taste and inclination; and though he acquitted himself with general acceptance in all the methods in which he addressed his hearers, it was in that he chiefly excelled." To the excellence of his private character, the following extract of a letter from Dr. Johnstone to Mr. Stedman bears honourable testimony. "Indeed, my friend, we shall not see his like again: we shall not see knowledge so extensive joined with such humility, such wisdom and discernment of the human character and of human life, so determinately employed in doing good to all around him, and to diffuse happiness in the large circle of human society. He truly had the wisdom of the serpent and the innocence of the dove. Of the seventeen years which he passed in Kidderminster, I spent most usefully and happily daily many hours in his company: his counsel always skilful, was faithful and benevolent. I do not remember I ever spent ten minutes in his company, without being witness to some

benevolent design or some benevolent action. He comforted and advised the opulent—he visited the widow and the fatherless, the sick, the poor and needy, in their affliction. He applied his fortune in relieving their wants; and a mind, still more rich in resources than his fortune was in abundance, in contrivances, as well as incitements to others, to administer relief. To such as needed, he gave with that generous address, and that exquisite skill, in which I think he surpassed most persons I have ever known. I repeat it, I never was in his company without perceiving he was carrying on some useful design, either of a public or privatenature: doing good himself and impelling others to concur with him in executing some charitable work, or some plan to relieve indigence, to alleviate pain, to inform ignorance, to check and reform vice. In arbitrating and settling differences, which had any where taken place among his friends or acquaintance, he possessed great influence, and shewed always great address, and gave satisfaction by his interference. He possessed a happy manner of gaining the affections and confidence of young persons, and he gave them advice in such a manner as had generally a happy influence in forming their character to habits of virtue and religion."

Dr. Kippis, at the close of his biographical memoir of our author, observes, "that Mr. Orton, who so long resided at Kidderminster, the principal seat of Mr. Baxter's ministerial usefulness, had a considerable resemblance, in certain respects, to that famous divine. In extent of abilities, Baxter was undoubtedly greatly superior to Mr. Orton, and he prodigiously exceeded him in the multiplicity of his writings: but with regard to the nature of their practical works, and the strictness, we had almost said the rigidness, of their personal piety, there was no small degree of similarity. Both of them display, in their productions, the same ardent zeal to excite the attention of men to their eternal concerns, and urge these concerns with peculiar energy and pathos. Both of them were animated with a seriousness of spirit, which seems never to have forsaken them in the most ordinary occurrences of life: nor could either of them bear to be much interrupted in their sacred employments. When some visitors to Mr. Baxter, after having sitten awhile with him, said, 'We are afraid, sir, that we break in upon your time;' his answer was, 'To be sure you do.' What was Mr. Orton's disposition in this respect, is expressed with

great vivacity in one of his letters to Mr. Stedman. 'I am glad I have no visitors like Mr. ***; no such Bath friends;—I would not have them: they are not friends; I would not submit to such grievances and inconveniences, nor should my wife (if I had such an one as his). 'What must we do?' they will say.—'Why, break of all correspondence with such. Tell them (as I did at Shrewsbury, and do here), 'I am old and infirm; I will have my own hours. At them—I shall be glad to see my friends, but they must come soon, and go soon, or not at all.'—'But we can't do this at ***.' Then I would remove to the Land's end, or to a Welch mountain, and would not sacrifice such blessings as health, regularity, domestic comfort, and family religion, for any person or persons whatsoever. I am independent, and will be so. A few nights ago I heard some weaver's lad singing a song under my window, of which I remember no more than this:

"Let them say what they will,
"By Jove I'll be free."

I have little company and acquaintance. Ease and quiet, and an interview now and then with a worthy friend, bound my ambition. But I have a numerous and excellent society of prophets, apostles, and practical writers, especially Baxter, Bates, and Scudder, with whom I have lately been conversing." It is proper to be mentioned, that the degree of doctor of divinity had been conferred upon Mr. Orton many years previously to his decease, but he would never permit himself to be addressed by that title, or prefix it to any of his writings. After his death, "A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families," was published from the author's manuscripts, by the reverend Robert Gentleman, in six large octavo volumes; the first of which appeared in 1788, and the last in 1791. This work, as the title imports, is rather adapted to the edification of pious and well disposed persons, than to the use of the learned reader. It contains notes, chiefly collected from modern expositors, which, though not eminently critical, often convey valuable instruction; and the reflections are well adapted to promote the purposes of serious religion. The last of Mr. Orton's remains which has been given to the public, consists of a small collection of "Letters to a young Clergyman," 1791, 12mo. These let-

ters were addressed to the reverend Thomas Stedman, the editor, and contain advice that is, in general, well fitted for the direction and improvement of the younger clergy, of every denomination. *Note to Kippis's Life of Doddridge in the Biog. Brit.*—M.

ORVILLE, JAMES-PHILIP D', a man of letters, was born at Amsterdam in 1696, of a family originally from France. He travelled into various parts of Europe, visiting the libraries and cabinets, and forming connections with learned men; and upon his return was appointed, in 1736, professor of history, eloquence, and Greek, at Amsterdam. He filled this office with great reputation till 1742, when he resigned it in order to devote himself wholly to study and literary composition. In conjunction with Burmann, he continued a work begun by some learned Englishmen, entitled "*Observationes Miscellanæ Novæ*," and ten volumes of it were published by them jointly, and four more by d'Orville separately. Some pieces of his own writing are contained in this collection, among which are, "A Dissertation on the Antiquity of the Isle of Delos," and "Remarks on the Greek Romance of Chariton." He also published a learned and severe critique upon Pauw of Utrecht. D'Orville died in 1751. After his death were published his observations on Sicily, under the title of "*Siculæ*," *Amst.* 1764, folio. *Nouv. Dict. Hist.*—A.

OSBORN, FRANCIS, an ingenious English writer, was the younger son of sir John Osborn of Chicksand, Bedfordshire, and was born about 1589. He received a domestic education, and when arrived at years of maturity, frequented the court, and became a retainer of the Pembroke family, and finally, master of the horse to the accomplished William earl of Pembroke. In the civil contentions of Charles I. he was led by his principles to take part with the parliament, under which, and under the protector Cromwell, he held some public employments. In the latter part of his life he resided at Oxford, in order to superintend the education of his son, and to print some of his works. He died in February 1658-9, at the house of his brother-in-law Mr. Draper, at Nether-Wotton, Oxfordshire. The work by which Mr. Osborn is best known is his "Advice to a Son," the first part printed in 1656; the second in 1659; both frequently reprinted. It consists of maxims and directions upon a variety of topics important in the conduct of life, chiefly delivered in the sententious or aphoristic

tic manner. His opinions in general display good sense and an enlarged way of thinking. Indeed, they were thought so free, that the puritanical divines of the commonwealth charged them with an atheistical tendency, and moved the vice-chancellor of Oxford to cause his book to be publicly burnt. This proposal did not take effect, but an order was procured to prohibit the sale of it, which increased its popularity. Of atheism, however, the author expressed great detestation; but at the same time he has some strokes at *whining sanctity*, which could not fail to give offence at that period. This writer has been cited as giving his opinion in preference of a public education over a private one. In fact, he was sensible of what he had himself lost by escaping the discipline of a public school, but perhaps he did not so well compute the advantages he had gained by the domestic plan of education; and these personal and individual consequences seem to have influenced most of those who have treated on the same subject. His other publications were various tracts upon political topics: "Historical Memoirs on the Reigns of Queen Elizabeth and King James," 1658, octavo, of which the character is, that they contain many anecdotes, with severe and satirical reflections: and "A Miscellany of sundry Essays, Paradoxes, and problematical Discourses, Letters and Characters; together with political Deductions from the History of the Earl of Essex, executed under Queen Elizabeth," 1659, octavo. Other anonymous works have been attributed to him. *Biog. Britan.*—A.

OSIANDER, ANDREW, a learned and celebrated German lutheran divine in the sixteenth century, noted for the singularity of some of his opinions, was vernacularly known by the family name of *Hosman*, and born at Guntzenhusen in Bavaria, in the year 1498. Possessing excellent natural abilities, and an inclination for learning, he was sent from the elementary schools to the university of Wittemberg, where, by most intense study, he soon excelled in the knowledge of languages, the belles lettres, and the mathematics. Afterwards he applied with equal diligence and success to the study of divinity. From Wittemberg he went to Nuremberg, and made himself master of the Hebrew language in the Augustine convent at that city; and in this place, by his studious industry and acquirements, he gained the esteem of the most eminent learned men who resided there; some of whom he afterwards offended by his roughness of manners, together with his

impetuosity and arrogance of temper. As he was also distinguished by his powers of eloquence, the magistrates of the city appointed him preacher at the church of St. Lawrence, where he delivered his first sermon in February 1522. When Luther declared against the doctrine of indulgences, Osiander joined his party, and frequently disputed, with great applause and success, against that scandalous corruption of the papal system. Nor did he stop here, but zealously supported that bold reformer in his attacks on the power and jurisdiction of the Roman pontiff, and in his glorious effort for establishing a system of doctrine and discipline more consonant with the principles and precepts of the gospel than that of Rome. From this time he had a considerable share in the controversies and conferences which were held on the subject of religion. He assisted at the conference of Marburg, in 1529, between Luther and the Swiss divines; on which occasion he spoke after Luther upon the subject of justification, in such a manner as shewed that he did not then entirely concur in opinion with him upon that topic. Afterwards he assisted at the conference at Augsburg, in 1530, and gave his vote with the rest of the protestant divines. He continued discharging the duties of the pastoral office at Nuremberg till the year 1548, when, upon the promulgation of the *Interim* by the emperor Charles V., he withdrew into Prussia, where Albert duke of Brandenburg, who had attended his sermons at Nuremberg, and had been made a convert by them to the doctrines of the reformation, appointed him pastor and professor of divinity at Konigsberg. In this new station, he began his academical functions by propagating notions concerning the *divine image*, and the nature of *repentance*, very different from the doctrines which Luther had taught concerning those subjects; and in the year 1550, he introduced considerable alterations into the doctrine that had been generally received in the lutheran church, with respect to the means of our *justification* before God. His doctrine, though expressed in an obscure manner, when carefully examined, says Mosheim, will appear to amount to the following propositions: "Christ, considered in his *human nature only*, could not, by his obedience to the divine law, obtain *justification* and pardon for sinners; neither can we be *justified* before God by embracing and applying to ourselves, through faith, the *righteousness* and obedience of the *man* Christ. It is only through that eternal and *essential righteousness*, which

dwells in Christ considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification. Man becomes a partaker of this divine righteousness by faith; since it is in consequence of this uniting principle that Christ dwells in the heart of man, with his divine righteousness. Now wherever this divine righteousness dwells, there God can behold no sin, and therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue." This doctrine was zealously opposed by many eminent doctors of the lutheran church, and particularly by Melancthon, Joachim, Morlin, and Stancarus, professor of Hebrew at Königsberg. On the other hand, Osiander defended it with great spirit, and his sentiments were supported by persons of considerable weight. He drew up a confession of faith, upon his principle of justification, which was printed by order of the duke of Brandenburg; but disapproved of by the lutheran divines assembled at Augsburg. While he was preparing to maintain his doctrine and to assail his opponents with still greater vigour, he was attacked by an epileptic disorder, which terminated his life in the year 1552, at the age of fifty-four. After his death, the flame of controversy upon this point was soon cooled, and in the year 1566 became entirely extinguished. He is accused by his enemies of having been addicted to the love of wine, and of a propensity to profane allusions in his convivial parties; but these charges are not easily reconcileable with the acknowledged intemperance of his studious application, to which the disorder which hastened his death is attributed, or the severity of his religious notions. Osiander was the author of "*Harmonia Evangelica, Græce et Latine, cum Annotationibus, et Elencho Harmoniæ*," 1561, folio; "*Liber de ultimis Temporibus, ac Fine Mundi, ex sacris Literis*;" "*De prohibitis Nuptiis*;" "*Liber de Imagine Dei, quid sit*;" "*An Filius Dei fuerit incarnandus, si peccatum non introivisset in Mundum*;" "*Epistola ad Ulricum Zuingleium Apologetica, qua docet quam ob causam, quidque posthac ab eo in negotio Eucharistiæ, expectandum sit*;" together with "*Dissertationes*," "*Sermons*," and controversial tracts in the Latin and German languages. *Melchior. Adam. Vit. Germ. Theol. Freberi Theat. Vir.*

Erud. Clar. Dupin. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sac. xvi. sect. iii. par. ii. cap. i. § 35.—M.

OSIANDER, ANDREW, grandson of the preceding, and like him a lutheran divine, was born at Blauberger in the duchy of Wirtemberg, in the year 1562. As he early discovered a promising genius, and made a rapid progress in elementary learning, at the age of fourteen he was received into the number of ducal stipendiaries at Stutgard, and passed through the different courses of academical study, with honourable testimonies from his superiors to his diligence and improvement. In the year 1584, he was appointed deacon of the church of Aurach; whence he was removed, in 1586, and made pastor of the church of Gigglingen. Two years afterwards he was appointed preacher and counsellor to prince Lewis of Wirtemberg; and in 1592, he received the degree of doctor of divinity from the new ducal university of Tübingen. In the year 1598, prince Frederic nominated him abbot of Adelberg, and superintendant of the churches in that district. His last promotions he received in the year 1605, when he was appointed pastor of the church of Tübingen, and with great solemnities installed chancellor of the university in that place. After discharging the duties of these posts with great reputation for twelve years, he died in 1617, when in the fifty-fifth year of his age. He was the editor of "*Biblia sacra, Latine vulgata, cum Emendationibus et Explicationibus superiorum Versionum, et Observationibus ex Theol. Andreae, Heerbrandi, &c.*" 1600, folio, which in the year 1635 had passed through five editions, and is commended by father Simon, in his "*Crit. Hist. of the Old Test.*" Osiander was also the author of "*Assertiones Theologicæ de Conciliis*;" "*Informatio ad Coenam sacram accedentium*;" "*Papa non Papa, hoc est, Papæ et Papicolarum de præcipuis Christianæ Doctrinæ partibus Lutherana Confessio, ex Jure Canonico et aliquot Auctoribus pontificis in Enchiridii formam Collecta*," 1599, octavo; which Dupin, without enquiring whether his citations from the canon law and the testimonies of ecclesiastical authors are properly applied or not, pronounces to be an excellent collection upon all points of religion, ecclesiastical discipline, &c. *Melchior. Adam. Vit. Germ. Theol. Freberi Theatrum Vir. Erud. Clar. Dupin. Le Long's Bibl. Sacra, vol. I.—M.*

OSIANDER, JOHN ADAM, a German lutheran divine and professor in the seventeen h

theran divine and professor in the seventeenth century, was a native of Vayingen in the duchy of Wittenberg, but whether he was of the same family with the preceding, or in what year he was born, we are not informed. Neither are we furnished with any other particulars concerning his personal history, than that he was admitted to the degree of doctor of divinity, and appointed professor of that faculty at the university of Tubingen, where he was also elected provost, and died in the year 1697. He was the author of "Commentarius in Pentateuchum," 1676-1678, in five volumes, folio; "Commentarius in Josuam, Librum Judicum, Ruth, et in Samuelis duos Lib," 1681-1687, in three volumes, folio; "Ultima Jacobi Oracula de duodecim Filiis, Gen. xlix. 5." 1669, quarto; "Disputationes Academicæ in præcipua et maxime controversa Novi Testamenti Loca," 1680, octavo; "Disputationes Academicæ de Asyis Hebræorum, Græcorum, et Christianorum," 1673, 12mo.; "De Jubilæo Hebræorum, Christianorum, et Academicorum," 1677, quarto; "Observationes in Lib. Grotii de Jure Belli et Pacis;" "Specimen Jansenismi;" "Theologia casualis, de Magia," 1687, quarto, and numerous single "Dissertations," "Disputations," &c. *Moreri. Nouv. Dict. Hist. Le Long's Bibl. Sacra, vol. II.—M.*

OSIANDER, LUKE, son of the elder Andrew Osiander, and a lutheran divine of considerable learning and eminence in the sixteenth century, was born at Nuremberg, in the year 1534. He pursued his studies at first in his native city, and afterwards at Königsberg, where he cultivated with great success the Latin, Greek, and Hebrew languages, and also went through his philosophical and theological courses. In the year 1555, when he had arrived at the age of twenty-one, he was first made deacon of the church of Göppingen, and then Copastor. In 1557, he was preferred to the pastorate and superintendency of Blaubeuren. Afterwards he was successively appointed pastor of St. Leonard at Stuttgart, with the superintendency of the churches in that district; court preacher to the duke of Wirtemberg, and assessor of the ecclesiastical consistory; abbot of Adelberg; and first preacher at Eslingen. He sustained a part in the theological conference at Maulbrun, in 1564; that of Montbeillard, in 1586, where he entered the lists with James Andreas, against Beza and his associates; and that of Ratisbon, in 1594, with James Heilbrunner, Samuel Huber, and other

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divines. Afterwards we are told that he met with some harsh treatment from the senate of Eslingen; upon which he removed to Tubingen, where he died in 1604, when he was about seventy years of age. He published a "Commentary" on the whole of the Old Testament, in Latin, the title of which is variously given in our different authorities, and is thus announced by Le Long: "Biblia Lat ad Fontes Hebræici Textus emendata, cum brevi et perspicua Expositione Lucæ Osiandri invertis Locis Theologicis," 1574-1586, in seven volumes, quarto. This work, of which father Simon speaks in terms of praise in his "Crit. Hist. of the Old Test." met with a very favourable reception, and underwent such a number of impressions, that in the year 1723, father Le Long was able to particularize no fewer than thirteen, the last of which is of the date of 1635. Osiander was also the author of "Institutiones Christianæ Religionis, vel, Loci communes de Omnibus Fidei Articulis;" "Postilla Evangeliorum;" "Enchiridion Evangeliorum et Epistolarum dominicalium," octavo; "Enchiridion Controversiarum Religionis inter Augustanæ Confessionis Theologos, Pontificios, Calvinianos, et Anabaptistas," octavo; "Epitome Historiæ Ecclesiasticæ," 1607-1610, in seven volumes, quarto, from the first to the sixteenth century, both inclusive; "Libellus de ratione concionandi," octavo; and "Sermons," controversial treatises, &c. in the German language. This author is to be distinguished from another LUKE OSIANDER, who was chancellor of the university of Tubingen, and died in 1638, at the age of sixty-eight. He published a volume of "Funeral Orations," in Latin, and several treatises on the "Omnipresence of Christ's Body," and other points in controversial divinity. *Freheri Theatr. Vir. Erud. Clar. Witte. Diar. Biog. Le Long's Bibl. Sac. Moreri. Nouv. Dict. Hist.—M.*

OSMAN. See OTHMAN.

OSMAN, TOPAL, a distinguished Turkish general, born in 1673, was brought up among the youth of the seraglio destined to public employments, and by his proficiency in learning languages and in military exercises, and his amiable disposition, obtained the esteem of his masters. He was appointed superintendent of the carriages; and in 1698 or 1699, he was sent to Cairo with a message from the emperor. In his passage the vessel on which he had embarked was attacked by an Algerine cruiser, and taken after an action in which Os-

man, bravely fighting, was dangerously wounded in the arm and thigh. The consequences of the latter wound rendered him lame for life, and gave him the surname of *Topal*, which signifies *halting*. The prize was carried to Malta, where it was visited by Vincent Arniaud, a native of Marseilles, then port-captain. Osman, on his coming on board, said to him, "Do a generous action—ransom me—you will be no loser by it." Arniaud, struck with this address, asked the captain who took him what he demanded for the ransom of this slave; the answer was, a thousand sequins. Arniaud turned to Osman; "I never saw you before in my life; I know nothing of you; and you ask me to pay a thousand sequins for you on your bare word." "Both of us (replied Osman) act in character. For myself, I am in fetters, and it is natural that I should employ every means to regain my liberty. You naturally distrust my faith. I have no security to give but my word, in which you have no reason to confide: if, however, you will run the risk, I repeat, you will not repent it." Impressed with the frankness of his words and manner, Arniaud agreed with the captain for five hundred sequins, which he paid down, and putting Osman on board a bark of his own, sent him medical assistance and every thing necessary for his recovery. When cured, Osman proposed to him to write to Constantinople for re-payment of what he had advanced, and desired to be dismissed upon his parole. Arniaud would not be generous by halves, but gave Osman permission to take the bark and dispose of it as he pleased. He immediately set sail for Damietta, whence he ascended the Nile to Cairo. He there paid to the captain one thousand sequins on account of his benefactor, and presented him with two rich pelisses for himself. He executed his commission, returned happily to Constantinople, and was himself the bearer of the news of his captivity. His gratitude to Arniaud terminated only with his life, and during all the steps of his elevation he never intermitted a correspondence of letters and presents with him. He even extended his beneficence to all the Frenchmen with whom he had any concern.

In 1715, war having been declared between the Turks and the Venetians, the grand vizier Ali bashaw, intending to invade the Morea, assembled his army in the neighbourhood of the isthmus of Corinth, and gave in charge to Osman to force the passage, which he effected,

and at the same time carried the city of Corinth by storm. In recompence he was made a bashaw of two tails. He acted as second at the siege of Corfu in 1716; and when it was raised, he remained three days after the general, to favour the retreat of the troops, not withdrawing till they were in safety. He was appointed seraskier or chief commander in the Morea in 1722, on which occasion he requested Arniaud to send him one of his sons, that he might give him a lucrative employment. He next rose to the rank of a bashaw of three tails, and was nominated to the government of Rometia. In 1731, Osman was called to the high dignity of grand vizier. He caused Arniaud to be informed of this promotion, who, with his son, visited Constantinople on the occasion, bringing with him twelve Turkish captives whom he had ransomed. The vizier received them in the presence of the great officers of the empire, to whom he related the story of his benefactor's generosity to him, adding, "Where is the Mussulman capable of such an action?" He treated them with the most affectionate familiarity, and gave them some substantial proofs of his kindness. Osman in 1732 was deposed, more to the regret of the people, to whom he had restored plenty, than to his own; and he felicitated himself that he left his place with a good conscience, and without forfeiting the regard of his sovereign. He set out for the government of Trebisond, to which he had been appointed; but by the way he received an order to take the command of the Turkish army in Persia. In July 1733, he fought a bloody battle with Thomas Koulikhan, in which the Ottoman arms were victorious; and his success was rewarded with an accession of power and dignity. A second battle, however, in the following September, proved extremely disastrous to the Turks, and fatal to Osman, who was killed in the field by two musket shots. *Moreri*.—A.

OSORIO, JEROME, a learned Portuguese prelate who flourished in the sixteenth century. Flattery and fable deduce the family of the Osorios from no less a person than Osiris, who figures in the fabulous history of Portugal. Without going back to the demigods, Jerome was descended by both his parents from illustrious families, and born at Lisbon, in the year 1506. From early childhood he discovered a strong inclination for acquiring learning, and astonished his masters by the rapidity with which he became such a proficient in the Latin language

as to be able to converse in it. At the age of thirteen he was sent to the university of Salamanca, where he perfected himself in Latin and Greek, and afterwards, by the command of his parents, applied for some time to the study of the civil law, carefully reading the best writers in that faculty. When he was nineteen years old he removed to Paris, where he studied dialectics and natural philosophy under the celebrated professors in that city, according to the Aristotelian systems then taught in the schools. Here he became intimately acquainted with Peter le Faire, one of the first associates of Loyola; which circumstance contributed to the early introduction of the Jesuits into Portugal, by inducing him warmly to recommend the patronage of the society to king John III. From Paris Osorio went to Bologna, where he devoted himself entirely to the study of divinity, the sacred Scriptures, and the Hebrew language. The character which he here acquired for profound skill in theological and biblical knowledge, induced king John, upon Osorio's return to his native country, to appoint him professor of sacred literature at the university of Coimbra, where he explained the prophet Isaiah, and the epistle of St. Paul to the Romans, with great applause. Sometime afterwards he was ordained priest, when the infant Don Lewis presented him to the benefice of Tavara. Not long after this cardinal Henry, brother to the king, and archbishop of Evora, made him archdeacon of his church; upon which occasion he voluntarily resigned his benefice of Tavara, that he might afford no ground for suspicion that he had devoted himself to the ecclesiastical profession from interested motives. He retained this post till Catherine of Austria, the widow of king John, and regent of the kingdom during the minority of her grandson Sebastian, promoted him to the bishopric of Sylves. He now applied to the good government of his diocese, with exemplary diligence and fidelity. Every third year he regularly visited the whole of it, exercising the strictest vigilance over the characters and morals of his clergy, and, where his admonitions failed in correcting the profligate and insufficient, supplying their places with well informed and worthy successors. Instead of accumulating his revenues, or expending them in needless ostentation, he devoted the whole beyond what his frugal and necessary demands required, to useful and benevolent purposes. His palace

was the resort of learned and worthy men, whom he supported and encouraged in their honourable pursuits. He was free of access to all, and the poor and afflicted found in him a kind adviser and generous benefactor. At his domestic meals, it was his custom to have some portion out of St. Bernard's works read to him, which he afterwards made the subject of conversation, and encouraged those who were present to suggest any difficulties which might occur to them upon it.

In the mean time king Sebastian had arrived at his majority; and it was with great sorrow that the worthy prelate received information of his having been determined by motives of false honour, and the persuasions of rash and intemperate advisers, to attempt the conquest of Africa. Against embarking on this desperate expedition he earnestly admonished the king, foreseeing and predicting the disastrous consequences with which it would be attended. When he found that no regard was paid to his remonstrances, under various pretences he went to Rome, that he might not be a witness to the calamities which he was sensible were impending over his country.* Here he was received in an honourable manner by pope Gregory XIII. who gave him many testimonies of his esteem. King Sebastian, however, directed that he should be recalled to Portugal when he had been absent about twelve months from his diocese; and not long after his return home the fatal intelligence arrived of the destruction of that prince and his army, in the battle of Alcazer against the Moors, on the fourth of August 1578. For an account of the miseries in which the consequences of that battle involved Portugal, particularly after the death of king Henry, we must refer to the historians of the times. On the event last mentioned, Osorio advised submission to the claims of Philip II. king of Spain to the crown; and he laboured to preserve the people of his diocese from taking a part in the tumults which distracted and laid waste the kingdom. These disorders he took so much to heart, that he died of grief at Tavila in his diocese, in the year 1580, when about the age of seventy. Dupin gives him the following character as an author. "He wrote with ease and eloquence.—He is entitled to the denomination of the *Portuguese Cicero*, since no writer has more closely imitated that Roman, whether we regard his style, his choice of subjects, or his manner of treating them. His compositions are not interlarded

with quotations, but consist of continued and connected reasonings. His object, in his commentaries and paraphrases, is not so much to explain the terms of the text, as it is to extend the sense of it, and to shew its order and series. By studying his works, young divines may improve their diction, and learn to write eloquently, whether as christian philosophers, orators, or divines." Notwithstanding the eulogium of this critic on his style, our countryman Bacon condemns "the weak and waterish vein" of Osorio. His works consist of, "De Nobilitate civili lib. II.;" "De Nobilitate Christiana lib. III." 1543, quarto; "De Gloria lib. V." 1552, octavo; "De Regis Institutione et Disciplina, lib. VIII." 1574, octavo; "De Rebus Emmanuelis Lusitanæ Regis invictissimi virtute et Auspicio domi forisque Gestis, lib. XII." published at Lisbon in 1571, folio, and at Cologne in 1574, octavo; "Defensio sui nominis," being a vindication of himself for favouring the pretensions of the king of Spain to the crown of Portugal; "Epistola ad Elizabetham Angliæ Reginam," 1565, octavo, exhorting that princess to renounce what he endeavours to prove to be the errors of the church of England, and to return to the Romish communion; "In Guakærum Haddonum ejusdem Reginæ Magistrum Libellorum Supplicum de Vera Religione lib. III." 1567, quarto, written in reply to an answer to the preceding letter, by Walter Haddon, master of the requests to queen Elizabeth; "De Justitia Cælesti, lib. X. ad Reginaldum Polum Cardinalem," 1574, octavo; "De vera Sapientia, Lib. V. ad Gregorium XIII. P. M." 1578; "In Epistolam Pauli ad Romanos, lib. IV.;" "Paraphrases" on Job, the Psalms, the book of Wisdom, and Isaiah; "Commentaries" upon the Proverbs of Solomon, Hosea, and Zachariah; twenty-one "Sermons" upon St. John's Gospel; "Letters," &c. These works were collected together, and published at Rome in 1592, in four volumes, folio, by JEROME OSORIO, nephew to our prelate, and canon of Evora. He had been educated by his uncle, and endeavoured to imitate his style; but he is not so fine a writer, though he seems to have had a greater share of erudition. He wrote a life of his uncle, which he prefixed to the collection of his works; "Notationes in Hieronymi Osorii Paraphrasim Psalmorum," printed in the third volume of his uncle's works, and said by Dupin to contain valuable critical observations on the Hebrew text; and "Paraphrasis et Com-

mentaria in Ecclesiasten nunc primum edita; et Paraphrasis in Canticum Canticorum et in ipsam recens auctæ Notationes," 1611, quarto. *Antonii Bibl. Script. Hisp. Freheri Theatr. Vir. Erud. Clar. Dupin. Moreri. Gen. Dict.—M.*

The work by which the bishop of Sylves is best known is his history "De Rebus Emmanuelis, Lusitanæ Regis," &c. mentioned above; of which a new edition appeared so lately as 1791, at Coimbra, in three volumes, 12mo.; which from its neatness of typography almost resembles a Glasgow book. Of this work there is a French translation, and also an English one.

The kings of Portugal, as their history was more splendid than that of all others, seem to have been of all sovereigns most desirous that it should be fully related and extensively known. Not content therefore with the works of Castanheda, Bras d'Albuquerque and Joam de Barros, they would have their eastern conquests chronicled in Latin, that all learned men might become familiar with triumphs so glorious. Pursuant to the desire, two histories in Latin of the discovery of India, and the conquests there, appeared about the same time, one by the Jesuit Maffæus, and the other this work by Osorio.

Vis Lusitanæ gentes, in India,
Res scire gestas, bellaque Barbaria.
Illata Regnis, & subactos
In Lybica Regione Mauros:

Vis et repertas navibus insulas
Et scire mores, juraque gentium,
Pugnax Iberus quas coegit
Ire suis famulas triumphis;

Doctos disertis, Lector, Osorii
Evolve libros, assidua manu.
Ex hoc amœno fonte, summa
Utilitas fluet ac voluptas.

* * *

Hæc Tullianis plena leporibus
Sunt, atque cedro digna volumina;
Utaris hæc noctes diesque
Historia, studiose lector.

This praise has been bestowed upon Osorio. They who have read Castanheda and Barros will not think his deserving of it. I do not perceive that he adds any thing to the information which they communicate, and he has neither the erudition of the one writer, nor the honesty of the other. The African affairs are better related by Damian de Goas.

Osorio's library was carried off by the Eng-

fish fleet on their return from Cadiz in 1596. The Bodleian was opened the ensuing year, and Essex gave sir Thomas Bodley a considerable part of this collection. *Nic. Ant. Cayley's Life of Sir W. Raleigh.*—R. S.

OSSAT, ARNAUD D', cardinal, an eminent politician and negotiator, was born in 1536, of parents in humble life, at Cassagnabere, a village near Auch. He was left an orphan at an early age, and owed his rise in the world to himself alone. Entering into the service of a young nobleman in his province, of the house of Marca, he studied along with him, and in time became his preceptor. In 1559 he took his pupil, together with two other young persons, to Paris, where he carefully superintended their education. At the same time he increased his knowledge in polite literature and mathematics; and afterwards attended a course of law at Bourges under the celebrated Cujas. In philosophy he was a disciple of Ramus, and composed a work in his master's defence entitled "*Expositio Arnoldi Ossati in Disputationem Jacobi Carpentarii de Methodo*," 1564, which is said to be an acute and judicious performance. After his legal studies, he practised at the bar in Paris, and was admired for his masculine eloquence. His talents procured him patrons, by whose means he obtained the post of a counsellor in the presidial court of Melun. One of his principal friends was Paul de Foix, who, when archbishop of Toulouse, was nominated by Henry III. ambassador to the court of Rome. He carried d'Ossat with him as his secretary, who, after the death of that prelate in 1584, took holy orders, and was received into the house of the cardinal d'Este, protector of the French nation. The secretary of state, Villeroi, made him chargé des affaires for the French court; and in this quality, at the beginning of Henry the fourth's reign, he was highly serviceable in promoting the reconciliation of that king with the see of Rome. He was rewarded with the bishopric of Rennes, with a cardinal's hat in 1598, and with the bishopric of Bayeux in 1601. He continued to serve his country with great zeal and industry till his death at Rome, in 1604.

Cardinal d'Ossat was a man of great penetration, and singularly prudent and circumspect in the management of affairs, so that he never made a false step. It was said of him that he did more by reason than other ambassadors by money. Though a profound politician, he was also an honest man, and in the

midst of honours and dignities he preserved his modesty. He left a great number of letters relative to the negotiations in which he was engaged, which are reckoned models of political sagacity. The best edition of them is that of Amelot de la Houssaye, *Paris*, 1698, in two volumes, quarto, and five volumes, 12mo. *Moreri. Nouv. Dict. Hist.*—A.

OSTADE, ADRIAN VAN, an eminent painter of the Dutch school, was born at Lubeck in 1610. He studied his art at Haarlem under Francis Hals, and was fellow-pupil with Brouwer, with whom he contracted a great intimacy. His taste and style were perfectly those of the country in which he practised, being characterised by a most exact imitation of nature, with great beauty of colouring and exquisite finish, but the lowest possible choice of subjects, which are uniformly taken from ale-houses, kitchens, and places of vulgar resort, and often exhibit objects of disgust. Mr. Fuseli in his edition of Pilkington's Dictionary, describes him as an artist in the following energetic terms: "He has contented himself to trace the line which just discriminates the animal from the brute, and stamps his actors with instinct rather than with passions. He has personified the dregs of vulgarity without recommending them by the most evanescent feature of taste; and yet decoys our curiosity to dive with him into the habitation of filth, beguiles the eye to dwell on the loathsome inmates and contents, and surprises our judgment into implicit admiration, by a truth of character, an energy of effect, a breadth and geniality of touch and finish, which leave no room for censure. If he is less silvery, less airy than Teniers, he is far more vigorous and gleaming; if his forms be more squat and brutal, they are less fantastic and more natural; if he group with less amenity, he far excels the Fleming in depth and real composition." Van Ostade long resided at Haarlem, where he attained a high reputation. The approach of the French troops in 1672, drove him to Amsterdam, where he died in 1685. His genuine works of his best time and manner are very scarce, and bear extremely high prices. Those of his brother Isaac, who painted in the same style, but with much inferior excellence, often pass for his; many of them, indeed, are copies of his works. Adrian was frequently solicited by cotemporary landscape-painters to add figures to their pieces, which has given them a great additional value. He etched a number of his own designs, and

several eminent engravers have wrought from his pictures. *D'Argenville. Pilkington's Dict.*
—A.

OSTERMAN, COUNT, a celebrated Russian minister in the last century, was the son of a clergyman at Bockhum in Westphalia. Being taken into the service of the Russian admiral Cruys during his residence in Holland, he accompanied that officer to Petersburg about the year 1704, in the quality of private secretary. A few years after, Peter the Great happening to be on board the admiral's ship, and wishing to send off some dispatches, enquired whether there was any person on board who could write them. The admiral presented Osterman to him as a young man well qualified to execute that service, as he had already made himself so far master of the Russian language as to be able not only to correspond in it, but even to speak it with great fluency. Osterman wrote the dispatches, and the emperor was so well pleased with his performance and talents that he made him his secretary, and in this situation he soon gained the confidence of his employer. He thus rose step by step to the most important offices in the government, and the emperor brought about a marriage between him and a lady connected with one of the noblest and richest families in Russia. As he possessed great shrewdness and sagacity, he found means to preserve his influence during the reign of several sovereigns; but in the revolution which placed the empress Elizabeth on the throne, he became involved in the same disgrace as counts Munc and Lowenwolde. He was condemned to suffer death, but being reprieved just at the moment when the executioner was about to strike off his head, his punishment was afterwards changed into banishment to Siberia, where he died in the year 1747, in the same place where Mentzikoff had ended his days some years before. After his death, his wife and family were recalled, and their property and rank were restored to them. Count Osterman, according to Manstein, possessed a sound judgment, and was capable of the most indefatigable labour; no minister of the same period was so well acquainted with the interests of the different courts of Europe, and in the exercise of his official duties none could be more disinterested and incorruptible; but on the other hand, he was suspicious in the highest degree, and so much wedded to his own opinions, that none of his coadjutors could live in harmony with him, unless they gave way to him in every

thing, and regulated their political conduct according to his ideas. On the discussion of delicate points, respecting which he was obliged, in consequence of his office, to declare his sentiments, he had the policy to feign indisposition, and by these means was enabled to retain his dignity and consequence, notwithstanding the frequent changes which took place in the Russian government. His mode of expressing himself was so artful and obscure, that few could flatter themselves that they were able to discover his true meaning. His style also in general was so ambiguous, that whatever he wrote might be explained two different ways. Though he was completely master of his feelings, and would appear to participate in things which were contrary to his conviction, he was so afraid of betraying his real sentiments by external emotions, that he never looked those full in the face with whom he conversed. In private life, he was remarkable for slovenliness and neglect of his person, which he carried to the utmost extent, particularly during the latter years of his life, when he became so lame, that he was incapable of moving from his chamber. *Försök Til et Biographiskt Lexicon öfver Lärde och Namnkunnige Utländske Män.*
—J.

OSTERVALD, JOHN FREDERIC, a celebrated Swiss protestant divine in the seventeenth and former part of the eighteenth century, was descended from an ancient and noble family, and born at Neufchatel, in the year 1663. He commenced his academical studies at Saumur, where his proficiency was so rapid, that he was admitted to the degree of M. A. before he was sixteen years of age. Afterwards he pursued his studies at Orleans and Paris, and was admitted to the office of the ministry. We have no account of his settlement with any church in the capacity of pastor, before the year 1699, when he entered into that relation with the church at his native place. He contracted an intimate friendship with the celebrated John Alphonsus Turretin of Geneva, and the learned Samuel Werenfels of Basil; and the union of these three theologians, which was called the *triumvirate of Swiss* divines, lasted till their deaths. Of this triumvirate M. Ostervald was not the least valued or respected character: for his talents, his virtues, his zeal in disseminating moral and religious instruction, and in restoring and preserving ecclesiastical discipline, occasioned him to be held out as a perfect model for the imitation

of christian pastors. He died in 1747, about the age of eighty-four. He was the author of several useful works, written in the French language, of which the principal are "A Treatise concerning the Causes of the present Corruption of Christians, and their Remedies," octavo; "A Catechism, explaining the Grounds and Principles of the Christian Religion," octavo; prefixed to which is "An Abridgment of the Sacred History," which was adopted by the society at London for the propagation of the gospel in foreign parts, and translated into Arabic, in order to be sent to the East Indies, and the author also had the compliment paid him of being admitted an honorary member of the society; "A Discourse against the Sin of Uncleanness," octavo; a Collection of "Sermons," octavo; "Ethica Christiana," octavo; "Theologiæ Compendium," octavo; "A Treatise on the sacred Ministry," octavo; &c. The three pieces last mentioned were collected from his public discourses and lectures, and printed without his knowledge; but met, nevertheless, like all his other performances, with a very favourable reception from the public. The three first pieces on the above list, were translated into the English, Dutch, and German languages. M. Ostervald also published an edition of the Geneva French version of "The Holy Bible," with arguments and reflections, in folio. His eldest son, JOHN RODOLPH OSTERVALD, became pastor of the French church at Basil, where he worthily sustained the honour of being a descendant from so excellent a man, and published a treatise held in much estimation by French Protestants, and entitled, "The Duties of Communicants," 12mo. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif. Encycl. Brit.*—M.

OSWALD, ERASMUS, a learned German professor of the mathematics and of the Hebrew language in the sixteenth century, was born in the county of Merckenstein in Austria, in the year 1511. After having gone through a course of grammar learning, he studied successively at the universities of Ingoldstadt, Leipsic, and Basil, and in the place last mentioned, distinguished himself by his proficiency in the mathematical sciences and the Hebrew tongue, under the instructions of the famous Sebastian Munster. From Basil he went to Memmingen in Swabia; on an invitation from the magistrates to become mathematical professor in that city; and afterwards he removed to Tübingen, where he filled the chair of Hebrew professor with great success

and applause. In imitation of his tutor, Sebastian Munster, he did not confine his instructions to the Hebrew language only, but also delivered lectures in the mathematics, from which he derived no little reputation. In the year 1552, he accepted of the united chairs of mathematical and Hebrew professor at Friburg in the Brisgaw, which he held for more than seven and twenty years, with great advantage to the interests of science and oriental literature in Germany. He died in 1579, in the sixty-ninth year of his age. He was the author of, "Commentaria in Theoricis Planetarum;" "De Primo mobili;" "Commentaria in Sphæram Joannis de Sacrobosco;" "In Almagestum Ptolomæi Annotationes;" "Genitium Kalendarium;" "Oratio funebris, de Obitu Sebastiani Munsterii," written in the Hebrew language; "Paraphrasis in Cantica Cantorum, et Ecclesiastem Salomonis, ex Chaldaica Lingua in Latinam conversa;" and he translated into Latin, Rabbi Abraham Cai's book "On the Sphere," and Rabbi Elias's treatise "On Arithmetic," publishing the original Hebrew with his version. He, likewise, translated the New Testament into Hebrew: an undertaking on which no person had ventured before his time. *Melchior. Adam. Vit. Germ. Phil. Moreri. Teissier's Elôges des Hommes Savans tire de M. de Thou avec des additions, vol. I.*—M.

OTHER, a celebrated Norwegian, who resided some time at the court of Alfred the Great. He was a man of considerable note in his own country, though his whole riches consisted of no more than twenty head of cattle, twenty sheep, and as many swine; and being possessed of an enterprising spirit, he undertook a voyage of discovery to the country of the Permians, or towards the White Sea; and another towards Sweden, or the shores of the Baltic. Alfred, who in his younger days had been at Rome, where in all probability he collected the materials for his geography, having caused the Ormesta of Orosius to be translated into the Anglo-Saxon, introduced into it the relations of Other, and of Wulfstan, a Dane, who perhaps became acquainted with Other in the course of his voyages, or resided with him in England. Dr. J. R. Forster says, that Alfred's account of the two voyages of Other and of that of Wulfstan, which is both exact and authentic, is exceedingly valuable, as it contains the best information in regard to the geography of the northern regions, in the ninth century. *Forster's Hist. of the Discoveries and Voyages in the North.*—J.

OTHMAN, third Saracen caliph, was one of the companions and the secretary of Mahomet. On the death of Omar, A. D. 634, the choice of a successor was left to six electors, who concurred in the nomination of Othman, after he had solemnly promised to govern according to the rules of the Koran, and the determinations of the seniors. He was of advanced age when he came to the throne, esteemed for his piety and integrity, and distinguished by the same simplicity of manners which characterised his two predecessors. His first public act was to send a body of troops to complete the reduction of Hamadan, whilst another body entered Persia, whence they totally expelled the unfortunate prince Yesdejerd. The caliph's foible was a partiality to his own family and favourites, which was first shewn in his appointment of his foster-brother Abdallah ebn Said to supersede the renowned Amru in the government of Egypt which he had conquered. This measure gave great discontent as well to the Arabians as to the Egyptians, and its consequence was a revolt of the Alexandrians, who delivered up their city to the Greek emperor. Othman, rendered sensible of his fault by this event, restored the government to Amru, who recovered Alexandria, though not without loss and difficulty. Moawiyah about the same time took the isle of Cyprus and the important Syrian sea-port of Aradus. The isle of Rhodes afterwards fell under his power. Another Moslem army reduced all that part of Khorasan which had not as yet submitted to the Mahometan yoke. From Upper Egypt, Abdallah ebn Said made an incursion into Nubia, the christian sovereign of which country he reduced to beg for peace on the condition of becoming tributary.

But whilst the Moslem empire was thus extending on all sides under the auspices of Othman, the caliph himself was losing the affections of his people by the faults of his administration. Several charges against him were disseminated by the malcontents, one of which was his lavish donations to his favourites out of the public treasury. Othman, thinking to quell the seditious by an appearance of resolution, ascended the pulpit, and told the assembled people that the money in the treasury was a sacred deposit, appropriated to the service of God, and that he, as the successor of the apostle of God, had a right to dispose of it at his pleasure; and he pronounced an anathema on any one who should dispute his right. An aged companion of the prophet, however,

ventured to rise and declare his disapprobation of what he had heard; upon which, some of the caliph's partizans fell upon him, and beat him so severely, that he was left for dead. This act of tyranny so inflamed the passions of the people, that they broke out into rebellion, and formed a camp near Medina, whence they sent a message to Othman, requiring him to abdicate his authority. Thoroughly intimidated, he now attempted to pacify them by confessing the errors of his government, and promising redress of grievances. This condescension had no other effect than to render the insurgents more audacious; and they were now joined by bands of malcontents from the neighbouring provinces. At length, Ali, the son-in-law and nephew of Mahomet, who had a considerable party among them, was induced, though himself discontented at being passed over in the last election, to use his influence for the restoration of tranquillity; which was effected by his joining with the caliph in a promise to remove the causes of complaint. Intrigues were, however, forming by Ayesha and other persons for the deposition of Othman; and a detestable fraud was at length practised by Merwan, the caliph's secretary, to revive the public odium. Mahomet ebn Abubecre had been appointed the new governor of Egypt, and was proceeding thither at the head of the Egyptians, who had come to assist the insurgents, but were now returning home. In their march they met with a courier from the caliph, whose dispatches they took the liberty to examine. They found a letter forged by Merwan, directed to Abdallah then prefect of Egypt, by which he was ordered, on the arrival of Mahomet, to mutilate and impale him with several of his officers. Highly incensed with this discovery, Mahomet with the Egyptians marched back to Medina, and publishing the supposed villainy through the empire, were joined by the former malcontents, with whom they invested the caliph's palace, denouncing vengeance against his person. Othman requested aid from Ali, who sent his sons Hassan and Hosein to defend the gates of the palace. This they faithfully performed for many days, till at length, either for want of water, or of a hearty inclination, they withdrew, and left the caliph to the mercy of his enemies. Placing the Koran in his bosom, he waited to receive his assassins. Mahomet seized him by the beard, and plunged his sword in his breast. Others pierced his body in different parts, and he expired under multiplied wounds. His corpse lay three days

unburied, and was at length without ceremony thrown into a hole in the ground. This was the tragical end of Othman, A. D. 655, in the eighty-second year of his age, and twelfth of his reign. He was a man of a majestic figure and venerable aspect, pure in his morals, religious and charitable, but not possessed of strength of mind adequate to the duties of his station. *Univers. Hist. Marigny's Hist. of the Arabians.*—A.

OTHMAN or OSMAN, founder of the Ottoman dynasty, was the son of Orthogrul a Turkman or Oguzian chieftain, who had entered into the service of Aladin sultan of Iconium, and had established himself with his tribe at Surgut on the banks of the Sangar. Othman, as well as his father, served under Aladin, who made him a lieutenant-general. After the death of that sultan, great dissensions arose among his officers, who at length agreed to join their forces and make conquests upon the Greek empire in Lesser Asia. On making a division of the countries in which they were to act, Bithynia fell to the lot of Othman. It was in July 1299, that, having forced the slightly guarded passes of Mount Olympus, he first invaded the territory of Nicomedia. He pillaged the open country with little opposition, and was soon joined by fresh bodies of Turks, eager for plunder. In process of time he seized upon the towns and fortified posts, and was able to maintain himself without retreating to the hills on the approach of an enemy. In the course of many active years he made himself master of almost the whole of Bithynia; and though he was repulsed in his attempts upon Nicomedia and Prusa, he awed those cities by the construction of strong forts in their neighbourhood. At length his valiant son Orchan (see his article) gained possession of Prusa; but just after Othman had received the news of this success, he was carried off by an illness, the consequence of his fatigues, A. D. 1326, in the sixty-ninth year of his age, and twenty-seventh of his reign, reckoning from his invasion of Bithynia. This was the commencement of the Turkish empire, which, from his name, has taken the appellation of the Ottoman Porte. *Univers. Hist. Gibbon.*—A.

OTHO, M. SALVIUS, Roman emperor, was descended from a consular family, and in the beginning of Nero's reign, A. D. 55, was distinguished as a young man of graceful person but licentious manners, worthy to be admitted to an intimacy with the emperor in his de-

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baucheries. He was a party in those nocturnal rambles about the streets of Rome by which Nero took a pleasure in violating the public quiet and security. While in the full possession of imperial favour, he contracted an acquaintance with the beautiful Poppæa Sabina, then wife of Rufus Crispinus, and without difficulty engaged her in a criminal commerce. This was followed by a divorce from her husband and a marriage with her lover—the common course of an amour in these dissolute times. Otho, either through juvenile indiscretion or dishonourable artifice, was continually extolling to the emperor, in the most passionate terms, his happiness in the enjoyment of Poppæa. Nero, inflamed by these representations, desired an interview with the lady, who employed her charms so effectually, that he was entirely captivated. He carried her off from her husband; and when Poppæa, in order to secure his affections by jealousy, expressed great fondness for Otho (which, indeed, his personal qualities and extraordinary magnificence might render real) Nero forbade him the palace, and would, perhaps, have put him to death, had not Otho's friend, Seneca, suggested his appointment to the government of Lusitania, by way of an honourable exile. The affair is related somewhat differently by Suetonius, who represents Nero as having first fallen in love with Poppæa, and caused his favourite to marry her by way of a blind; and that Otho, enamoured of her beauty, was desirous of keeping her to himself, and became the emperor's rival.

In the government thus obtained with little honour, he conducted himself with great credit. Removed from the allurements of the capital and court, and changing an indolent for an active life, he seemed to have acquired a new character, and was distinguished for the uprightness and gravity of his administration. He had resided ten years in his province, when, on the declaration of Galba against the tyranny of Nero, A. D. 68, he was the first person in office who joined his party. His motive, however, was not pure patriotism, for he had in view the succession to the empire by means of the adoption of Galba. When this emperor was seated on the throne, such a measure was proposed to him by Vinus, whose daughter Otho was engaged to marry; but Galba, perhaps unwilling, as Tacitus suggests, to give the empire a master bred in the court of Nero, preferred the mature and rigid virtue of Piso as the subject of his adoption. This disappointment was deeply resented by Otho, who saw

no other way of retrieving his ruined fortunes—for his profuse expences had involved him in inextricable embarrassments—than by becoming master of the treasures of the empire. He was also surrounded by a crowd of freedmen and slaves, who were impatient to partake the licentiousness of a new court, and stimulated his desires; and he was further urged by the predictions of astrologers, in whom he placed great confidence. He had prepared the way for his elevation by extraordinary attention to gain the affections of the soldiery, in which he succeeded beyond any man of his time. Resolving, therefore, to make the attempt, he planned a conspiracy against the life of Galba, of which his first instruments were only two common soldiers. By their means disaffection was secretly spread through the legions then quartered in Rome, and especially the pretorians guards, who were fondly attached to the memory of Nero, and hated Galba. When the plot was ripe for execution, Otho appeared in a public place, and was saluted emperor by a party of the pretorians, consisting only of twenty-three. Though of a daring spirit, he was at first intimidated by the smallness of the number, and would have retreated; but the soldiers placing him in a chair, carried him with swords drawn to the camp, where the whole body joined in the salutation. The revolt spread to the other troops, and Galba (see his article) advancing to the forum, was abandoned by his friends, and basely murdered. Piso, and some of the principal counsellors of Galba, shared the same fate. Otho was immediately recognised as lawful emperor by that very senate which had raised and supported Galba. This timid and humiliated body it was easy to controul; but the sanguinary and vindictive spirit of the soldiery was scarcely to be restrained by the emperor whom they had created. With great difficulty, by means of a stratagem he saved from their fury Marius Celsus, the designated consul, a man of high rank and worth; and he was obliged to permit the soldiers to nominate their own prefects.

Otho began his reign in January A. D. 69. Though he had acquired his power by a bloody treachery, he seemed disposed to exercise it laudably. One of his first acts was to admit Marius Celsus among his confidential friends, thus rewarding, instead of punishing, the attachment he had shewn to his former master, Galba. He sacrificed to the public hatred Tigellinus, the detestable minister of Nero. He granted the soldiery no improper indulgence

in freeing them from the tribute they were accustomed to pay their centurions for certain exemptions from service. He displayed, however, in some instances, a facility in bestowing favours and largesses that would probably in a longer reign have been productive of many abuses; and he showed a disposition to confer honours on the memory of Nero. It was, indeed, necessary for him to cultivate popularity with all classes, for a storm soon appeared rising which threatened to subvert his throne. In the beginning of this year, the legions quartered in Upper and Lower Germany, always the strength of the Roman armies, had thrown off their allegiance to Galba, and had declared Vitellius emperor; and such was their impatience to give a master to the Roman world, that they had set out on their march for Rome before they received the news of the death of Galba. They were joined by the troops in Gaul; and several places in Italy declared for Vitellius, after his lieutenant Cæcina, at the head of the first division, had crossed the Alps. Rome was struck with consternation at the prospect of the approaching civil war. The two chiefs, Otho and Vitellius, endeavoured to amuse each other by proposals of agreement, which at length terminated in mutual reproaches. They even reciprocally employed assassins to remove their rivals; but at the same time the family of Vitellius remained at Rome in safety, as a pledge for the security of that of Otho, should fortune throw it in the power of the former. In the midst of the alarms excited by this critical state of affairs, a sedition of the pretorians had nearly produced a bloody tragedy in Rome. Stimulated by intemperance and suspicion, they ran to arms, murdered some of their officers, and conceiving that the senate was planning treason against their emperor, resolved upon the extermination of the whole order. Otho was on that evening giving an entertainment to a numerous company of persons of distinction of both sexes. The news of the tumult struck his guests with terror, and they earnestly watched the countenance of the emperor, apprehending that he might have been contriving a plot for their destruction. He soon, however, quieted their suspicions, and sent them all home by private ways, while the soldiery were breaking into the palace; and it was not without supplications and even tears that he was able to calm their fury. On the next day, after they had been mollified by a donative, he made them an af-

fecting and dignified harangue, which restored them to a state of order and discipline.

It was the determination of Otho to meet the coming danger in person; and after having performed some popular acts, and taken a solemn leave of the senate and people, he quitted Rome at the head of his troops, preceded by a detachment destined to defend the passage of the Po. Tacitus speaks of him as having left all his 'luxurious' indulgences behind him, and marching on foot, clad in steel and covered with dust; whilst Juvenal instances the march of Otho as affording a spectacle entirely new, that of a mirror making part of the equipage of civil war. Perhaps a mixture of manliness and effeminacy might on this occasion distinguish his complex and incongruous character. The detail of this war does not properly belong to a biographical sketch. In fact, it was carried on rather by the generals of the two parties than by the chiefs themselves. The sluggish and sensual disposition of one, and the luxurious habits of the other, rendered them little worthy to decide so great a quarrel; and the Roman world might be pitied, which, whoever were the victor, was to fall under the power of a worthless, or at least a justly suspected master. The temper of Otho rendered him impatient for an engagement, contrary to the opinion of his most prudent officers, who expected great reinforcements from the foreign armies attached to their party. They were obliged to submit to the emperor's determination, which was supported by his flatterers; and the same bad counsellors, by affecting an extraordinary regard to his safety, persuaded him to the inglorious and prejudicial step of retiring from the army with a part of his guards before the battle. The army of Vitellius was encamped near Cremona, and that of Otho near Bedriacum. Between the two towns the action took place which decided the fate of Otho. His army, disobedient and ill-conducted, was unable to resist the warlike legions of Vitellius, led by Cæcina and Valens, and underwent a total and bloody defeat. They who escaped to their camp surrendered to the conquerors. Otho received the fatal news at Brixellum, whither he had retired, and his first impulse was to stab himself. A scene ensued which is one of the most interesting in Roman history. The soldiers flocked round him, beseeching him to live, and to confide in their fidelity and valour for retrieving his affairs. They embraced his knees, kissed his hand, and gave every demonstration of the

most affectionate attachment. A common soldier, seeing him immoveable, drew his sword, and exclaiming, "From this, Cæsar, judge of our fidelity, for there is not a man among us who would not do as much to serve you," plunged it into his own body, and fell dead at his feet. "No more such brave men shall lose their lives on my account," cried Otho at the spectacle; and his resolution to die acquired new strength. In vain was he informed that the legions marching to his aid from Mæsia had reached Aquileia, and that other succours might be speedily expected—his determination remained unshaken. He mounted the tribunal, and made a most pathetic speech to his soldiers, in which he gave his reasons for declining farther contest, and sacrificing himself to the general good of the empire. He expressed the greatest satisfaction with their exemplary attachment, said he blamed no one for the unfortunate event, and announced his final decision. He then advised all who adhered to him to submit in time to the conqueror, and deserve his clemency. He took measures to expedite their departure, provided them with passports, and divided his money and jewels among his friends. Then, retiring to a private chamber, he wrote consolatory letters to his sister, and to a lady whom he had designed to marry. Hearing a tumult among the soldiers, who were threatening with death all those who proposed to depart, he went out, reprimanded the authors of the mutiny, and saw his officers and the senators in his party set off in safety. Withdrawing again to his chamber, he drank a draught of cold water, tried the points of two daggers, and placed the sharpest under his pillow. He lay down in perfect tranquillity, and passed some hours in sleep. At day-break he called a confidential freed-man, and having learned that all was quiet, bid him withdraw, lest the anger of the soldiers should fall upon him, as supposing him an accomplice in his death. As soon as he was gone, Otho gave himself the mortal stroke, and expired in the arms of those who entered on hearing his groans. The soldiers assembled at the mournful news, and with bitter lamentations carried his body to the funeral pyre. Several slew themselves as a sacrifice to his manes; and many in the neighbouring quarters, when they heard of the event, fell by mutual wounds. Such a strong attachment would have done honour to both parties, had it not proceeded more from their common vices than their virtues.

Otho died at the age of thirty-seven, after a reign of three months. The faults of his life were, in the general opinion, obliterated by the glory of his death. History, indeed, scarcely records a suicide so truly noble. *Tacitus. Suetonius. Crevier.*—A.

OTHO I. surnamed *the Great*, emperor of Germany, was the son of Henry the Fowler, of the house of Saxony, and inherited from his father the duchy of Saxony, Westphalia, Thuringia, Hesse, Weteravia, and several other districts on the Weser and Elbe. After the death of Henry in 936, Otho was elected emperor, and was crowned at Aix-la-Chapelle in the following year. Just and upright in his administration, he ruled in tranquillity, till the ordinary disturbances of those unsettled times obliged him to draw the sword. His arms were first directed against the Hungarians, who made an irruption into Franconia and Saxony, and laid waste the country. Otho defeated them with great slaughter, and afterwards fortified Magdeburg, as a barrier against the northern barbarians. He was next engaged in a long war with Boleslaus duke of Bohemia, whom he at length reduced to submission. The sons of the duke of Bavaria, though quarrelling among themselves, having concurred in renouncing homage to the empire, Otho marched into that country, and fixed in the dukedom their uncle, who willingly did homage for the succession. A dissension between Everhard duke of Franconia, and Henry duke of Brunswick, having called for the interposition of Otho, he caused the former with his principal adherents to be tried, and condemned them to the singular punishment of each carrying a dog upon his shoulders from the place of his dwelling to Magdeburg. Henry, however, who was Otho's brother, afterwards made a league with Everhard and Sigebert duke of Austrasia, against the emperor, which brought on a battle in which the latter was victorious. His arms were also successful on the side of the Rhine, where he made himself master of Lorraine and other districts on the western bank of that river, and founded the palatinate of the Rhine.

Lewis IV. king of France, in order to strengthen himself against his disaffected subjects, married Gerberge sister of Otho. This alliance did not prevent Otho from entering France in 942, and expelling Lewis from Champagne. Afterwards, however, he took part with Lewis against his powerful adversary Hugh the Great, father of Hugh Capet, and in conjunc-

tion with him took Rheims in 945. Thence they advanced to Paris and ravaged the surrounding district, and then marching into Normandy, laid siege to Rouen. This, however, they were obliged to raise, and the emperor returned to Saxony. In 949, in consequence of the massacre, by the Danes, of the Saxon colony settled in Sleswick, Otho marched with an army into Jutland, where he had a battle with king Harold. The result was an agreement by which the emperor was to keep a garrison in Sleswick, and Harold was to permit the christian religion to be preached in his dominions. The widow of Lothaire king of Italy, Adelaide or Alix, in 950 implored Otho's assistance against Berenger, who had seized upon her dominions, and her solicitations were enforced by those of pope Agapetus II. In consequence he marched with a powerful army into Italy, married Adelaide (his first wife, a daughter of Edward the elder, king of England, being dead), took Pavia, and reduced Berenger to submission. On his return, he had the mortification to find his eldest son and destined successor, Ludolph, in rebellion against him, in conjunction with several German nobles. Otho vigorously quelled the rebellion; and his son throwing himself at his feet and imploring forgiveness, was pardoned by him and re-admitted to favour.

In 955 the Hungarians entered Germany in vast numbers, and penetrating as far as Swabia, laid siege to Augsburg. Otho assembled all the force of the empire to oppose them, and after a very obstinate engagement, which lasted a whole day, defeated them with great slaughter. Next, turning his arms against the Slaves who had made a predatory irruption, he routed them, killed their king in battle, and put to death several of the principal captives, in order to intimidate them from a repetition of their inroads. His reputation at this time procured him two distant embassies of friendship; one from Abderrame the Moorish king of Cordova; the other from Helen, queen of the Russians, who requested him to send missionaries in order to instruct her subjects in the doctrines of Christianity. The oppressions of Berenger in Italy continuing, Otho sent his son Ludolf to check his tyranny, who defeated him in several engagements, but was cut off by a premature death, to his father's great grief. Otho himself, solicited by the pope to come to the deliverance of the church, and promised the imperial crown as his recompence, in 960, marched into Italy at the head of a powerful army.

Berenger did not wait his approach; and at Milan he was crowned king of Italy. In the next spring he advanced to Rome, where he received the imperial crown from the hands of pope John XII. From this era, says Gibbon, "two maxims of public jurisprudence were introduced by force, and ratified by time: 1. that the prince who was elected in the German diet acquired from that instant the subject kingdoms of Italy and Rome: 2. but that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman pontiff." Otho bestowed splendid gifts upon the church of St. Peter, and restored to the papal see the domains which had been wrested from it; but at the same time he imposed an oath upon the senate and people of Rome, that they would never elect a pope without the consent of himself and his son. He then marched against Berenger, who surrendered himself, and was committed to a perpetual imprisonment at Bamberg.

The pope finding that he had procured a master in an ally, as soon as Otho had withdrawn his army from Rome, invited thither Adelbert the son of Berenger, and entered into a treaty with him for the expulsion of the Germans. The emperor thereupon convoked a council, which deposed John, on the charge of his scandalous life, and elected a new pontiff under the name of Leo VIII. This pope, in gratitude for his elevation, confirmed to Otho and his successors the prerogative granted to Charlemagne, of nominating popes and conferring investiture on bishops. John, however, found means to excite a revolt in Rome, during which he re-assumed the papacy. He died soon after, and his adherents chose Benedict V. in his stead. The emperor returning to Rome, deposed him and replaced Leo on the throne, and then went back to Germany. On the death of Leo, John XIII. was chosen, in compliance with Otho's recommendation; but the Romans soon after imprisoned him, and openly renounced their allegiance to the emperor. Upon this, he re-crossed the Alps in 967, and after severely chastising them for their defection, established a strict police in that city, visited Ravenna and other Italian cities, and caused his son Otho to be crowned at Rome as his partner in the empire. At Capua he received an embassy from the Greek emperor, Nicephorus Phocas, who proposed a renewal of the alliance between the two empires, and requested his aid to expel the Saracens from Calabria. Otho gave a fa-

vourable reply to the ambassadors, and made overtures of marriage between his son, and Theophano, step-daughter of the Greek emperor. The ambassadors whom he sent to Constantinople for the purpose of regulating the nuptials, were treacherously massacred; which violation of the laws of nations Otho revenged, by sending an army to ravage the Greek possessions in Calabria. After the death of Nicephorus, an agreement was entered into with his successor John Zimisce, and the marriage was consummated. Not long after, in the enjoyment of peace and prosperity, this powerful emperor died, A. D. 973, after a reign of thirty-seven years, in high reputation for justice, wisdom, valour, piety, and all the qualities of a great prince. *Univ. Hist. Gibbon.—A.*

OTHO II. emperor of Germany, son of the preceding, succeeded to the imperial crown immediately after his father's death, though opposed by his cousin Henry duke of Bavaria, who caused himself to be proclaimed emperor at Ratisbon, but was soon obliged to renounce his title and relinquish his duchy. Otho then successively turned his arms against the king of Denmark and the duke of Bohemia, who had supported his competitor, and brought them both to sue for peace. He was next involved in a war with Lothaire king of France, who revived the pretensions of his crown to the sovereignty of Lorraine. Otho, to avert hostilities, bestowed the fief of that duchy upon Lothaire's brother Charles; but this measure failed of appeasing the French king, who in 978, invaded Lorraine, and pushed as far as the imperial residence of Aix-la-Chapelle, whence Otho with difficulty escaped. The emperor retaliated by an invasion of France, in which he ravaged with fire and sword all the country to the gates of Paris; but on his retreat he lost a great part of his army at the passage of the Aisne, and was pursued to the forest of Ardennes. The conclusion, however, was a treaty by which Lorraine was confirmed to Charles, who did homage for it to Otho, to the great displeasure of the French nobility. In the mean time attempts were making in Italy to throw off the Saxon yoke: a pope in the imperial interest had been strangled at Rome, and another had been elected by a faction, which called in the aid of the Greek emperor. In consequence, the Greeks, having made an alliance with the Saracens, overran Calabria and Apulia, which had been assigned as the dowry of the empress Theophano.

Otho, now disengaged from the French war, crossed the Alps in 980, and after holding an assembly of the nobles and deputies from the Italian cities in the field of Rancaglia, proceeded to Rome. He is there said to have perpetrated an act of cruelty which gave him the epithet of *the Sanguinary*, and fixed a just odium on his name. Having invited a great company of persons of distinction to a banquet, when they were seated at table, he enjoined them on pain of death not to speak or stir, and filled the room with armed men. Then calling over the names of the persons whom he suspected of favouring the late disturbances, he caused them all to be put to death on the spot, in sight of the other guests. After this execution, he took his place at the board, and behaved with great courtesy and cheerfulness; but the bloody scene could not fail of making a deep impression on all who witnessed it. The effect was felt when, in the following year, he fought a battle with the Greeks and Saracens in Calabria, in which he was totally defeated through the desertion of his Italian allies. Entirely forsaken, he fled to the sea-side, where stripping himself of his imperial robes, he got on board a vessel, and put to sea. The ship was taken by corsairs, to whom he promised a large sum for ransom; and while they were hesitating, he took the opportunity of throwing himself into the sea and swimming ashore at Rossani, where the empress then was. Not long after, he levied a new army, and attacked the Saracens with such success that he exterminated them. He then took Benevento, and gave it up to pillage, as a punishment for the disaffection of the inhabitants. Marching thence into Lombardy, he held an assembly of the states of Italy and Germany at Verona, in which he caused his young son Otho to be recognized as heir to the empire. He then repaired to Rome, where he fell into a lingering disorder which put an end to his life in 983, after a turbulent reign of between ten and eleven years. His opinion of the reliance to be placed on his Italian subjects was shown by a law in which he forbade their evidence to be taken upon oath. *Univers. Hist.—A.*

OTHO III. emperor of Germany, son of the preceding, was twelve years of age at the time of his father's death in 983. Henry duke of Bavaria, nephew of Otho I., took possession of the person of the young prince, under pretence of the right of guardianship; but the greater part of the German princes

assembling, delivered him from the duke's custody, and caused him to be proclaimed emperor with the usual solemnities. They gave him for preceptor the celebrated Gerbert, afterwards pope Sylvester II. who carefully improved the promising natural talents of his pupil. Whilst the other parts of his dominions submitted to his authority, the city of Rome shook off the German yoke in favour of Crescentius, governor and titular consul of the city. Otho's youth passed in warlike expeditions against the Slaves, and Danes, whose hostile incursions he successfully repelled. In 990, he engaged his mother, the empress-dowager Theophano, to go with a body of troops into Italy, where great confusion prevailed on account of the frequent changes in the popedom, effected by different factions. She remained two years in that country, overawing the seditious by her spirit and vigour, and then returned to Germany, where she died. Otho, after having reduced to obedience the Slaves who had again revolted, held a diet at Magdeburg, in which he obtained supplies for an expedition into Italy, where disorders again prevailed. He crossed the Alps in 996, reduced Milan, where he received the Lombard crown, and proceeding to Rome, filled the pontifical chair, which was become vacant, with a relation of his own, by the name of Gregory V. by whom, in return, he was crowned emperor. He pardoned Crescentius, quieted the disturbances at Capua and Benevento, and then revisited the Lombard cities on his return to Germany. At Modena he is said to have executed a rigorous sentence upon his empress Mary, daughter of the king of Arragon, who, having been repulsed in her criminal advances to the count of that place, falsely accused him of an attempt upon her honour. Otho, paying credit to the charge, had put the count to death; but his widow afterwards demanding justice, and giving proof of her husband's innocence by undergoing the ordeal of carrying a red-hot iron in her hand without being injured, the empress was condemned and burnt alive. Such is the tale of the time, which is entirely discredited by the learned Muratori. Others represent the empress as having only been disgraced; and her detection in some criminal practices is no improbability.

The emperor, on his return, found the Slaves in possession of part of the district of Magdeburg, whence he expelled them with great slaughter. Soon after, he received

information that Crescentius had again broke out into a revolt, and expelling pope Gregory, had placed a creature of his own in the pontifical chair. Highly enraged at this perfidy, he returned to Italy in 998, laid siege to Rome, seized the anti-pope, whose eyes he put out, and making himself master of the castle of St. Angelo, to which Crescentius had retired, got possession of his person. He then satiated his vengeance by torturing him and his accomplices, and putting him to an ignominious death, in violation, it is said, of his own solemn promise of sparing his life. He re-established Gregory, and published a decree importing that for the future the Germans alone should have the privilege of electing a Roman emperor, whom the pope should be obliged to crown. Gregory dying soon after, Otho raised his preceptor Gerbert to the papal throne; and having performed a rigorous penance for his conduct in relation to Crescentius, he returned to Germany. In the year 1000, at the solicitation of the duke Boleslaus, he erected Poland into a kingdom, to be held as a fief of the empire on condition of homage. An irruption of the Saracens into the Campagna of Rome recalled him into Italy in 1001, and he recovered Capua from their hands, and restored tranquillity in those parts. He then chastised a revolt of the Tiburtines; and returning to Rome, remained in that capital with few attendants. This circumstance encouraged a conspiracy against him, headed by a count of Tuscany. Being surprised in his palace, he with difficulty made his escape, together with the pope. Full of resentment, he assembled forces from all quarters, with which he resolved to reduce the Romans to submission; but in the mean time, the widow of Crescentius, who lived with him as a concubine, was induced to free her country from the danger by poisoning him. He died at Paterno in 1002, in the thirtieth year of his age, and eighteenth of his reign, leaving no issue. Otho III. had many great qualities, and governed with vigour and success. In common with his father and grandfather, he was very liberal to the church; and two-thirds of the ecclesiastical benefices in Germany are said to have been granted by the three Othos. *Univers. Hist.—A.*

OTHO IV. emperor of Germany, was duke of Saxony, of the house of Brunswick, when, on the death of the emperor Henry VI. in 1197, Philip duke of Swabia his brother, in quality of guardian to his minor nephew, Fre-

deric, assumed the administration of the empire. A party instigated by pope Innocent III. rose in opposition to the house of Swabia, and elected Otho king of the Romans. He was then in Poitou, with his uncle Richard I. king of England; and hastening into Germany, he collected forces, and repaired to Aix-la-Chapelle, where he was crowned by the archbishop of Cologne. On the other side, the partizans of the Swabian family conferred the same honour on Philip; and a civil war ensued which desolated all Germany. Otho lost a powerful supporter on the death of king Richard; for John, who succeeded him, abandoned the interests of his nephew; and although the pope issued strong bulls in his favour, he was deserted by his principal friends among the German princes, who were intimidated by Philip's successes. In 1205, Otho found it necessary to take refuge in England, and Philip remained without a rival; but whilst he was treating of a reconciliation, and employing himself in gaining the affections of his subjects, he was basely murdered by a private enemy in 1208. On this event, Otho called a diet at Halberstadt, where his election was renewed by some of the most powerful princes of the empire. He strengthened his interest by marrying Beatrice, the daughter of the deceased Philip, and he ingratiated himself with the clergy and the pope by provisions to their advantage. Innocent considered him as so truly devoted to the holy see, that he invited him into Italy to receive the imperial crown at his hands. In 1209, he crossed the Alps, and was crowned king of Lombardy at Milan, and emperor at Rome. The ancient enmity between the Italians and Germans, however, produced a quarrel within the walls of Rome, in which a thousand imperialists lost their lives. Otho withdrew to Lombardy, and employed his troops in recovering several districts which had been withdrawn from the imperial jurisdiction; and in the next year he made incursions into the territories of Frederic king of the Two Sicilies although that prince was under the protection of the holy see. The haughty Innocent, offended at the proceeding, fulminated an excommunication against him, which he caused to be published throughout the empire. This measure produced the convocation of a diet, at which were present a number of princes whom he had alienated by his arrogant demeanour, and they deposed him in favour of Frederic, the son of the former emperor Henry VI. Otho,

immediately returning to Germany, assembled his friends, and commenced hostilities against the opposite party. At the same time, suspecting Philip Augustus king of France to be a favourer of his enemies, he made an alliance with his uncle king John, then at war with that prince. At the head of a powerful army he engaged that of Philip at Bouvines in 1214, and was totally defeated. Escaping with difficulty, he attempted to rejoin his party in Germany, but was prevented by Frederic, who completely established his authority in that country. Otho, universally abandoned, retired to Brunswick, where he passed four years in a private condition, devoting himself to pious exercises, and then died, A. D. 1218. *Univ. Hist.—A.*

OTHO of FRISINGEN, a chronicler of the twelfth century, was the son of Leopold marquis of Austria, and Agnes daughter of the emperor Henry IV. Being educated for the ecclesiastical profession, he was appointed by his father provost of the college which he had founded at Newenburg in Austria. He afterwards spent some years in his studies at Paris, and then became abbot of a monastery of Cisterrians at Morimond in Burgundy. In 1138, his uterine brother, the emperor Conrad III., created him bishop of Frisingen in Bavaria. He accompanied that prince in his expedition to the Holy Land, and was frequently consulted by him in his affairs, as he was also by Frederic Barbarossa, who was his nephew. Otho died at Morimond in 1158. This bishop is said to have been the first, or among the first, of the German prelates who were versed in literature, and acquainted with the Aristotelian philosophy. It is, however, as a historian that his memory has been preserved. He composed in seven books, a chronicle from the creation to his own times; with one added, relating to antichrist and the end of the world: and in two books, a narrative of the actions of Frederic Barbarossa. They are written in Latin, and are judged to be faithful as far as his own knowledge extended, notwithstanding his near relationship to Frederic, and his concern in the transactions of the time. These writings were first made public by John Cuspinian; and the chronicle was afterwards published with the addition of more than fifty chapters, by Christ. Urstitius of Basil, in his "Histor. German. Illustr." It is also contained in the collections of Pistorius and Muratori. Though marked with the defects of an ignorant age, it displays good sense, and no mean

descriptive talents. *Vossii Hist. Lat. Nov. Dict. Hist.—A.*

OTT, JOHN HENRY, a learned Swiss divine and professor in the seventeenth century, was the son of a country minister in the canton of Zurich, and born in the year 1617. After having been for some time a pupil of Breitingen at Zurich, he was sent in 1635 to pursue his studies at Lausanne. From thence he went to Geneva and Groningen, and in the latter place distinguished himself by his proficiency under the instructions of Gomar and Alting. He then spent five years at Leyden and Amsterdam, in the study of the rabbinical writings, and of the oriental languages. Afterwards he took a tour to England, and France, and upon his return to his native country, was presented to the living of Dietlickon, which he served for twenty-five years. In 1651, he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to the chair of ecclesiastical history. He died in 1682, at the age of sixty-five, leaving behind him several treatises on subjects in divinity and various literature, which are held in esteem on account of the erudition displayed in them. Among others, he was the author of "Franco-Gallia: Oratio de Causa Jansenitica;" a Latin dissertation on the questions, "whether St. Peter was ever at Rome, and when he was there?" a translation of a treatise "On the Grandeur of the Church of Rome, with Remarks;" "Annals relating to the History of the Anabaptists," in Latin; "ὀνομασολογία, sive, Nomina Hominum propria;" "An Examination of the Annals of Baronius for the three first Centuries," in Latin; "A Defence of that Examination," in the same language; a Latin "Discourse in favour of the Study of the Hebrew Language;" a Latin treatise "On the Resurrection;" "A Continuation of the Examination of Baronius, to the thirteenth Century," in Latin; a Latin treatise "On Alphabets, and the Manner of Writing in all Nations;" a treatise "On Poetry, in general," in Latin, &c. He had a son, called JOHN BAPTIST OTT, who was born in 1661, and acquired celebrity by his knowledge of the oriental languages, and antiquities. He was educated to the ministry, and officiated as deacon at Stettin, and afterwards as pastor at Zollicken; and in 1702, he was made professor of Hebrew at Zurich. In 1715, he was promoted to the archdeaconry of the cathedral in that city. He was the author of several

works, in which his learning and research were conspicuous: such as, "A Dissertation on Vows," and "A Letter on Samaritan Medals, addressed to Adrian Reland," both written in Latin; a treatise in German, "On the Manuscript and printed Versions of the Bible, before the Æra of the Reformation;" and "A Disquisition on certain Antiquities discovered at Klothén, in 1724," also written in German. *Moreri. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

OTTER, JOHN, professor of Arabic at Paris, was born in 1707, at Christianstad in Sweden, where his father by commercial speculations, which were much favoured by the situation of that town on the Baltic, had amassed considerable property. In 1724, he was sent to the high school of Lund, where he applied also to natural philosophy and theology under the direction of Rhydelius, the learned bishop of that place; but by private intercourse with persons of the catholic persuasion, and the reading of catholic books, he began to entertain some scruples in regard to the reformation introduced by Luther; which induced him to repair to Stockholm, in order that he might have his doubts cleared up. A few months after, he abjured the Lutheran tenets; and count de Brancas, French ambassador at the Swedish court, resolved to send this new convert to France. Otter was admitted into the seminary of Rouen, and after a residence of three years, was called to Paris by cardinal Fleury, the minister, who gave him an appointment in the post-office: a situation for which he was exceedingly well qualified by an extensive knowledge of modern languages, to his stock of which, comprehending, besides his mother tongue, the French, Danish, and German with its various dialects, he had now added, by his own industry, the English, Italian, and Spanish. Having soon recommended himself by his talents and assiduity to the notice of count Maurepas, that nobleman determined to send him to the east, in order that he might make himself master of the oriental languages, and at the same time discover the best means of reviving the French trade in Persia. In consequence of orders from the court, he embarked at Marseilles in the month of January 1734, and arrived at Constantinople in the March following. His principal object while in this capital, was to learn the Turkish and Arabic languages; and for that purpose he frequented the company of the most learned men in the city, whether Ar-

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menians or Turks, and particularly that of Ibrahim Effendi, a celebrated writer on geography, known by his works and by the establishment of a printing-office at Constantinople. In the course of a little time he had acquired the principles of the Arabic, and was so completely master of the Turkish, that he now found himself in a condition to continue his journey to Persia; but was obliged to defer it for some time on account of the war which then prevailed between Persia and the Porte. When peace was restored between the two powers by the mediation of the pacha of Bagdad, Otter embraced the opportunity offered him by the return of the Persian envoy, who brought the ratification of the treaty, and in the month of December 1736, set out, in his suite, to proceed to Persia. After a journey of nearly eight months he reached Ispahan, which at that time exhibited a most melancholy spectacle, having been reduced almost to a heap of ruins by the fury of the Afghans, who had over-run the whole empire. The situation of the empire at that period deterring Otter from making any attempts towards the re-establishment of the French trade in Persia, he confined himself merely to the second object of his journey, which was to make himself acquainted with the Persian and other eastern languages. After a residence of twenty months at Ispahan he set out, in the month of April 1739, for Bussora on the Persian gulph, which at that time was subject to the dominion of Achmed pacha of Bagdad, who ruled with unlimited sway, though a vassal of the grand signior. As the commerce of this town had risen to a most flourishing state on the ruins of the Persian trade, Otter flattered himself with the hope that the pacha, who was accounted one of the greatest politicians of his time, would readily listen to the proposals, which he had not ventured to make to the Persian usurper; and with that view he proceeded to Bagdad. Here he soon procured access to the pacha, and having met with a cordial reception, he transmitted an account of his success to the marquis de Villeneuve, the French ambassador at Constantinople, by whose means a treaty, favourable to the wishes of the French government, was at length concluded. Otter then embarked on the Tigris and returned to Bussorah, where he resided altogether nearly four years, first in a private capacity, and then as consul of the French nation. The commotions by which Persia had been agitated spreading at length towards this

place, the spirit of insurrection rose to such a height, that in the year 1741, the neighbouring Arabs throwing off all restraint, appeared in a state of open rebellion. Besides keeping the town blockaded for nearly two months, they plundered the merchants, and committed every kind of excess in the neighbouring district. Otter, who at this time was shut up in the place, participated in the general terror; but he did not on that account neglect the study of the Arabic, which he assiduously prosecuted under the direction of the most expert masters. He improved himself also in the Turkish language by his own application, and by frequenting the company of a dervish celebrated for his genius and learning. With the help of his preceptor he began a translation of the New Testament into the Turkish language, for the use of the Christians in that neighbourhood, most of whom were not sufficiently well acquainted with the Arabic to understand the version of the Maronites; and the work was nearly completed when he received orders, in the month of May 1743, to return to France; which he did by the way of Constantinople, whence he proceeded by sea to Marseilles, where he arrived in the month of January 1744, after an absence of about ten years. Having been accustomed during his travels to keep a journal of every thing remarkable that occurred to him, he revised this work after his return, and published it under the patronage of count Maurepas, with the title of "*Voyages en Turquie et en Perse avec une Relation des Expéditions de Thamas Kouli Khan, Paris, 1748.*" This work, besides a great many useful observations in regard to the names and situations of places, determined by Arabian astronomers, remains of antiquity, natural history, and the manners and customs of the Persians and other eastern nations, contains a short account of the revolution effected in Persia by the celebrated Kouli Khan, with some anecdotes of his life, which are the more worthy of notice as the author was on the spot, and had an opportunity of seeing the facts he relates, or of receiving them from persons deserving of credit. Soon after his return to France he was appointed, by count Maurepas, to be interpreter of the oriental languages in the king's library; an office which enabled him to render the knowledge he had acquired during his long travels of more utility to literature. As he now had free access to a most valuable collection of manuscripts, he resolved to examine those of the historical class, and to compile from them a view of the various po-

litical changes produced by the followers of Mahomet from the origin of their religion to the present time; taking as the foundation his work the writings of the celebrated Novari, an historian of the fourteenth century, who, according to the testimony of the abbé Longuerue, in his History of the Arabs, is one of the most authentic sources of information on that subject. In the year 1746, after completing a part of this undertaking, he was appointed regius professor of Arabic; in 1748, he was elected a member of the Academy of Inscriptions, and soon after his admission he read, in that assembly, a dissertation on the conquest of Africa by the Arabs, enriched with a great many learned observations, as a specimen of his proposed work; and this was to have been followed by another on the conquest of Spain, but in consequence of his premature death the work remained unfinished, as did several others which he had projected, and particularly a French translation of Dalin's History of Sweden, begun at the request of his friend and patron count Maurepas. He died of a putrid fever at Paris, in the month of September 1749, before he had completed the forty-second year of his age. Otter was a man of great learning and integrity; mild in his manners, and of a modest deportment. A long residence in the east had produced such a change in his constitution, that, though born in the severe climate of Sweden, he used frequently, even during the summer heat in France, to complain of cold. The same circumstance seems to have had some influence also on his mode of thinking; for he was so much attached to the orientals, that he often attempted to defend some of their customs, such as the tyranny exercised by the Mahometans over their wives, which are repugnant to the manners of the more civilised parts of Europe. *Hist. de l'Acad. des Inscriptions, vol. XXIII. Gezelii Biographiska Lexicon.—J.*

OTTFRIDE, a German benedictine monk who flourished towards the middle of the ninth century, was a disciple of Rabanus, archbishop of Mentz, and spent the greater part of his life in the monastery of Weissemburg in Lower Alsace. He distinguished himself by the progress which he made in sacred and profane literature, and wrote a variety of works in prose and verse. He directed his attention to the improvement and purification of the German language, then called the *Teutonic*, and with this view drew up a grammar, or rather perfected in part that commenced by the emperor Charlemagne. Hence the pieces

which he wrote in his native language are with difficulty read in our time by the most skilful Teutonic scholars. In order that the common people might be instructed in the gospel history, he wrote a work in Teutonic rhymes, divided into five books, containing the principal circumstances of the life of Christ, taken from the four evangelists, and digested into the order of time. This work was published, but from a corrupt and mutilated copy, by Flacius Illyricus, in 1571, octavo. A much larger and more correct copy is preserved in the imperial library at Vienna, of which a particular account, together with the long preface and various specimens of the work itself, are given by Lambecius in his "Comment. de Augusta Bibl. Cæsar. Vindobon." volume II. cap. v. num. 34. The preface above mentioned is inserted in the sixteenth volume of the "Bibl. Patr." Lambecius also gives an account of other works of Ottfride in the same collection; among which are "Homilies," in Teutonic, upon the evangelists; "Paraphrases," in Teutonic, on the Songs of Isaiah, Ezekiel, &c. the Lord's Prayer, the Song of Zacharias, of the Virgin Mary, and the Creed of St. Athanasius: and to his account of these he has subjoined, as specimens, "Paraphrases" on the first Psalm, and the Lord's Prayer. *Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri.*—M.

OTTO. See GUERICKE, OTTO.

OTWAY, THOMAS, an eminent writer of tragedy, born in 1651, at Trotting in Sussex, was the son of the rector of Woolbeding in that country. He received his school education at Winchester, and was entered a commoner of Christ church in 1669; but the narrowness of his circumstances, and perhaps an irregularity of disposition, caused him to leave the university without a degree, and without any professional determination. Going to London, his resource against want was to commence actor; and he made some attempts in that capacity, but with little success. As he was possessed of talents for poetry, it was natural that he should turn his thoughts to writing for the stage; and in 1675, he produced his first tragedy of "Alcibiades," which was acted at the duke's theatre. In the following year he brought out at the same theatre his "Don Carlos, Prince of Spain," which proved highly successful. From some illiberally sarcastic lines of lord Rochester in his "Session of the Poets," it appears that the profits of this play rescued the author, for a time at least, from a

state of extreme indigence. His theatrical exertions also introduced him to the acquaintance of men of fashion and pleasure; and the patronage of the earl of Plymouth, a natural son of Charles II., procured him the commission of a cornet in the new-raised troops destined for Flanders in 1677. He accompanied his regiment to that country, but soon returned, pursued by his habitual poverty. He continued to write for the stage as his sole means of subsistence, which small encouragement, or dissolute habits, rendered very scanty and precarious. He translated two pieces from the French, composed licentious and indifferent comedies; and two more tragedies, namely "The Orphan," in 1680, and "Venice Preserved" in 1682, on which his fame is founded. Though he was permitted to join men of quality in their parties of debauchery, he obtained no substantial favours from them, and to avoid his creditors was obliged to lodge at a public house on Tower-hill, where, in 1685, he miserably terminated his unhappy life at the early age of thirty-four. It is a traditionary story, that being nearly famished, he begged a shilling of a gentleman, who gave him a guinea, and that he was choked by ravenously devouring a roll which he had bought. Dr. Johnson hopes the case was not so bad; and Pope was informed that Otway died of a fever occasioned by his exertions in the pursuit of a thief who had robbed one of his friends. It is not doubted, however, that he closed his life under the pressure of severe penury. His memory, associated with the tender scenes that he has written, has been celebrated in various pathetic lamentations for his hard fate; but, like many of his fellow sufferers, he was too deficient in moral qualities to excite that regard which is the only foundation of sober sympathy. Besides the dissoluteness of manners, displayed in his life and writings, he was a shameless flatterer of the great, and seems to have had no other public principle than a servile attachment to authority.

His tragedies of the "Orphan," and "Venice Preserved," which alone of his dramatic compositions keep possession of the stage, are justly accounted some of the most tender and pathetic that the English theatre exhibits. No writer has touched the string of domestic distress with more force and feeling. The language, though often highly poetical, is easy and natural, and the sentiments and incidents are irresistibly moving. *Venice Preserved*, without a virtuous character except the he-

roine, never fails to excite the deepest interest. It is remarkable, that although its purpose was to paint the horrors and vices of popular insurrection, he has put into the mouth of his revolutionary hero such forcible declamation against corruptions of government, and such glowing sentiments of patriotism, that the representation has been thought unsafe in times of public discontent. This tragedy is contaminated with some scenes of gross and licentious buffoonery, that characterise the times as well as the man. There is no writer whom one would more wish to have lived in a better age, and with more moral and literary advantages, than Otway. Besides his dramatic works, he composed some pieces of poetry, which have very little merit. His name alone could have caused the insertion of any of them in the modern collections of English poetry. The latest edition of Otway's works was in 1757, in three volumes, octavo. *Biog. Britan. Johnson's English Poets.*—A.

OUALLE, ALONSO DE, a Jesuit, born at Santiago in Chili, and procurador general of the order in that province. He came to Rome to obtain a supply of missionaries, and there published, "*Historica Relacion del Reyno de Chile, y de las misiones y ministerios que exercita en el la Compania de Jesus, 1646.*" This book is dedicated in the title "A Nuestro Senor Jesu Christo Deos Hombre, y a la Santissima Virgen y Madre Maria Senora del Cielo y de la Tierra, y a los Santos Joseph, Joachin Ana, sus padres y aguelos." There is another title page, beginning "Varias y Curiosas Noticias del Reino de Chile," with an account of the contents filling it to the very bottom.

This is a book of great value, though it is meanly printed, and the engravings are execrably bad. At the end of the copy now before me are some views of the jesuit settlement in Chili, and of the six principal forts, which were published separately to be purchased at pleasure. They are without any exception the very worst wood cuts I have ever seen.

An abridgement of this work of Ovalle is in Churchill's collection.—R. S.

UDIN, CASIMIR, a learned French monk in the seventeenth and early part of the eighteenth century, who afterwards embraced the protestant religion, was born at Mezieres on the Meuse, in the year 1638. He discovered an early inclination for learning, and after having gone through his course of rhetoric, at the age of eighteen he entered among the monks of the Feuillant order, at the abbey

of St. Paul at Verdun. Here he applied himself to the study of philosophy and divinity, and afterwards directed his particular attention to ecclesiastical history, which became the favourite subject of his pursuit. From this time we find no mention of him before the year 1675, when he had entered into holy orders, and was appointed incumbent of Epinay in the diocese of Rouen. In 1677, he resigned this benefice, and in the following year was placed by his superiors in the abbey of Bucilly in Champagne. He was here in the year 1680, when Lewis XIV., in the course of one of his journeys, stopped to take his dinner at the abbey. On this occasion Oudin, in the absence of the abbot and prior, was directed to compliment the king, and do the honours of the house; when he surprised his majesty with the proofs which he afforded of his abilities and address, though the monarch was so weak as to take offence at the unpolite and coarse language in which the monk answered one of his questions. A discovery being thus accidentally made of Oudin's talents and the bent of his genius, his general sent him in the same, or during the following year, on a visit to all the abbeys and churches belonging to his order, for the purpose of selecting from their archives such documents as might assist him in his enquiries into ecclesiastical history. He first visited all the monasteries in the Netherlands, whence he brought back with him a rich supply of materials; and in 1682, he made the same researches in the religious houses of Lorraine, Burgundy, and Alsace. In 1683, he was sent to Paris, where he formed connections with several eminent characters in the republic of letters, and in 1688, published a work by which he acquired great credit, entitled, "*Supplementum de Scriptoribus vel Scriptis ecclesiasticis a Bellarmino omissis, ad annum 1460, vel ad artem typographicam inventum,*" octavo. A revolution afterwards taking place in his religious sentiments, in the year 1690, he withdrew from France and went to Leyden, where he renounced the popish creed, and made a public profession of the protestant religion. Soon after this he was appointed sub-librarian of the university of Leyden, and retained that post till his death in 1717, when in the seventy-ninth year of his age. He was the author of "*Acta Beati Lucæ Abbatis Cuissiacensis,*" quarto; "*Veterum aliquot Gallie et Belgii Scriptorum opuscula sacra nunquam edita,*" 1692, octavo; "*Epistola de ratione Studiorum suorum,*" of the

same date, quarto; "Trias dissertationum criticarum: prima de Codice manuscripto Alexandrino Bodleianæ Bibliothecæ; secunda de quæstionibus ad Antiochum Principem in Scripturam Sacram; tertiâ de collectaneo seu Collectione Antiquitatum Constantinopolarum Anselmi Bandurii," 1717, octavo; and "The Premontre Monk unfrocked." His principal work, however, was published from his papers after his death, and is entitled, "Commentarius de Scriptoribus Ecclesiæ Antiquis, illorumque Scriptis; adhuc extantibus in celebrioribus Europæ Bibliothecis, a Bellarmino, Possevino, Phil. Labbeo, Guil. Caveo, El. du Pin, &c." 1722, in three volumes, folio. *Moreri. Nouv. Dict. Hist. Savii Onomast. Lit. pars V.—M.*

LOUDIN, FRANCIS, a learned French Jesuit, who flourished in the seventeenth and former part of the eighteenth century, was born at Vignorix, or Vignory in Champagne, in the year 1673. He was sent when very young to commence his studies at Langres, and made so rapid a progress, that his uncle John Oudin, a worthy and learned canon of the cathedral in that city, was determined himself to undertake his tuition. Under his instructions Francis Oudin, who possessed an excellent memory and a lively genius, soon made a considerable progress in his acquaintance with the sciences and the belles lettres. As soon as he had gone through his course of philosophy, he determined on embracing the ecclesiastical profession, and commenced his noviciate among the Jesuits at Nancy in 1691. In 1707, he took the four vows, and was afterwards admitted to holy orders. Having fixed his residence at Dijon, in pursuance of the will of his uncle, who had on that condition left him an annuity, he filled the rhetorical chair in the college at that city for fifteen years successively, and then the chair of positive theology for fifteen years more, with very high reputation. He died at Dijon in 1752, at the age of seventy-nine. Father Oudin had diligently studied the sacred Scriptures, the councils, and the fathers. He was intimately acquainted with the Latin, Greek, Spanish, Portuguese, Italian, and English languages; and was profoundly skilled in the knowledge of sacred and profane antiquities, and the science of medals. He was also distinguished by his taste in polite literature; and had a wonderful facility in composing Latin verses. Many of his "Poems," "Odes," "Elegies," "Hymns," &c. are enumerated by Moreri, and the greater part of them were inserted in a collection, entitled, "Poemata didascalica," in three vo-

lumes, 12mo. His various prose productions were also very numerous, consisting of "Orations," "Dissertations," "Eulogies," "Lives" of different writers, inserted in father Nicéron's "Memoires," and other pieces, which are pointed out by Moreri, as well as the collections in which they may be found. He published a Latin "Commentary on St. Paul's Epistle to the Romans," 1743, 12mo.; and he wrote "Commentaries" on the Psalms, the Gospel of St. Matthew, and almost all the Epistles of St. Paul, which are still in manuscript. It was his intention to have written commentaries on all the books of Scripture; but from this design he was diverted by the direction of his superiors, who employed him on a continuation of the "Bibliotheca Scriptorum Societatis Jesu," which was begun by father Ribadeneira, and brought down to the year 1573, by fathers Alegambe, and Sotwell, or Southwell. On this work many of his last years were spent, and he had prepared for the press the first four letters, and written more than seven hundred articles for the remainder of the work, before his death. His additions are said to be admirably executed; but, owing to the extinction of the society, and the declining interest of the public in what relates to their literary history, it is not probable that they will ever be given to the world. *Moreri. Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.—M.*

OVERALL, JOHN, a celebrated prelate of the church of England in the seventeenth century, was born about the year 1599. From the grammar school he was sent to St. John's college, in the university of Cambridge, of which society he was elected a scholar. Afterwards he removed to Trinity college, where was chosen a fellow. In the year 1596, he was nominated regius professor of divinity, and took the degree of doctor in that faculty. About the same time he was elected master of Catherine-hall. In 1601-2, queen Elizabeth, on the recommendation of sir Fulke Greville, afterwards lord Brooke, his patron, promoted him to the deanery of St. Paul's, London. Soon after the accession of king James I. he was chosen prolocutor of the lower house of convocation; and in 1612, he was appointed one of the first governors of the Charter-house, then recently founded. In 1614, he was nominated to the see of Litchfield and Coventry; from which he was translated in 1618, to that of Norwich; where he died in 1619, about the age of sixty. He is ranked among the best divines of his time, and is said to have

particularly excelled in scholastic theology. He maintained a correspondence with Gerard Vossius, and Grotius, to whom letters from him may be seen in the collection, entitled, "*Præstantium et eruditorum virorum Epistolæ ecclesiasticæ et theologicæ.*" In this correspondence he declares himself in favour of arminianism; however, he thinks that St. Augustine's opinion of grace may be tolerated, but absolutely condemns the doctrine of confining grace to the elect alone. Indeed, he seems to have paved the way for the reception of arminianism in England, where it was within a few years generally embraced by the clergy of the established church, chiefly by the authority and influence of archbishop Laud. He laboured zealously to conciliate the differences which had been occasioned in Holland, by what is known by the name of the *quinquarticular controversy*, and expressed great concern for the unjust and cruel treatment which the efforts and proposals of Grotius for peace had met with; as appears in part from the correspondence above mentioned. But our prelate is chiefly known in England, by the controversy occasioned by Dr. afterwards bishop, Sherlock's attributing his conversion from non-juring principles, to a passage in our author's "*Convocation Book.*" Of the history of this work, we shall lay before our readers the following account from bishop Burnet. "There was a book drawn up by bishop Overall, four-score years ago, concerning government; in which, its being of a divine institution was very positively asserted. It was read in convocation, and passed by that body, in order to the publishing it, in opposition to the principles laid down in that famous book of Parsons the Jesuit, under the name of *Dollman*. King James I. did not like a convocation entering into such a theory of politics; so he wrote a long letter to Abbot, who was afterwards archbishop of Canterbury, but was then in the lower house. I had the original, writ all in his own hand, in my possession. By it he desired, that no further progress should be made in that matter, and that this book might not be offered to him for his assent. Thus that matter slept; but Sancroft had got Overall's own book into his hands. So, in the beginning of this reign, he resolved to publish it, as an authentic declaration that the church of England had made in this matter; and it was published, as well as licensed by him, a very few days before he came under suspension for not taking the oaths. But there was a paragraph or two in it, that they had not considered,

which was plainly calculated to justify the owning the United Provinces to be a lawful government. For it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to, as a work of the providence of God; and a part of king James's letter to Abbot related to this. When Sherlock observed this, he had some conferences with the party, in order to convince them by that which he said had convinced himself. Soon after that he took the oaths, and was made dean of St. Paul's." *Biog. Brit. note L under the article Sherlock. Encycl. Brit. Burnet's Hist. Own Times, vol. II. p. 212, 213.—M.*

OVERBEKE, BONAVENTURE VAN, a draughtsman and antiquary, was born at Amsterdam in 1660. Having imbibed a passion for antiquities, he made three journeys to Rome, where he designed all the relics of ancient magnificence in that capital. He first copied all the monuments which subsist in an entire state; and then, all the mutilated ones, exactly in their present condition, and with the greatest accuracy of proportions. On his return to his own country he engraved all his designs with his own hand, and subjoined the descriptions of the best antiquaries to each subject. He also added the names and medals of the popes who have renovated any of them, and the ancient and modern descriptions relative to them. He died at Amsterdam in 1706. His collection, which was first written in Dutch, was translated into Latin and French. In the former language it was published under the title of "*Reliquæ antiquæ Urbis Romanæ, &c.*" three volumes, folio, *Amst.* each volume containing fifty plates and descriptions. It was also published in French in three volumes, folio, 1709, 1763. *Nouv. Dict. Hist.—A.*

OVERBURY, SIR THOMAS, a miscellaneous writer, principally known by the tragic circumstances of his death, was descended from an ancient family at Ashton-under-Edge in Gloucestershire. He was born in 1581, at the house of a maternal relation in Warwickshire, and after a school-education in that county, was entered as a gentleman-commoner of Queen's college, Oxford. Thence, after taking a degree, he removed to the Middle Temple for the study of the law, to which profession his father belonged; but his inclination being more turned to polite literature, he preferred the chance of pushing his fortune at court. About the year 1604, he contracted an acquaintance with Robert Cary, the worthless favourite brought from Scotland by king James,

who afterwards created him earl of Somerset. The ignorance and mean qualifications of this minion rendered the services of a man of parts and education, as Overbury was, highly valuable to him; and he repaid his friendship by procuring for him, in 1608, the honour of knighthood, and the place of a Welsh judge for his father. Sir Thomas, in the following year, made a tour on the continent, and on his return published short "Observations" on what he had seen, which display judgment and penetration. It was not likely that his principles should be pure whilst connected with a dissolute court; and accordingly it appears that he assisted his friend and patron Car, then become lord Rochester, in his amorous correspondence with the countess of Essex. When that infamous woman had procured a divorce from her husband, and a marriage was projected between her and her gallant, Overbury opposed it with all his power, foreseeing the decline of his own influence with the favourite, as its consequence. With the usual laxity of friendship between the vicious, Car betrayed Overbury's counsel to the lady, who seems immediately to have resolved upon the removal of her adversary. An attempt was made to place him at a distance by appointing him to a foreign embassy; but he absolutely refused compliance, probably relying upon his ascendancy over the mind of the favourite, which he seems to have exercised with considerable arrogance. Upon the ground of refusal to undertake the king's service, he was committed a close prisoner to the Tower in April 1613, and all access of his friends was debarred. Car, by his influence with the king, prevented the effect of every application for Overbury's release, and is said by his own warrant to have continued the strictness of his imprisonment, contrary to the usual practice in such cases. By his procurement and that of the countess, poison was at various times administered to the unhappy man, the effects of which his constitution enabled him to resist. At length a poisoned clyster was administered to him by an apothecary, which brought on extreme torture, and after a struggle of several hours, put an end to his life on September 15th, 1613. All these facts afterwards appeared in evidence, when the accomplices in this murder were tried, and the lieutenant of the Tower with several others were condemned and executed. Car and the lady, then earl and countess of Somerset, were also convicted and condemned, but were pardoned through the weak facility of the king. Sir Thomas

Overbury, though by no means a blameless character, was lamented as a victim to the passions of a most abandoned pair; and his literary accomplishments increased the public commiseration. He wrote both in verse and prose. In the first, his poem entitled "The Wife," describing the character of a woman qualified to render the married state happy, was extremely popular. An elegant compliment to this piece and its author was paid by Owen the epigrammatist in the following lines:

Uxorem culto describis carmine talem,
Qualem oratorem Tullius ore potens;
Qualem describis, quamvis tibi nuberet uxor,
Æqualis tali non foret illa viro.

Of all his works a tenth edition was published in 1753, octavo. *Biog. Britan.*—A.

OUGHTRED, WILLIAM, an English divine and very eminent mathematician who flourished in the seventeenth century, was born at Eton in Buckinghamshire, about the year 1573. Having been educated in grammar learning upon the foundation of that school, he was elected thence, in 1592, to King's-college in the university of Cambridge, of which, after the regular time of probation, he was admitted fellow. Here he applied with great assiduity to the study of different branches of academical learning, and particularly that of the mathematics, to which the bent of his genius most powerfully directed him. He read all the ancient authors in this science, examining diligently the sagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonstrations. While he was yet an undergraduate, he invented "An easy Method of Geometrical Dialling," which was not given to the public before the year 1647, but was privately received with so much esteem, that Mr. afterwards sir Christopher, Wren, at that time a scholar of Wadham-college in Oxford, immediately translated it into Latin. This piece was added to the second edition of the author's "Clavis." In 1596, Mr. Oughtred was admitted to the degree of B. A.; and in 1599, he commenced M. A. In the year 1600, he projected "A Horizontal Instrument" for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. An account of this invention he gave to be published in 1633, together with his "Circles of Proportion," by William Foster, who had been one of his pupils. About the year 1603, Mr. Oughtred was ordained priest, and presented to the rectory of Aldbury near Guildford in

Surry; upon which he quitted the university, and resided upon his living, distinguishing himself by the faithful and diligent discharge of his pastoral duties. Here he led a retired and studious life, seldom travelling so far as London once a year, his principal recreation consisting in a diversity of studies. "As oft," says he, "as I was toiled with the labours of my own profession, I have allayed that tediousness by walking in the pleasant and more than Elysian fields of the diverse and various parts of human learning, and not of the mathematics only." So high was his reputation for mathematical knowledge, that his house was continually filled with young gentlemen who came thither for his instructions, and many of the chief mathematicians of that age owed much of their skill to him. He also maintained a correspondence with some of the most eminent scholars of his time upon mathematical subjects, of which some interesting specimens may be seen in the first of our authorities. In the year 1614, Mr. Briggs, professor of geometry at Gresham-college, having met with lord Napier's newly published account of his invention of logarithms, and designing to perfect his lordship's plan, consulted Mr. Oughtred upon the subject, who probably wrote his treatise "On Trigonometry" about this time, since it is evidently formed upon the plan of lord Napier's work. It was not published, however, before the year 1657, when it appeared under the title of, "*Trigonometria; hoc est modus computandi triangulorum latera et Angulos, ex canone mathematico traditus et demonstratus. Una cum tabulis Sinum, Tangent. et Secant.*" &c. quarto; and in the same year, an English edition of it was also published at London, in quarto. In prosecuting the same subject, he invented, not many years afterwards, his instrument called, "The Circles of Proportion," mentioned above, by which all such questions in arithmetic, geometry, astronomy, and navigation, as depended upon simple and compound proportion, might be worked; and it was the first sliding rule that was projected for those uses, as well as those of gauging. About the year 1628, Mr. Oughtred being engaged by the earl of Arundel to become mathematical tutor to his son lord William Howard, for the use of his noble pupil he drew up "*Arithmetice in numero et Speciebus Institutio: quæ tum Logisticæ, tum Analyticæ, atque adeo totius Mathematicæ quasi Clavis est,*" which he published in 1631, octavo. This

work was intended by the author to serve as a general key to the mathematics, and was found to contain so many excellent theorems, several of which were entirely new, both in algebra and geometry, that it met with a favourable reception from the first mathematicians of the age, both at home and abroad, and the general plan of it has been since followed by the best authors upon the subject. An English version of it was published in 1647, octavo, under the title of "*The Key of the Mathematics new forged and filed; together with a Treatise of the Resolution of affected Equations in Numbers; with the Rule of Compound Usury; and a Demonstration of the Rule of False Position; and a most easy Art of delineating all Manner of plain Sun Dials, geometrically taught.*" In the following year, it was reprinted in Latin, with the additional tracts in the English version, under the title of "*Gulielmi Oughtredi Ætonensis, quondam Collegii regalis in Cantabrigia Socii, Clavis mathematica denuo limata sive potius fabricata,*" &c. octavo. A third edition of it in Latin was published in 1652, with still further additions, consisting of a treatise on the use of logarithms; a declaration of the tenth book of Euclid's Elements; a treatise of regular solids; and the theorems contained in the books of Archimedes. This work of our author had now become a standard book with tutors in the instruction of mathematical pupils at the universities, especially at Cambridge; and some parts of it were made the subjects of the geometrical lectures at Gresham-college in London.

In the year 1636, Mr. Oughtred published a treatise, entitled, "*Description and Use of the double Horizontal Dial,*" octavo. The pieces which he published at subsequent dates, have already been introduced to our readers in the preceding narrative. We have also adverted to the attention which our author paid to the ancient mathematicians, and the care with which he formed himself on those excellent models; but this is to be understood only in respect to the accuracy, conciseness, and perspicuity, of their method; for he neither thought it necessary, nor of any advantage to geometry, absolutely to confine the demonstrations in the sublimer parts of the science, as they, and particularly Archimedes, did, to the principles laid down in the elements. On the contrary, in his expositions of the theorems of Archimedes on the sphere and cylinder, he condemns the rigid strictness of that author, which obliged him to make use of arguments *ex absurdo*.

These he rejects, as not entirely satisfactory; and assuming it for a postulatam, that a circle is a plane, and a sphere a solid figure of infinite sides, by the help of that step he gives, for the most part, affirmative and direct demonstrations of those theorems. In this manner did Mr. Oughtred break into the sublime geometry, through a passage which had not been attempted by the ancients. Notwithstanding all his mathematical merit, he was in danger, about the year 1646, of a sequestration by the committee for plundered ministers, several articles having been deposed and sworn against him, material enough, as it is said, to have sequestered him. But, upon his day of hearing, William Lilly, the famous astrologer, applied to sir Bulstrode Whitlocke, and all his old friends, who appeared in such numbers on his behalf, that though the chairman and many other members were active against him, he was acquitted by the majority. "The truth is," says Lilly, in the "History of his own Life and Times," where he styles Mr. Oughtred the most famous mathematician then in Europe, "he had a considerable parsonage; and that alone was enough to sequester any moderate judgment: besides, he was also well known to affect his majesty." In these times, when, as David Lloyd observes in his "Memoirs," "he was little observed in England, he was much requested to have lived in Italy, France, and Holland." The same writer gives us this character of him: that he was "as facetious in Greek and Latin, as solid in arithmetic, astronomy, and the sphere of all measures, music &c., exact in his style as in his judgment; handling his cube, and other instruments at eighty, as steadily, as others did at thirty; owing this, he said, to temperance and archery; principling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He died in 1660, at the great age of eighty-six; and his death is said to have been occasioned by a sudden ecstasy of joy, upon hearing of the vote which passed at Westminster for the restoration of Charles II. He had a son, whom he put apprentice to a watchmaker; and he wrote for his use, a book of instructions in that art. He left behind him a great number of manuscripts upon mathematical subjects; and most of his Greek and Latin books contained notes in his own handwriting, with an abridgment of almost every

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proposition and demonstration in the margin. These books and manuscripts came into the possession of Mr. William Jones, the father of the late excellent sir William Jones; and afterwards into the hands of his friend sir Charles Scarborough, the physician, who carefully selected such of the manuscripts as were found fit for the press, and printed them at Oxford in 1676, under the title of, "Opuscula mathematica hactenus inedita," octavo. The titles of the pieces which form this collection are, "Institutiones mechanicæ;" "De Variis Corporum generibus, Gravitate et magnitudine comparatis;" "Automata;" "Quæstiones Diophanti Alexandrini Libri tres;" "De Triangulis planis rectangulis;" "De Divisione Superficierum;" "Musicæ Elementa;" "De propugnaculorum munitionibus;" and "Sectiones Angulares." In the year 1660, sir Jonas Moore annexed to his "Arithmetic," then printed in octavo, a treatise, entitled, "Conical Sections, or, the several Sections of a Cone; being an Analysis or methodical Contraction of the two first Books of Mydorgius, and whereby the Nature of the Parabola, Hyperbola, and Ellipsis, is very plainly laid down. Translated from the Papers of the learned William Oughtred." We cannot conclude this article without observing, that though our author was undoubtedly a very great mathematician, yet he was far from having the happiest method of treating the several subjects on which he wrote. His style and manner were very concise, obscure, and dry; and his rules and precepts so involved in symbols and abbreviations, that his mathematical writings were rendered very troublesome to the reader, and very difficult to be understood. *Biog. Brit. Gen. Dict. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

OID. PUBLIUS OVIDIUS NASO, one of the most celebrated of the Roman poets, was born in the consulate of Hirtius and Pansa, B. C. 43, at Sulmo in the territory of the Peligni, the present Abruzzo. He was of an ancient equestrian family, and was sent in his youth to Rome, together with a brother, a year older, to be educated in liberal studies under the best masters. A propensity to poetry was his earliest and ruling passion; and it was not without difficulty that his father could prevail upon him to relinquish the unproductive culture of the muses for the thriving pursuits of the law. He appears, however, to have made a good progress in forensic eloquence and judicial knowledge; for he mentions having pleaded causes successfully in the centumviral court, and having as a

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judge decided private affairs, and sat as one of the triumvirs to whom criminal jurisdiction was committed. His brother died at the age of twenty; and Ovid, probably no longer obliged to follow the law as a gainful profession, deserted the courts, and gave himself up to pleasure and poetry. His talents and amiable qualities introduced him to the politest society in Rome, and he has recorded his intimacy with several of the brightest ornaments of the court of Augustus. He was thrice married; the first time, when scarcely arrived at years of maturity, to one whom he represents as an unsuitable partner; the second, to a blameless spouse, but not capable of inspiring a lasting attachment; and from these two he seems to have been divorced, according to the loose practice of that age. His third wife, Perilla, of whom he speaks with great affection, and by whom he had a daughter, adhered to him in all fortunes, and probably survived him. From the licentiousness of some of his poems, and the acquaintance he displays with the arts of intrigue, there can be little doubt that he also indulged in transitory amours. He seems to have lived in ease and affluence, possessing a house in Rome near the capitol, and pleasant gardens on the Appian way, as well as a villa in his native country.

Ovid had rendered himself famous by several poetical compositions when, about the age of fifty, he incurred a sentence of banishment from the weighty displeasure of Augustus, which was never revoked, and made him an exile for the remainder of his life. There are few incidents in classical biography that have more excited the discussion of the curious than this; and although he has himself given numerous hints concerning the crime which provoked this irremissible punishment, a mystery still hangs upon it which no elucidation can thoroughly clear. He has assigned two reasons for the anger of Augustus; one, the licentiousness of his juvenile poems, which appears to have been the ostensible cause, but could scarcely have been the real one, since they were current long before his banishment, and since the writers of other equally objectionable works were passed over without censure; the other, and true cause, was "an error and not a crime," something of which his eyes had been guilty, not his intentions; something in which the emperor's feelings were particularly concerned, and which the poet dares not hint at, through fear of renewing his grief. This seems clearly to refer to some of those irregularities of the female part of his fa-

mily which were the source of so much affliction to Augustus; and upon the whole, the most probable conjecture is that Ovid had become a witness and confident (involuntarily, as he would have it thought) to an amorous intrigue of Julia the grand-daughter of Augustus, who appears to have undergone banishment about the same time.

The place of his exile was Tomi, a town in Scythia near the Euxine sea, and not far from the mouths of the Danube. His elegiac epistles thence are full of complaints of the severity of the climate, the wildness of the scenery, and the savage manners of the surrounding people. The inhabitants of Tomi itself, however, appear to have been civilized enough to comprehend his literary merits; and he acknowledges the distinction with which they treated him. In order to ingratiate himself with them, he learned the Getic language, and even wrote verses in it. How long he survived in this condition is not certainly known. From the address of one of his elegies, it appears that he was alive in the eighth year of his banishment, which was two years after the death of Augustus. That event had no effect in producing his recall, for Tiberius was either hostile or indifferent to him. He sensibly felt this perpetual seclusion from cultivated life and all the consolations of friendship and domestic affection, and does not affect a strength of mind which did not belong to his character. The Eusebian chronicle places his death in the fourth year of Tiberius, A. D. 18, the sixty-first year of his age; but its authority is dubious. The people of Tomi are said to have mourned publicly for him, and to have erected a stately monument to his memory, without the walls of their city.

Ovid was a copious writer, and a great part of his works are come down to our times. Those which we possess are his "Heroical Epistles," composed in the characters of distinguished lovers in the heroical ages; his elegies entitled "Amorum," and books on the "Art of Love;" his fifteen books of "Metamorphoses;" his six books of "Fasti," or on the Roman calendar, which are only half the number that he composed; his elegiac lamentations entitled "Tristia," and "Epistolæ ex Ponto;" and some small poems of dubious origin that pass under his name. We have to regret the loss of half the Fasti, as a work extremely valuable for its information respecting the religious antiquities of the Romans; and of his tragedy of "Medea," which was regarded as one of the best productions of

the Roman theatre. It is unnecessary here to enter into the particular merits of works so well known to the classical reader as those of Ovid. In general it may be said of him that in the qualities of facility and ingenuity he probably surpassed every other poet, ancient and modern. There is no subject which in his hands does not turn into poetry, or, at least, into elegant verse. His vein is inexhaustible; and his principal faults arise from that superabundance of wit and fancy which is apt to run him out of breath, while he chases one thought or image after another. He abounds beyond any other ancient with points and turns of expression sometimes really beautiful and striking, often deviating into trifling puerility. In his happiest moods he describes with wonderful force and vivacity; sometimes splendid and picturesque, sometimes elegantly chaste and simple. With all his tendency to superfluity, no one has exceeded him in the neat and energetic brevity with which he occasionally gives a moral sentiment, so that his works are an admirable store of mottoes and sentences. He is sometimes, though rarely, sublime, often brilliant, frequently pathetic, and almost always amusing. If he does not rank with the very first class of poets, he is certainly one of the most agreeable. He possessed great erudition as well as imagination, and poetical history is indebted to him for some of its choicest ornaments. The editions of the whole and of parts of his works have been extremely numerous. Among the most valuable of the whole may be mentioned Hein-
sius's, *Elzev.* three volumes, 12mo. 1629, frequently reprinted; Burman's, *Amst.* four volumes, quarto, 1727; Wetstein's, *Amst.* three volumes, 12mo. 1751; Barbou's, *Paris*, three volumes, 12mo. 1762; and Fischer's, *Lips.* four volumes, octavo, 1773. *Ovidii Oper. Tira-
boschi. Bibl. Dict.—A.*

OVIEDO, ANDRES DE, bishop of Hieropolis and patriarch of Ethiopia. He was born at Ilhescas, a town about half way between Madrid and Toledo; graduated at Alcala, and then went to Rome, where, in the year 1541, he entered the company of Jesuits, then in its infancy. When Joam III. founded the first Jesuit-college at Coimbra, he with eight Flemish companions was sent to colonize it by Peter Faber. Oviedo soon distinguished himself by his devotion, his humility, and self-austerity: and when Francisco de Borja established a college at Gandia, he was thought a fit person to be nominated rector. A fitter could not

be found—he never wore a shirt, he flogged himself every day, and vociferated so loudly in his single combats with the devil at night, that they who were within hearing frequently ran to his assistance. There was no trick in all this; flagellation was among the good works of his belief; and he seems, like many catholic saints in the commencement of their spiritual campaigns, to have been terribly tormented by the night-mare. Such a man was well chosen to foster the zeal of the duke, and he went with him to Rome where Borja professed. He was then made rector of the college at Naples. Thus far his talents had been well employed; but when Loyola nominated him as coadjutor and successor to Joam Nunez Bareto, in the Abyssinian mission, he mistook the character of Oviedo. A statesman was wanting, not a fanatic.

At Lisbon he was consecrated bishop of Hieropolis, and with the ostentatious humility which then distinguished his brethren, he used to fetch water for the college, and carry the pitcher upon his rocquet. Wherever he travelled he took up his lodging in the hospital. In 1556 he and Bareto set sail, and reached Goa after one of the shortest voyages that had then ever been remembered, being four months and ten days, of which four weeks had been lost at Mozambique. The affairs of Abyssinia at this time were in so unprosperous a state, that it was not thought expedient for the patriarch to proceed thither; he was therefore detained at Goa, while Oviedo with five companions was sent forward on the mission. They landed at Arkeeko five days only before that fort was taken possession of by the Turks.

Claudius, or Atzenaf Segued (in Abyssinian names Bruce is the best authority to follow), was at that time reigning. On his way to court, Oviedo was welcomed by the Portuguese, and regaled so plentifully that he might well have thought his lot had fallen unto him in a goodly land. Every where it was feasting upon turkies, partridges, wild cattle, &c. Claudius received him with great honour, and made him an ample allowance for himself and all his followers. It was not long before he had a conference with him upon matters of religion, at which no person was present. What past is not known, but Oviedo came away in a great passion, and said the king was a great heretic. Other disputes followed: he then tried what a controversial letter would do; and finding the king would not change his creed and acknowledge the supremacy of the

pope, the Jesuit, who was equally bigoted and far more brutal, excommunicated all the Portuguese who should remain in his service. He himself would have returned to India in disgust, but some of his countrymen who were settled in Abyssinia and had families there, besought him so earnestly to stay, and not leave their souls in such imminent danger, that he yielded to their entreaties.

After the defeat and death of Claudius, his brother Menas or Adamas Segued, who succeeded him, was reconciled to Oviedo. This reconciliation was of little avail; the old dispute concerning the two nations was revived. The new king's Latin was not intelligible; an interpreter was called in, who falsified all Oviedo said; and upon discovering this, he and his companions began to learn the language of the country, which it is marvellous that they had not done sooner. Oviedo had better have remained ignorant of it, as by making his insolence intelligible, it only served to widen the breach. "Bishop," said the king to him one day, "do you know why I am circumcised?—it is for cleanliness." The surly Jesuit answered, "then you and your cleanliness will go to hell." It was not to be supposed that any sovereign, or any man, would hear such language without resenting it. Menas, however, seems to have borne his brutality with exemplary patience, and Abyssinia was at that time in such a state, that had this missionary been really a statesman, and the government of India in the hands of Albuquerque, Gondar might have been this day the capital of a civilized empire. Oviedo, as if he thought a Mohammedan more tolerable than a schismatic, once more forbade all the Portuguese to serve him, on pain of excommunication. His great hope seems to have been that the king would make him a martyr; and in this hope, one day, in one of their disputes, when he had, as he thought, sufficiently exasperated him, he threw off his cloak and knelt down to receive the blow. Menas was satisfied with giving him a good thrashing; and then turning to the Portuguese who still continued to serve him, he said, "You see what a fellow my brother the king of Portugal has sent me! had he no Portuguese whom he could have sent?" This question should imply that they were ashamed of him, and had represented to the king that he was a Castilian, not their countryman.

Oviedo and the other Jesuits now secretly fomented a rebellion, of which Isaac the Bahar-

magash was at the head, who had leagued with the Turkish pacha, and set up a new king. Some of the Portuguese, swayed by their authority, joined this confederacy; the greater part, to their honour, remained firm on the king's side, and did him good service in the battle. The rebels were defeated, and the Portuguese who had preserved their fidelity testified their abhorrence of their countrymen's treachery by refusing to protect either their families, or any thing which had belonged to them. Menas had no suspicion of the bishop's underhand dealing, and treated him after this victory with more kindness to gratify those who had served him so well. A second battle took place, less to their credit; the king was defeated, and the Portuguese prisoners treated by the Turks with suspicious generosity: from this time, says Diogo de Conto, who writes from the communications of a man present at all these transactions, the kings of Abyssinia would never trust them again, nor ask farther succour from the viceroys of India.

Menas, according to the Jesuits, was killed in battle. According to the Abyssinian annals, he died of the kolla or low-country fever. His son Sertza Denghel or Melac Segued, a boy twelve years old, succeeded him. Oviedo and the other fathers remained with the Baharnagash; and their stay in the country was thought so fruitless, that orders came from Rome for them to go to Japan. By the death of Bareto he had now succeeded to the vain title of patriarch; it was not, however, the pride of rank, nor the fear of martyrdom, which made him remain in Abyssinia. He had no possible means of getting out of it; and so destitute was he of all European conveniences, that the letter which he contrived to send to Rome in reply was written upon slips of paper cut from the margin of his breviary. Sertza Denghel, who was a brave and victorious prince, did not think him worthy of persecution, and wisely left him to linger out the remainder of his days in obscurity. He died in 1577, having been twenty years employed in a mission, for which he was in every respect unqualified. His head was some years afterwards removed to Goa as a relick. *Diogo de Conto. Balthazar Teller. Hist. da Ethiopia Alta. Do Chronica de Companhia. Godignus de rebus Abassinorum. Bruce.*

It is evident that Bruce had never consulted Diogo de Conto, or he would have spoken of Oviedo with greater severity.—R. S.

OVIEDO, GONZALO FERNANDEZ DE, one of the earliest and best historians of the New

World, by descent an Asturian, and born at Madrid about the 1478. He spent his youth about the court, being first in the service of the duque del Villa-Hermosa, then of the prince D. Juan, son of Ferdinand and Isabel, and after his death of the king of Naples. He was afterwards made veedor or overseer of the smelting-houses in Hispaniola, where he resided many years, and wrote the "Historia General de las Indias," in fifty books. Twenty-one of these were printed at Seville, 1535, and at Salamanca, 1547. The whole work existed in Nic. Antonio's time in the possession of the conde del Villa-Hermosa. Probably it still exists, and may yet be given to the world; for as no nation has better authors than the Spanish, so is there none which is more desirous of preserving them.

A summary of this work, which Oviedo drew up for the emperor Charles V., is inserted in Barcia's collection of the "Historiadores Primitivos de las Indias Occidentales," a book which, though of great value for what it does contain, is the most imperfect collection, and the most slovenly edited, that ever was laid before the public. This summary contains the most decisive passage concerning the importation of Syphilis from the New World, that is any where to be found. Stronger testimony there cannot be, nor from a better informed witness. He wrote also two tracts concerning the *Palo de Guayacan*, and the *Palo Santo*, translations of which are in the first volumes of his collection "Scriptorum de Morbo Gallico."

Charles V. gave him the office of chronicler when he was in his seventieth year. He left many unpublished works, besides the sequel of his great history. *Nic. Ant.—R. S.*

OUSEEL, PHILIP, a learned German reformed professor of divinity and oriental scholar who flourished in the eighteenth century, was the descendant of an ancient and noble family, originally from France, and born at Dantzic, in the year 1671. He became minister of the German church at Leyden; and was afterwards appointed professor of divinity at Frankfort on the Oder. This post he filled with reputation till his death, which took place in 1724, when he was about fifty-three years of age. It is related of him, that when he was upon his death-bed, and his colleague was reciting for his consolation passages of Scripture, in Latin or German, he corrected the language of the versions made use of by him, according to the original Hebrew or Greek, with the same ac-

curacy and calm self-possession as if he had been seated in his academical chair. The most important of his works are "Introductio in accentuationem Hebræorum Metricam," 1714, quarto, in the preface to which he maintains, that the Hebrew accents and points are as ancient as the books of the sacred Scriptures themselves: an hypothesis that involved him in a controversy on the subject; "Introductio in accentuationem Hebræorum prosaicam," 1715, quarto; "De Lepra," 1709, quarto; and several treatises "On the Ten Commandments," in quarto. He had a relation, called JAMES OUSEEL, who wrote some esteemed notes on the "Octavius" of Minutius Felix, which were inserted entire, together with those of Meursius, in the *variorum* edition of 1672, octavo. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.—M.*

OUTRAM, or OWTRAM, WILLIAM, a learned English divine in the seventeenth century, was a native of Derbyshire, and born in the year 1625. He entered of Trinity-college in the university of Cambridge, about the year 1641, and in 1645 was admitted to the degree of B. A. He appears from his epitaph to have been elected a fellow of this college; but afterwards to have removed to Christ's-college, where he obtained a fellowship of that house. In 1649, he took his degree of M. A.; and in 1660, that of doctor of divinity. The first benefice which he obtained, was in some part of Lincolnshire; and afterwards he was presented to the rectory of St. Mary Woolnoth in London, which he resigned in the year 1666. In 1669, he was collated to the archdeaconry of Leicester; and during the following year, he was installed prebendary of St. Peter's church in Westminster. For sometime also, he was rector, or minister, of St. Margaret's church in the same city. He died in 1679, at the age of fifty-four. He led a very studious life, and acquired celebrity by his skill in rabbinical learning, as well as by his acquaintance with the fathers and the sacred Scriptures. He was a constant and much admired preacher; and is commended for his readiness on all occasions to impart to his friends the result of his studious enquiries; his civility and beneficence to learned foreigners; the gravity, sobriety, simplicity, and undisguised sincerity of his manners and conversation; his humility and candour; his devotion to God, and his charity to his neighbours, especially the sick and afflicted. As a writer, he is entitled to the praise of nervousness, precision, and accuracy. He was the author of a very

learned work on sacrifices, which is held in high estimation by the advocates for the notion, that the death of Christ was a vicarious punishment, and is a standard book of reference with the compilers of theological systems since his time. It is entitled, "De Sacrificiis Libri duo; quorum altero explicantur omnia Judæorum, nonnulla Gentium profanarum Sacrificia; altero Sacrificium Christi. Utroque Ecclesiæ Catholicæ his de rebus Sententia contra Faustum Socinum, ejusque Sectatores defenditur," 1677, quarto. After his death, a bookseller having taken the liberty of publishing "Six Sermons" under his name, pretending that they had been taken down in short-hand, as he delivered them; his friends, in order to do justice to his memory as a popular preacher, printed from his own copies, "Twenty Sermons preached upon several Occasions," 1682, octavo; which are not unfavourable specimens of pulpit compositions, for the time when they were delivered, and exhibit sufficient evidence of his zeal for supporting the interests of the christian religion in general, and of the church of England in particular. *Biog. Brit. Preface to the Author's Sermons.*—M.

OUVRARD, RENE', a celebrated canon of Tours, was a native of Chinon in the Touraine, and flourished after the middle of the seventeenth century. He was intimately conversant in the belles lettres, poetry, the mathematics, divinity, controversy, the art of music, and ecclesiastical antiquities. For ten years he filled the post of master of music at the holy chapel at Paris, before his promotion to the canonry of Tours. He died at that city in 1694, respected for his piety, and beloved on account of the excellence and amiableness of his moral and social character. On his tomb the following verses are inscribed, composed by himself:

Dum vixi, divina mihi Laus unica Cura:
Post obitum sit Laus divina mihi unica Merces!

He was the author of a variety of works, among which are the following: "A new and secret Method of composing in Music," 1666; "Studiosis sanctarum Scripturarum Biblia Sacra in Lectiones ad Singulos Dies, per Legem, Prophetas, et Evangelium distributa, et 529 Carminibus mnemonicis comprehensa," 1668; the same work in French, 1669; "Motives for a Reunion with the Catholic Church, addressed to the pretended Reformed in France, &c." 1668; "The Reasons which produced the Conversion of the Count de Lorges Montgomery,"

1670; "A Defence of the ancient Tradition in the French Churches relative to the Mission of the first Preachers of the Gospel among the Gauls, in the Time of the Apostles and their immediate Disciples, with Considerations on the Use and the Abuse of the Writings of Sulpicius Severus and St. Gregory of Tours, on this and similar Topics," 1678; "The Art and Science of Numbers, in French and Latin, with a Preface on the Excellence of Arithmetic," 1677; "Harmonic Architecture; or, the Application of the Doctrine of Proportions in Music to Architecture," with a subsequent addition, 1679, quarto; "Calendarium novum, perpetuum, et irrevocabile," 1682, which M. Arnauld, who entertained a great regard for the author, and proved that many of the notions in it were untenable, prevailed upon M. Ouvrard to suppress; "Breviarium Turonense, renovatum, et in melius restitutum anno 1685;" and he left behind him manuscripts on scientific, controversial, and other subjects, the titles of which may be seen in *Moreri. Nouv. Dict. Hist.*—M.

OWEN, HENRY, a learned and worthy divine of the church of England in the eighteenth century, was the son of a gentleman of a genteel estate in North Wales, and born at his father's house near Dolgelly in Merionethshire, in the year 1716. He was instructed in grammar learning at Ruthin school in Denbighshire, and at the age of nineteen, he entered of Jesus-college, in the university of Oxford. Among the favourite subjects of his pursuit, on his first entrance upon academic studies, was that of the mathematics, which he prosecuted with great ardour and application. Having taken his degrees in arts at the statuteable periods, that of M. A. in 1743, he turned his attention to the study of physic, and was admitted to the degree of bachelor of medicine in the year 1746. For three years he practised as a physician; but being compelled, both by his feelings and his health, to relinquish that profession, his views were entirely directed to the clerical calling. We are not informed when he was admitted into holy orders; but we are told that, early in life, he was made chaplain to sir Matthew Featherstonehaugh, who presented him to the living of Torling in Essex. In the year 1748, he sent into the world his first publication, entitled, "Harmonia Trigonometrica; or, a short Treatise on Trigonometry," octavo. In 1750, he was presented to the rectory of St. Olave, Hart Street, in the city of London, when he resigned his living of Torling. Soon

after this he was appointed chaplain to the bishop of Landaff, now bishop of Durham. In the year 1753, our author proceeded doctor of physic at Oxford. Dr. Owen's next publication appeared in 1755, and consisted of some excellent "Observations on the Scripture Miracles," octavo. In 1760, he entered into the matrimonial connection with a daughter of Dr. Butts, who had been first bishop of Norwich, and afterwards of Ely. Four years after this, he published, "Observations upon the four Gospels," octavo; which were followed, in 1766, by some valuable "Directions to young Students in Divinity," octavo. In 1769, he published his "Enquiry into the State of the Septuagint Version," octavo: a work that afforded satisfactory evidence of the diligence and judgment with which he had prosecuted the study of sacred literature, and of the very respectable abilities which he possessed for engaging in the department of scripture criticism. He was now appointed to preach the lecture founded by the honourable Robert Boyle, and in 1773, published the discourses which he delivered, under the title of, "The Intent and Propriety of the Scripture Miracles, considered and explained, in a series of Sermons preached in the Parish Church of St. Mary-le-Bow," &c. in two volumes, octavo. During the course of the following year, he published his "Critica Sacra; or, a short Introduction to Hebrew Criticism," octavo; which was afterwards followed by "A Supplement," in answer to some remarks on it by Mr. Raphael Baruh, a learned Jew. In the year 1775, Dr. Owen was presented by bishop Barrington to the vicarage of Edmonton in Middlesex. In 1778, he conferred an obligation upon the learned world by the attention and accuracy which he bestowed in editing the collation of the valuable Cotton MS. of the book of Genesis, with the Vatican copy, which was made by the learned Grabe in 1703, but left unpublished at his death. It is entitled, "Collatio Codicis Cottoniani Geneseos cum Editione Romana, a viro Clarissimo Joanne Ernesto Grabe jam olim facta; nunc demum Summâ curâ edita ab Henrico Owen, M. D. &c." octavo. What renders this collation the more important is the circumstance, that the MS. in question, which perhaps is the most ancient in Europe, was almost entirely destroyed by the fire that happened in the Cotton library in 1731.

In 1785, Dr. Owen rendered a fresh service to the learned reader, by the care and labour which he employed in publishing the octavo

edition of Xenophon's "Memorabilia," left unfinished by Dr. Edward Edwards, of Jesus college, Oxford, who had only lived to print the text and version. Sometime before the appearance of the work last mentioned, he had published two "Critical Disquisitions;" the first containing some remarks on Masius's edition of the book of Joshua, and the second, on Origen's celebrated Hexapla, which are acute and sensible, and contributed to increase the reputation of the author among biblical scholars. This piece and his "Enquiry" mentioned above, proved introductory to another work on the subject of the Old Testament Scriptures; which was given to the public in 1787, under the title of, "A brief Account, Historical and Critical, of the Septuagint Version of the Old Testament; to which is added, a Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch," octavo. In this little work, the author has concentrated much valuable information concerning the time when, the persons by whom, and the manner in which this version was made; the evidence of its accuracy and fidelity, and of the general estimation in which it was held during a long period of years; the causes of the alterations which at different times have been made in it; &c. The last of Dr. Owen's publications, which was another useful and acceptable present to scriptural students, made its appearance in the year 1789, under the title of, "The Modes of Quotation used by the evangelical Writers; explained and vindicated," quarto. In this work the author chiefly examines those quotations which have been introduced by the evangelists, in order to point out the intimate connection between the events of the life of Christ, and the prophecies recorded in the Old Testament; and he concludes with proving, that the prophecies in question were justly applied to Christ, or that they are to be considered as referring to him, rather than to subjects more nearly connected with the times and the situations of the prophets. The numerous and respectable list of subscribers by which this work was honoured, fully shewed the sense entertained of Dr. Owen's merits by some of the most eminent literary characters of the age. Besides the articles already mentioned, Dr. Owen was the author of "A Collation of the Account of the Dedication of the Temple," in Bowyer's and Nichols's "Origin of Printing;" "Remarks on the Time employed in Cæsar's two Expeditions into Britain," in the second volume of the "Archæologia;" and he published the second edition of Rowland's "Mona Antiqua," corrected in

language and matter, and the addition of notes by the ingenious Mr. Lewis Morris. Most of these books were printed by Mr. Bowyer, who, in remembrance of the connection between him and our author, left the doctor a legacy of a hundred pounds, and such of his Hebrew books, and critical books upon the New Testament, as he pleased to take. Dr. Owen, likewise, had no small share in preparing for the public eye Mr. Bowyer's "Conjectures on the New Testament:" for the editor assures us, "that he should not have presumed to venture on a task of such importance as well as difficulty, if he had not been encouraged throughout by the unremitting labour and friendship of Dr. Owen, whose regard for the memory of Mr. Bowyer, and distinguished zeal for the interests of sacred literature, prompted him not only to enrich the volume with a considerable number of new notes, but also kindly and attentively to superintend the correction of the whole." Our author also assisted Mr. Nichols in editing the quarto edition of Mr. Bowyer's "Greek Testament," in 1783, as we learn from this expression in the inscription of it to Dr. Owen, "Ipsius auxilio concinnatam." In the latter part of his life Dr. Owen was afflicted with a lingering illness, which carried him off on the 15th of October 1795, in the eightieth year of his age. The proofs which he has left behind him of his solid learning, sound critical talents, and zeal for promoting the cause of sacred literature and maintaining the credit of divine revelation, as well as his piety and personal worth, entitle his name to respectful notice, and will transmit it with honour to posterity. *Gent. Magaz. Dec. 1778, and Oct. 1795, with the Suppl. New Annual Register for 1784, 1787, and 1789.*—M.

OWEN, JOHN (Lat. *Audoenus*), a distinguished writer of Latin epigrams, was a native of Caermarthenshire, and received his education at Winchester school under Dr. Bilson. In 1584, he was admitted a fellow of New-college, Oxford, where he continued till 1591, when he became master of a school near Monmouth. In 1594, he obtained the mastership of the free-school at Warwick, where he made himself celebrated by his skill in Latin poetry, especially of the epigrammatic kind. He is said to have experienced the poet's fate of perpetual indigence; but he met with a kind patron in bishop and lord-keeper Williams, his countryman and relation; by whom he was chiefly supported in the latter years of his life. He underwent a severe disappointment in being

struck out of the will of an uncle, who was offended with his attacks upon popery, to which religion that relative was inclined. One of his epigrams to this purpose may serve as a specimen of that play upon words in which much of his wit consists:

An Petrus fuerit Romæ, sub judice lis est:
Simonem Romæ nemo fuisse negat.

Owen died in 1622, and was buried at bishop Williams's expence in St. Paul's cathedral. His epigrams have been collected in twelve books, and have been several times published. In some of his pieces he imitates the pointed turn of Martial with success; but the greater number have little to recommend them, except the purity and elegant simplicity of the language. Several have been translated both into French and English. *Biog. Britan.*—A.

OWEN, JOHN, a learned and eminent English nonconformist divine of the independent denomination, was descended from a respectable family in North Wales, and born in the year 1616, at Hadham in Oxfordshire, of which place his father was vicar. As he afforded early indications of extraordinary natural abilities, his friends resolved to give him the advantage of a liberal education, and with that view placed him under the tuition of Mr. Edward Sylvester, a celebrated schoolmaster at Oxford. In this seminary he made such a rapid proficiency in grammar learning, that he was admitted into Queen's-college in that university, when he was only about twelve years of age. The circumstances of his father, who had a large family, not permitting him to afford his son an adequate maintenance, young Owen was liberally supplied with college expences by an uncle, one of his father's brothers, who possessed a good estate in Wales, and, having no children of his own, intended to make this nephew his heir. Thus supported, he pursued his studies with incredible diligence, allowing himself for several years, it is said, not more than four hours sleep in a night; and by such incessant application, under the able direction of the learned Dr. Barlow, afterwards bishop of Lincoln, he made a very considerable progress in academical learning. At the same time he did not neglect the care of his health, but occasionally indulged in such recreations as were proper for so robust a constitution as his was; such as leaping, throwing the bar, ringing of bells, and similar hardy exercises. As he was not wanting in ambition, the prospect of possessing his uncle's fortune led him to entertain hopes of rising to some eminence

in church or state; and he acknowledged afterwards, that his desire of popular applause, and of honour and preferment, induced him to apply very closely to his studies, with the view of attaining those ends. He was admitted to the degree of B. A. in 1632; and commenced M. A. in 1635. Soon afterwards, archbishop Laud, the chancellor of the university, having enjoined the observance of some new regulations with which Mr. Owen was dissatisfied, he refused submission to them. This refusal greatly offended his uncle, and induced many of his friends to forsake him, as infected with puritanism. The resentment of the Laudean party also by degrees rendered his situation in the college so uneasy, that he found himself obliged to leave it in the year 1637. Soon after this, he was ordained priest by the bishop of the diocese, and became chaplain to sir Robert Dormer, of Ascot in Oxfordshire, as well as tutor to his eldest son. Afterwards he became chaplain to lord Lovelace, of Hurley in Berkshire, in whose family he resided at the commencement of the civil wars, when he openly avowed the cause of the parliament. This conduct was so highly resented by his uncle, who was a zealous royalist, that he immediately discarded him, settled his estate upon another person, and died without bequeathing him any thing. Lord Lovelace, however, though he had joined the king's party, continued to treat his chaplain with great civility; but that nobleman going at length to the king's army, Mr. Owen left his house and went to London, where he soon became a perfect convert to the principles of the nonconformists.

In the year 1642, Mr. Owen first made himself known to the public as an author, by publishing his book, entitled, "A Display of Arminianism;" which met with so favourable a reception, that it laid the foundation of his future advancement. Such was the impression which it made on the committee for dismissing from the church scandalous ministers, that they sent him a presentation to the living of Fordham in Essex; where he settled, and married a lady whose excellent qualities greatly contributed to the happiness of his life. When he had been at Fordham about a year and a half, the sequestered incumbent died; upon which the patron, who was not friendly to Mr. Owen, presented another person to the living. Care was soon taken, however, to repair his loss by another benefice in the same neighbourhood: for the earl of Warwick, who was patron of the church of Coggleshall,

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a market town about five miles from Fordham, very readily gave him that living. Hitherto Mr. Owen had connected himself with the presbyterians; but he had not been long at Coggleshall, before he declared himself in favour of the principles of the independents; and he formed a church there according to the discipline of that sect, which continued many years in a flourishing condition. Mr. Owen's fame now became widely spread; and upon the prevalence of the independent party, he was sent for to preach before the parliament, on one of the fast-days in 1646. When Colchester was besieged in 1648, Fairfax, whose head-quarters were for some days at Coggleshall, became acquainted with him; and upon the surrender of that town to the parliamentary forces, our divine preached the thanksgiving sermon there on that occasion. He was again called upon to preach before the House of Commons, on the next day after the execution of king Charles I.; but he kept his sentiments on that subject in such reserve, that his friends could not justly make exceptions against him, nor his enemies take advantage of his words another day. Mr. Owen's services were so acceptable to the commons, that he was afterwards frequently appointed to preach before them; particularly, on the 28th of February 1649, being the day of humiliation and prayer on occasion of the intended expedition to Ireland. At this discourse, Cromwell, who had never heard Mr. Owen preach, was present, and greatly pleased with his performance. Within a day or two, while Mr. Owen was waiting for admission to pay his respects to Fairfax, before his intended return to Coggleshall, Cromwell came into the room, and directly advancing to him, and laying his hand familiarly on his shoulder, said, "Sir, you are the person that I must be acquainted with." Mr. Owen replied, "that, sir, will be much more to my advantage than yours." "We shall soon see that," said Cromwell; and taking him by the hand, led him into Fairfax's garden, and from that time contracted an intimate friendship with him. At present, he conversed with him about the intended expedition to Ireland, and desired that he would accompany him, for the purpose of regulating and superintending the college of Dublin. Mr. Owen objected that his charge of the church at Coggleshall would not permit him to comply with his request. Cromwell, however, would have no denial; and Mr. Owen, after consulting with several ministers who agreed in their

advice for his going, prepared for his journey, not with the army, but in a more private manner.

Having arrived at Dublin, Mr. Owen took up his residence at the college, preaching there, and arranging the affairs of that seat of learning. After he had staid here half a year, he returned by Cromwell's leave to England, and resumed the discharge of his pastoral duties at Coggleshall. Scarcely, however, had he time to breathe there, before he was called upon to preach again at Whitehall. In the year 1650, when Cromwell went commander in chief into Scotland, he procured an order of parliament that Mr. Owen should accompany him; who, after he had spent six months at Edinburgh, obtained leave to return once more to his flock in Essex. He was finally called away from them in the following year, in consequence of his being promoted, by an order of parliament on the 18th of March, to the deanery of Christ-church college in Oxford; and soon afterwards he received a letter from the principal students of that seminary, signifying their great satisfaction in the choice which had been made by the parliament, and their wishes for his presence among them. When he went to reside at Oxford, Cromwell was the chancellor of the university; and in the year 1652, he nominated our dean his vice-chancellor. In 1653, Mr. Owen was created doctor of divinity by diploma; and upon the nomination of commissioners in the following year, for ejecting scandalous, &c. ministers and schoolmasters, he was appointed one of that number for the county of Oxford. Anthony Wood says, that by virtue of his office of vice-chancellor, with which was also connected that of one of the visitors of the university, he "endeavoured to put down habits, formalities, and all ceremony, notwithstanding he had before taken an oath to observe the statutes, and maintain the privileges of the university; but was opposed in this by the presbyterians. While he did undergo the said office, he, instead of being a grave example to the university, scorned all formality, and undervalued his office by going in querpo like a young scholar, with powdered hair, snake-bone band-strings (or band-strings with very large tassels), lawn band, a large set of ribbons, pointed, at his knees, and Spanish leather boots, with large lawn tops, and his hat mostly cocked." Adverting to this and other passages in the article which the Oxford historian has given to our author, Mr. Granger observes, that Wood represents Dr. Owen as a perjured person, a time-

erver, a hypocrite whose godliness was gain, and a blasphemer, and, if this were not sufficient, he has also made him a fop. All which means no more than this: that when Dr. Owen entered himself a member of the university of Oxford, he was of the established church, and took the usual oaths; that he turned independent, preached and acted as other independents did, took the oath called the engagement, and accepted of preferment from Cromwell; that he was a man of a good person and behaviour, and liked to go well dressed.—We must be extremely cautious how we form our judgment of characters at this period; the difference of a few modes or ceremonies in religious worship, has been the source of infinite prejudice and misrepresentation. But of all the zealots of this reign, none had a stronger propensity to blacken characters than Mr. Wood himself." Other writers, who are not apologists for Dr. Owen, bestow commendation on the care which he displayed in maintaining good discipline in the university, and on the moderation which he exercised towards the king's party. As instances of this disposition, they observe, that though often urged to it, he never molested the meetings of the royalists at the house of Dr. Willis the physician, not far from our vice-chancellor's lodging at Christ-church, where divine service was performed according to the liturgy of the church of England; and that in his office of commissioner for ejecting scandalous ministers, he frequently over-ruled his brethren in favour of such royalists as were eminently deserving, and particularly in the case of Dr. Edward Pococke.

When Cromwell summoned a parliament in 1654, Dr. Owen became a candidate for representing the university, if we are to give credit to Anthony Wood's narrative; and when his profession of a divine was urged as a reason why he was ineligible, he renounced his orders, and pleaded that he was a mere layman. That writer adds, that he was accordingly returned; but his election being questioned by the committee of elections, he sat only a short time in the house. It is proper to be observed, however, that neither Calamy, nor the author of the memoirs prefixed to the collection of his "Sermons," take the least notice of these circumstances. Dr. Owen was continued in the office of vice-chancellor for five years, during which, notwithstanding the many hours necessarily devoted to the duties of his public appointments, he found time to prosecute his studies, with great assiduity, and

to write many learned, and some excellent books; besides preaching every other Sunday at St. Mary's, and often at Stadham, and some other places in the country. In the year 1657, upon Richard Cromwell's succeeding his father in the chancellorship of the university, Dr. Owen was removed from the post of vice-chancellor; as he was also from Richard's favour, when he became protector upon the death of Oliver in the following year. This change in the disposition of the court towards him, is attributed to the hostility of the presbyterian party; who are also said to have procured his exclusion from the pulpit at St. Mary's. The measure last mentioned he resented so highly, that he set up a lecture in another church, saying, "I have built seats, at St. Mary's, but let the doctors find auditors, for I will preach at St. Peter's in the East;" which he accordingly did, and drew after him crowded auditories. In the mean time, he was one of the leading men in the assembly of the independent party, which met at the Savoy in October 1658, and he had a principal share in drawing up a confession of their faith and discipline, in opposition to the presbyterians. While steps were pursuing to bring about the restoration, in 1659, he was ejected from his deanery of Christ-church; upon which he retired to Stadham, where he had lately purchased a good estate with a handsome house. Here he lived for some time, preaching in private to many friends who came to hear him from Oxford, and other places; till the interruptions which he met with from the soldiery of the militia, and their menaces, broke up his congregation, and he, after removing from place to place, at length went to London. In these several situations, while he was debarred from the open exercise of the ministry, he did not spend his time in inactivity, but wrote several books. One of these, entitled, "*Animadversions on Fiat Lux*," written in reply to a work under that name by a Franciscan friar, having fallen into the hands of the lord chancellor Clarendon, he was so well pleased with it, that he sent for the author by sir Bulstrode Whitlocke, and, acknowledging the great service done to the protestant cause by that book, offered to prefer him in the church if he would conform; but the doctor's principles obliged him to decline his lordship's proposal. He now continued to preach whenever an opportunity offered, and met with so much trouble, that he made preparations for removing to New England, whence he had received an invitation; but he was stop-

ped by an express order of council. He also received an offer of a professorship of divinity in the United Provinces, which he declined.

In the year 1665, the dreadful calamities of the plague and of the fire of London so wholly engaged the public attention, that the laws against non-conformists were for some time suffered to lie dormant, and not long afterwards his majesty's declaration of indulgence came out, and licences were granted to all who desired them, for public assemblies. While this liberty lasted, Dr. Owen was very assiduous in preaching, and was attended by many people of quality and eminent citizens. The jealousy of the church of England, however, taking an alarm, these assemblies were suppressed, by a proclamation issued against unlawful conventicles in 1667; upon which Dr. Owen went to pay a visit to his old friends at Oxford, and to settle some affairs of his estate at Stadham. In this neighbourhood he ventured to preach privately to some of his friends; but intelligence of it having transpired, endeavours were used to apprehend him, which he narrowly escaped, and returned to London. He now received fresh invitations to remove to New England, which his attachment to his native country would not permit him to accept. In the year 1671, when the bill to prevent and suppress what were called seditious conventicles was depending before the lords, our author was desired to draw up some reasons against it, which were laid before the lords by several eminent citizens and gentlemen of distinction; but the bill was notwithstanding passed into a law. However, the doctor's moderation and learning procured him the respect and esteem of several persons of honour and quality, who took delight in his conversation; particularly the earls of Orrery and Anglesey, lord Willoughby of Parham, lord Berkeley, and sir John Trevor, one of the secretaries of state. What is more, even the king himself, and the duke of York, paid him particular attention. When Dr. Owen was at Tunbridge-Wells, the duke of York being there, sent for him into his tent, and held several conversations with him on the subjects of conventicles, and dissent, and after the doctor's return to London, the king sent for him, and conversed with him for more than two hours together, assuring him of his favour, and telling him that he might have access to him a tall times. His majesty also assured Dr. Owen, that he was a friend to liberty of conscience, and was sensible that the dissenters had met with injurious

treatment. At the same time the king gave him a thousand guineas, to distribute among those who had suffered most by the late severities; which royal bounty the doctor received with proper acknowledgments, and faithfully applied it to the objects intended. Dr. Owen had likewise some friends among the bishops, particularly Dr. Wilkins of Chester, and Dr. Barlow of Lincoln, who had been formerly his tutor. In the latter part of his life, Dr. Owen's health became very infirm, and he was often confined to his bed, or chamber; yet whenever he was able to sit up, he would be continually writing, when not prevented by company. Finding himself grow worse, he went to Kensington for the benefit of the air, and lived there some time. As he was one day coming from thence to London, two informers seized upon his coach and horses in the Strand, and drew round him a considerable mob; but sir Edmundbury Godfrey, who was a justice of the peace, happening to pass by, ordered the parties to meet him at a brother justice's, on a fixed day when some others of the bench should be convened to hear the cause. At the time appointed, sir Edmundbury being in the chair, it was found upon examination that the informers had acted illegally; on which account they were severely reprimanded, and the doctor was discharged and no more molested by them. From Kensington, Dr. Owen removed to a house of his own at Ealing, where he died on the 24th of August, 1683, in the sixty-seventh year of his age.

Dr. Owen was tall and graceful in person, of a grave and majestic countenance, and possessed a genteel deportment and manners. His temper was serene and even, his disposition liberal, generous, and friendly, and his conduct in the domestic relations was peculiarly amiable and affectionate. Of his ardent and unaffected piety, and of his firm integrity, his whole history affords sufficient evidence. To his great learning and industry his works bear abundant witness, as well as the testimonies of his biographers. Dr. Calamy says, "he was a man of universal reading, and had digested it. He was especially conversant in those sciences that are assistant to divinity, and master of them in an unusual degree. He was reckoned the brightest ornament of the university of Oxford." The writer of his life referred to below, observes, that "he was a perfect master of the Latin, Greek, and Hebrew tongues. He was a great philosopher; and also well read in the civil law. A great historian; hav-

ing a perfect comprehension of church history in particular. He was thoroughly versed in all the Greek and Latin poets; well skilled in the rabbis, and made great use of them as there was occasion." And Anthony Wood, though, as we have seen, he treated his memory with the most opprobrious language, yet acknowledges that "he was a person well skilled in the tongues, rabbinical learning, Jewish rites and customs; that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the church of England, as handling his adversaries with far more civil, decent, and temperate language than many of his fiery brethren, and by confining himself wholly to the cause without the unbecoming mixture of personal slanders, and reflection." He also adds, "he had a very graceful behaviour in the pulpit, an eloquent elocution, a winning and insinuating deportment, and could by the persuasion of his oratory, in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased." Dr. Owen's works are very voluminous, amounting to seven volumes in folio, twenty in quarto, and about thirty in octavo. In this number are, "An Exposition on the Epistle to the Hebrews," 1668, in four volumes, folio; "A Discourse of the Holy Spirit," 1674, folio; "A Complete Collection of Sermons, and several Tracts," with memoirs of the author prefixed, published in 1721, folio; "A Display of Arminianism" already mentioned; "Θεολογικὰ; sive de Natura, Ortu, Progressu, et Studio veræ Theologiæ," 1661, quarto; "An Enquiry into the Original, Nature, Institution, Power, Order, and Communion of Evangelical Churches," 1681, quarto; "A Vindication of the Non-conformists from the Charge of Schism," in reply to Dr. Stillingfleet, 1686, quarto; "An Account of the Nature of the Protestant Religion," quarto; "The Divine Original and Authority of the Scriptures," 1659, octavo, &c. *Biog. Brit. Life prefixed to a complete Collection of Sermons, &c. Brit. Biog. Wood's Athen. Oxon. vol. II. Calamy's Account of ejected Ministers, vol. II. Granger's Biog. Hist. England, vol. II.—M.*

OXENSTIERNA, AXEL, COUNT, a celebrated Swedish minister, son of baron Gabriel Oxenstierna, was born at Fano in Upland, in 1583. His father having died during his infancy he was educated with great care, under the inspection of a tender mother; and on leaving school was sent for farther improve-

ment, along with his younger brother, to Germany, where he studied at Rostock, Wittenberg and Jena; and made great progress in the languages, and in various branches of science. The principal object of his application, however, was theology, which he prosecuted with great diligence; and in this was encouraged by his relations, who intended him for the ecclesiastical state: and though he afterwards devoted himself to a secular employment, he retained, during his whole life, a strong attachment to the study of theology, and an ardent desire to promote the diffusion of the evangelic doctrine. He was, therefore, often consulted in important affairs respecting the church; and his advice on these occasions was always such as might be expected from a combination of knowledge and judgment. When he had finished his academic courses, he paid a visit to most of the German courts; and being recalled in 1602, with all the other Swedish nobility then in foreign countries, to take the oath of fidelity to Charles IX. he was soon after received into the service of that monarch; who, in 1606, sent him as envoy to the court of Mecklenburg. In 1609, when he had completed the twenty-sixth year of his age, he was admitted a member of the senate; being the fourteenth of his family, who, in uninterrupted succession from father to son, had sitten in that assembly. The first public business undertaken by him after this period, was the adjustment of some differences which had arisen in Esthonia between the Livonian nobility and the city of Revel, and which he brought to a happy conclusion. He had now given such a favourable display of his talents that the king, finding the powers of his own mind weakened by the infirmity of years, made choice of Oxenstierna to be guardian to the royal family, and placed him at the head of the regency. On the accession of the new sovereign, Gustavus Adolphus, he was promoted to be chancellor; and in 1613, when overtures were made for peace between Sweden and Denmark, he was appointed chief negotiator on the part of the former. Next year he accompanied the king on his expedition into Germany, and soon after had the satisfaction of seeing an end put to hostilities between Russia and Sweden by an honourable peace, concluded at Stolborn. In 1620, he conveyed the intended consort of his sovereign from Brandenburg; in 1622, he attended the king to Livonia, and being afterwards sent to Prussia with several regiments, he was nominated

governor-general of all the districts in that country subjected to the Swedish arms. When the imperialists entered Pomerania, in order to make themselves masters of the shores of the Baltic, Oxenstierna was dispatched to the duke of Pomerania, to treat respecting the admittance of a Swedish garrison into Stralsund, in room of the Danish troops, which at that time were in possession of the place; he then proceeded to Denmark to prevail on his Danish majesty to sanction this arrangement, and afterwards through the mediation of the French and English courts brought the negotiations for peace with Poland to such a length that a suspension of hostilities, for six years, was agreed upon. That Oxenstierna was now in high favour with his sovereign, appears by a letter which he wrote to him in 1630, from Pomerania, when he was about to take the field against the imperialists. When the seat of the war was transferred farther towards the centre of Germany, Gustavus found the presence of his chancellor necessary, in order that he might profit by his talents and advice. He was, therefore, invested with full authority in all civil and military affairs on the Rhine; and the king having afterwards advanced into Bavaria and Franconia, Oxenstierna fixed his head quarters at Mentz; whence he proceeded with the troops he had collected to join his majesty, and then took up his station with some regiments in the upper part of Germany, while Gustavus advanced to Lutzen, where he fell gloriously in the arms of victory in the year 1632. Oxenstierna was much affected, but not dispirited, by this melancholy event. He collected more troops for the defence of Sweden and the allies; and undertook a journey to Dresden and Berlin to concert measures with the electors of Brandenburg and Saxony regard to the prosecution of the war. An unlimited commission was now given him by the Swedish government to pursue such plans, both in regard to negotiations and to the Swedish army in Germany, as he might think most conducive to the benefit of his country. In consequence of the power thus delegated to him, he entered into a correspondence with different foreign states; proceeded to the congress at Heilbrunn, and was there acknowledged as director of the allied powers, distinguished by the name of the evangelic league. This elevation gave rise to much discontent, and excited against him no little jealousy, which was greatly fomented by the French; but the efforts of his enemies were ineffectual, and were not able to lessen his con-

sideration, nor to prevent the flattering mark of respect offered to him by the evangelic states, of being created elector of Mentz. In the mean time, he undertook a journey to France and Holland in order to gain over these two powers to the evangelical party; but on his return to Saxony he was much mortified to find every thing in the utmost disorder. The foreign generals were wavering in their attachment to Sweden; the soldiers, discontented on account of their pay being in arrears, manifested a mutinous spirit; a great part of the allies had become disheartened, in consequence of the blow given to their cause by the unfortunate battle of Norlingen; and to complete this disastrous state of affairs, the elector of Saxony had declared in favour of the enemies of Sweden. Oxenstierna, however, by his prudent and judicious conduct found means to revive the drooping spirits of his party, and to surmount all these difficulties. Having thus retrieved the affairs of Germany and placed them on a more secure footing, he was recalled to Sweden in 1636, after being absent from it about ten years; and as he now wished to retire from the more busy scenes of life, he resigned the authority with which he had been invested, and took his seat in the senate as chancellor of the kingdom, and as one of the five guardians of the queen. His chief care after this period was to instruct the queen in every thing that related to the art of government. With this view, he communicated to her the best rules and most useful maxims for the regulation of her conduct; and as he had nothing so much at heart as to bring the German war to a happy termination, he dispatched, as plenipotentiary, his son, John Oxenstierna, to co-operate for that purpose; and peace was at length concluded by the famous treaty of Westphalia. Oxenstierna assisted at Bromsebo at the negotiation with Denmark, in 1645, and on his return queen Christina conferred on him the title of count. At the same time he was chosen chancellor of the academy of Upsal; an office which he discharged with great zeal for the success and prosperity of that seminary. When Christina made known her resolution of naming a successor to the Swedish throne, Oxenstierna was one of those members of the senate who strongly opposed this measure: he, however, shewed a much greater opposition to the steps which the queen took to abdicate the crown; and when the act of abdication was discussed, he feigned indisposition, that he might avoid the mortification of being present

at the debates on a measure which he conceived to be fraught with so much evil. From that day he became more and more dissatisfied with public affairs, but without deserting his duty, which he continued to discharge with credit to himself, and advantage to his country. To add to his uneasiness he found that the finances of the kingdom were in a deranged state, and that the national debt amounted to several millions: a circumstance which gave him more pain, as the Swedish territories had been considerably enlarged during the course of preceding years, and as trade and the public revenue, in consequence of his judicious measures, had been more improved in the reign of Gustavus Adolphus than they had been in those of his predecessors. In the latter part of his life he was subject to frequent fits of weakness, which often threatened his dissolution. With one of these he was one day seized in the king's apartment, and being unable to go home without assistance, he began seriously to prepare for that awful change which he expected, and which took place soon after, in the month of August 1654. Oxenstierna was undoubtedly a man of great talents. His character may be put in competition with that of the most celebrated men who have acted a distinguished part on the grand theatre of the world; and his name will, at all times, be classed among those of the immortal geniuses who have done honour to mankind. The natural powers of his mind were strengthened by an excellent education and by the study of the most useful sciences. No person was better acquainted with the art of prying into the recesses of the human heart; and the knowledge which he thus obtained he endeavoured to employ to the best advantage. His political sagacity excited no less respect than admiration; and he lived at a period which gave him an opportunity of displaying, to its full extent, the strength and solidity of his judgment. The form of government which he drew up, at the command of his sovereign, and which was adopted by the Swedish states in 1634, was considered as a master-piece of political wisdom. His eloquence was concise, but nervous. He possessed the happy talent of foreseeing the various results with which any measure might be attended, and of thence deducing the best rules for directing him in his public conduct. His integrity not only procured him friends, but enabled him to outstrip all his competitors, and to overawe those who were hostile to his designs. The storms and vexations to

which he was often exposed he withstood with firmness, prudence and magnanimity. The independence of his country was the darling object of his heart; and he possessed talents sufficient to defend it against every attack. Though he was classed among those who at that time were called aristocrats, he was never deficient in deference, fidelity and respect to his superiors, and on that account they loved and esteemed him. He exerted himself with so much zeal, particularly after his return from Germany, to introduce economy in the public expenditure, to revive commerce and encourage manufactures, that, in this respect, he is entitled to a place among the most eminent of the Swedish patriots. His name was celebrated all over Germany, and cardinal Richelieu was compelled to admit that his mind was an inexhaustible source of wise counsels and prudential expedients. The French ambassador Chanut, who, during his residence at the court of Stockholm, had the best opportunity of knowing count Oxenstierna, bore the most honourable testimony to his character; and prince Lubomirski wrote an eulogy on him, which does equal honour to the author and to the object of it. A list of his works, as well as of the manuscripts which he left behind him, may be seen in Stiernman's *Bibliotheca Suio-Gothica*. We shall, however, here remark, that the second part of the "*Historia Belli Sueco-Germanici*," ascribed in general to P. B. Chemnitius, was composed by Oxenstierna. He compiled also the work "*De Arcanis Austriacæ Domus*," published by the same Chemnitius, under the name of "*Hypolitus a Lapide*." *Gezelii Biographiska Lexicon*.—J.

OXENSTIERNA, JOHN, son of the preceding, was born at Stockholm, in 1611. He was educated in a manner suitable to the rank of his family; and having completed his studies, under the inspection of his father, who for that purpose carried him along with him to Germany, where he had every kind of instruction that could fit him for appearing with advantage on the great theatre of the world, he set out in 1631, to improve himself still farther by travelling in foreign countries. On his return, he embraced a military life, and distinguished himself so much by his zeal and activity in that department, under the direction of his brother-in-law general Gustavus Horn, that he was soon appointed colonel of a regiment in Germany. Being called, however, by his father to Franckfort on the Mayn, to assist him in conducting the affairs of the

evangelic league, he repaired to that city, and in 1634 was dispatched thence to England on business of great importance. He was afterwards one of the commissioners for settling the affairs relating to Poland; and being raised to the dignity of senator in 1639, he was invested by queen Christina, in 1641, with full power as plenipotentiary to assist at the negotiations for peace in Germany. In this capacity he remained in that country till 1649, exerting his talents to accomplish, in the most advantageous manner, the object of his mission, and always observing the plan adopted by his father, the principle of which was, to deliberate maturely and to avoid precipitation. Peace being at length concluded at Osnaburgh, Oxenstierna was ordered by the queen to repair to Pomerania, to adjust some affairs with the elector of Brandenburg; and on his return to Sweden was appointed, by Charles Gustavus, who had then ascended the throne, to be marshal of the kingdom. In 1655, he was once more sent to Germany on public business, and died at Weimar, in the month of December 1657. John Oxenstierna was a man of great eloquence and extensive knowledge. Whatever he undertook he exerted his utmost ability to accomplish; and being guided in all his actions by a strong sense of rectitude, his conduct, on every occasion, acquired him esteem and respect. The character given of him by father Bougeant is, however, much less flattering: "This ambassador," says he, "displayed invincible obstinacy added to great pride and haughtiness; faults which, according to our manners, are pardonable only in the ambassadors of barbarian kings." *Gezelii Biographiska Lexicon*.—J.

OXENSTIERNA, ERIC, brother of the last-mentioned, chancellor of Sweden, member of the senate, &c. was born at Fiholm, the seat of his family, in 1624. He studied at Upsal, and in 1643 set out on a tour to Germany, the principal courts of which he visited; improving himself by an attentive examination of the laws and political economy of the different states through which he passed. On his return, queen Christina appointed him first gentleman of the bedchamber; but this office he resigned on being promoted, in 1646, to be governor of Esthonia. In 1652, he was made a member of the senate, and president of the college of commerce; and in 1654, he concluded, in conjunction with his father, an advantageous treaty, respecting the Swedish navigation and trade, with sir George Whit-

Locke, the English ambassador at the court of Stockholm. The same year he was nominated vice-chancellor, in order that he might assist his father, now loaded with the infirmities of age; and soon after was dispatched to Holstein, to conclude a contract of marriage between his sovereign, Charles-Gustavus, and Hedewig Eleonora, daughter of the duke of Holstein, whom he accompanied to Sweden. After the diet of 1655, at which he proved by his talents that he was worthy of the confidence reposed in him, he followed the king his master to Poland; and that country as well as Prussia having been reduced to the necessity of yielding to the Swedish arms, Oxenstierna was made choice of to conduct the negotiation then entered into with the elector of Brandenburg, which he brought to a happy termination. As a reward for this service, he was raised by the king to be governor-general of Prussia; and this important office he retained till the period of his death, which took place at Elbing, in 1656, when he had not yet attained to the thirty-fourth year of his age. *Gezelii Biographiska Lexicon.*—J.

OZANAM, JAMES, an eminent French mathematician who flourished in the seventeenth and early part of the eighteenth century, was descended from a family of Jewish extraction which had been long converted to the Christian faith, and some branches of which had held different offices in the parliament of Provence. He was born in the sovereignty of Dombes, in the year 1740. Being a younger son, his father designed him for the church, that he might enjoy some small benefices which belonged to the family. In the course of his education, some mathematical books happening to fall into his hands, at first excited his curiosity, and then inspired him with a love for that science; and though he had no master to instruct him, he made so great a progress in it, that, at the age of fifteen, he wrote a treatise of the mathematical kind, which was never printed, but contained things which he thought proper to insert in the works that were afterwards published by him. Out of obedience to his father, rather than from inclination, he studied divinity four years; but upon the death of that parent, he gave up his theological pursuits, and devoted himself entirely to the mathematics. Afterwards he went to Lyons, where he commenced mathematical tutor for his support, and acquired many pupils, and a considerable share of reputation. Here he was seduced into a passion for gaming, which

was increased by the success he met with; yet his love of play did not originate in avaricious principles, and he displayed, upon many occasions, a remarkable generosity of temper. Among his pupils were two foreigners, who expressed their uneasiness to him at not receiving bills of exchange which they expected, in order to go to Paris. Upon this, he asked them what sum they wanted; and when he was answered fifty pistoles, he lent them the sum immediately, without receiving their note for it. These foreigners when they came to Paris, having given an account of his conduct to M. Daguesseau, father of the chancellor, that magistrate was so well pleased with his generosity, that he engaged them to invite M. Ozanam to Paris, with a promise of his countenance and recommendation. Such a flattering patronage M. Ozanam eagerly accepted, and set out without delay for the capital. On his journey thither, he fell into company with an unknown gentleman, who became an admirer of his scientific accomplishments, and also accidentally discovered his fondness for gaming; upon which he remonstrated freely with him on the ruinous consequences of such a habit, assuring him, that by the proper exercise of his talents and qualifications, he might not only rise to high reputation, but make a fortune at Paris. Scarcely had he arrived at that city, where he was received with strong marks of esteem, when he was summoned to visit his mother who had fallen sick, and designed to make him her heir; but when he reached the family seat, he found his mother dead, and that his elder brother had prevented her from executing her intentions in his favour. He, therefore, returned to Paris, breaking off all connection with a family from which he derived nothing but his name; and he had at the same time the prudence to profit by the remonstrance of his unknown friend, and to abandon the practice of gaming, devoting himself wholly to the mathematics. He was young, handsome, and sprightly, and consequently in danger of being involved in affairs of gallantry. There was, in particular, a woman living in the same house with him, and pretending to be a person of condition, who made an attempt to draw him into an intrigue with her. Believing, however, as he found was the fact, when he enquired into her circumstances, that she was instigated to such a measure by the want of money, he generously relieved her by the present of several louis d'ors, without taking an unmanly advantage of her poverty and weak-

ness. This adventure engaged him to think of matrimony, and he soon afterwards married a young lady, with little or no fortune, who had inspired him with a passion for her, by her modesty, virtue, and sweet temper. With her he enjoyed an uncommon degree of domestic happiness so long as she lived, and he had twelve children by her, the greatest part of whom died young.

For several years M. Ozanam derived a considerable income from teaching the mathematics at Paris, principally to young foreigners; and he lived happy in the acquaintance and esteem of men of character and literature. In the year 1701, he sustained an irreparable loss by the death of his wife; and this misfortune did not come alone: for, about the same time, the breaking out of the war, on account of the Spanish succession, proved the occasion of depriving him of almost all his pupils, who were obliged to quit Paris. These accumulated distressing circumstances reduced him to a melancholy state; under which, however, he received some relief, and amusement, from the honour of being admitted, in the same year, an *élève* of the Royal Academy of Sciences. Afterwards, when solicited to receive under his instructions some foreign noblemen, he refused to engage with them, being possessed of a persuasion that he should not live long enough to go through their intended course. He died of a stroke of apoplexy in 1717, at the age of seventy-seven. M. Ozanam was distinguished by a mild and calm disposition, a cheerful temper under his greatest distresses, and a generosity almost unparalleled. His manners were simple and irreproachable; and he was sincerely pious, and zealously devout. With theological controversies he studiously avoided to meddle; and was accustomed to say, "that it was the business of the Sorbonne to discuss, of the pope to decide, and of a mathematician to go to heaven in a right line." He published a great number of useful books: such as "Practical Geometry, containing the Theory

and Practice of Trigonometry, Longimetry, &c." 1684, 12mo.; "Tables of Sines, Tangents, and Secants, and the Logarithms of Sines and Tangents, and of Numbers, from ten to ten Thousand, &c." 1685, octavo; "A Treatise of Lines of the first Order; of the Construction of Equations; and of Geometrical Places, &c." 1687, quarto; "The Use of the Compasses of Proportion, &c. with a Treatise on the Division of Lands," 1788, octavo; "The Use of an universal Instrument or the easy and exact Resolution of Problems in practical Geometry without any Calculations," 1688, 12mo.; "A General Method for Drawing Dials, &c." 1693, 12mo.; "A Course of Mathematics, comprehending all the most useful and necessary Branches of this Science," 1693, in five volumes, octavo; "A Treatise on Fortification, containing the ancient and modern Methods of the Construction and Defence of Places, &c." 1694, quarto; "Mathematical and Philosophical Recreations, containing numerous useful and pleasing Problems in Arithmetic, Geometry, Optics, &c." 1694, in two volumes, octavo, and reprinted with additions in 1724, in four volumes, octavo; "A new Treatise on Trigonometry, &c." 1699, 12mo.; "An easy Method of Surveying and Measuring all Sorts of Artificers' Works, &c." 1699, 12mo.; "New Elements of Algebra, &c." 1702, octavo; "The Elements of Euclid, by Father de Chales, corrected and augmented," 1709, 12mo.; "A Treatise on the Sphere of the World, by Boulanger, reviewed, corrected, and enlarged," 12mo.; "Theory and Practice of Perspective," &c." 1711, octavo; "A Treatise on Geography and Cosmography, &c." 1711, octavo, &c. M. Ozanam was also the author of various papers in the "Journal des Scavans," the "Memoires de Trevoux," and the "Memoires" of the Academy of Sciences, which are particularized in the *Gen. Dict. and Hutton's Math. Dict. Fontenelle's Eloge in the Hist. de l'Acad. des Sciences, an. 1717. Nouv. Dict. Hist. Martin's Biog. Phil.*—M.

ADDENDUM.

OCKLEY, SIMON, a distinguished orientalist, born at Exeter in 1678, was the son of a gentleman who resided at Great Ellingham in

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Norfolk. He was entered of Queen's-college, Cambridge, in 1696, where he applied with great assiduity to the several branches of lite-

rature, and especially to the oriental languages. Having taken orders, he was presented to the living of Swavesey, in Cambridgeshire, and in 1711 was chosen professor of Arabic in that university. Although this was a situation highly congenial to his taste, yet it was embittered by worldly cares and misfortunes. Having married young, he was early incumbered with a family, which the scantiness of his income, and probably a scholar's usual inattention to economy, rendered him unable to support without running in debt. The disgrace of his patron the earl of Oxford impeded his further promotion; and in fine he underwent a temporary confinement among the debtors in Cambridge castle, whence he dates one of his works in December 1717. We do not learn by what means he recovered his liberty, but he did not long enjoy it, dying prematurely at Swavesey in 1720. Mr. Ockley displayed his zeal for promoting the study of Eastern literature, by publishing in 1706 an useful work entitled "*Introductio ad Linguas Orientales, &c.*" dedicated to the bishop of Ely, and addressed to the academical youth, with an exhortation to pursue a branch of learning without which (he says) no one ever became a great divine. In this work he took occasion to give his opinion in favour of Buxtorf against Capellus, respecting Hebrew points; but it is affirmed that he afterwards thought differently on this subject. In 1707 he published a translation from the Italian of "*The History of the Present Jews throughout the World, by Leo Modena, a Venetian Rabbi,*" with a "*Supplement concerning the Caraites and Samaritans from the French of Father Simon.*" In 1708 he gave a translation from the Arabic of a curious work en-

titled "*The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, written by Abu Jaafar Ebn Tophail.*" Some other works of little importance, and two single sermons, appeared under his name in the subsequent years; and in 1716 he gave a new translation of the second book of Esdras from the Arabic version of it. This he undertook at the persuasion of Whiston, who published it in his "*Primitive Christianity Revived;*" but Ockley, unwilling "that a work in his name should be extant only in his heretical volumes," had two hundred of the copies reserved for himself.

By much the most considerable work of this learned author was his "*History of the Saracens,*" commencing from the death of Mahomet in 632, and brought down to 705, in two volumes, octavo; the first, published in 1708, the second, in 1718, when he was in prison. In the composition of this work he collected materials with great industry from the most authentic Arabian writers, several of whom were as yet unknown to European scholars; and for the purpose of examining the manuscripts in the Bodleian library, he resided for a considerable time in Oxford. This is a valuable performance, containing much curious and entertaining information of the religion, manners, and customs of the Saracens, a great part of which was new at the time he wrote. A third edition of it was printed at Cambridge in 1757, to which was prefixed, "*An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan Religion,*" by Dr. Long, master of Pembroke-hall. *Biogr. Brit.—A.*

P.

P A C

PACATUS, LATINUS DREPANIUS, a Latin poet and orator of the fourth century, was a native of Drepanum in Aquitania. He was in habits of intimacy with Ausonius, who consulted him, though younger than himself, on his own writings, and has addressed several pieces to him. When Theodosius the Great visited Rome in 388 after the defeat of Maximus, Pacatus was deputed from Gaul to congratulate him on his victory. On this occasion he pronounced a panegyric oration before the emperor and senate, which is extant. He was afterwards created a proconsul, and in 393 was appointed superintendent of the imperial domain. The orator Symmachus addresses several letters to him, and Sidonius Apollinaris speaks of him with applause. He appears to have been a pagan. None of this writer's poems remain. His panegyric on Theodosius was printed in 1651, octavo; and is also contained in the "Panegyrici Veteres." It is a tolerable piece of eloquence for the age; more characterised by force of expression and imagination than by taste and purity of style; and in its best passages bearing some resemblance to the manner of Tacitus. *Moreri. Nouv. Dict. Hist.*—A.

PACCHIONI, ANTONIO, a learned physician and anatomist, was born at Reggio in 1644. He received his first education in his native city; and having embraced the medical profession, he went to Rome, where he attended upon the celebrated Malpighi, and was introduced by him to practice. Through the recommendation of that physician he settled at Tivoli, where he practised with reputation for six years. He was then invited to Rome, and was associated by Lancisi in his explanation of the plates of Eustachius. In this city he devoted himself to anatomical enquiries, and was much occupied in dissections. In 1701 he published a work of temporary celebrity, "De Duræ Meningis Fabrica et Usu," *Roma*, octavo. In

P A C

this treatise he advanced an hypothesis concerning the muscular and contractile nature of the dura mater, which he supposed, by means of its connection with the tentoria, to act by alternate compression upon the brain and cerebellum. In 1705 he published an "Epistolary Dissertation," addressed to Lucas Schroëckius, concerning the conglobate glands of the dura mater, and the lymphatics proceeding from them. His opinions involved him in controversies with other anatomists, and produced other publications of his own. In his "Dissertationes Physico-anatomicæ, novis Experimentis et lucubrationibus auctæ et illustratæ," *Roma*, 1721, octavo, he has given his final notions on his favourite subject, and continues to maintain the muscular nature and action of the dura mater. Though his opinions have not been received by later anatomists, they are supported with ingenuity, and his enquiries contributed to a more accurate knowledge of the parts concerned. Pacchioni died at Rome in 1726. He was a member of the academies of Bologna and Sienna, and of the society *Naturæ Curiosorum*. An edition of all his works with figures was published at Rome in 1741, quarto. *Eloy Dict. Halleri Bibl. Anatom.*—A.

PACCIAUDI, PAOLO MARIA, an historian and antiquary, was born at Turin in 1710. He entered into the order of Theatines, and became librarian to Philip duke of Parma. After a studious and retired life, occupied solely in the duties of his station, he died of an apoplexy in 1785. He was a correspondent of the Academy of Inscriptions and Belles Lettres. The works of this learned man are, "De cultu S. Joannis Bapt. Antiquitates Christianæ," quarto, 1755; "Monumenta Peloponnesiaca," two volumes, quarto, 1761; "Memorie de' Gran Maestri dell'ordine Gerosolimitano," three volumes, quarto; and several dissertations on

particular objects of antiquity. Since his death his correspondence with count Caylus has been printed in octavo, which is a kind of catalogue of the different monuments of antiquity which he transmitted to his friend. *Nouv. Dict. Hist.*

—A.

PACE or PAICE, RICHARD, a learned English priest and eminent statesman who flourished in the sixteenth century, was born about the year 1482, at or near the city of Winchester, as is generally supposed. He was educated at the expence of Thomas Langton, bishop of that diocese, who employed him, while yet a youth, in the capacity of his amanuensis. By the proficiency which Pace made in learning, and the genius which he discovered for music, he recommended himself to the good graces of his patron, who generously determined to afford him the best advantages for literary improvement. For this purpose he sent him to the university of Padua, at that time the most famous seminary of literature in Europe, with a handsome allowance to defray his expences. In this place he was much assisted in the prosecution of his studies by Cuthbert Tonstall, afterwards bishop of Durham, and William Latimer, whom he used to call his masters. After his return to England, he went to Queen's-college in Oxford, of which his patron, bishop Langton, had been provost; and he was there soon taken into the service of Dr. Christopher Bainbridge, the successor of Langton in the provostship. This patron, who was promoted to the archbishopric of York, and made a cardinal, he accompanied to Italy, where Bainbridge was poisoned by a priest, out of revenge for having received a blow from him in the moment of passion. Of the manner of the cardinal's death, and of the measures which were taken to discover those who were concerned in it, Pace transmitted to king Henry VIII. a particular account; taking the opportunity at the same time, of vindicating his deceased patron against reflections which had been cast on his loyalty. Upon his return home, he was sent for to court, where his talents and accomplishments recommended him so powerfully to the king, that he appointed him secretary of state, and employed him in various important negociations, and foreign embassies. His being engaged in state affairs, however, did not prevent him from entering into holy orders; and in the year 1514, he was first made prebendary of the cathedral church of York, and afterwards archdeacon of Dorset.

In 1515, Henry VIII., being alarmed at the progress which the arms of Francis I., king of France, were making in Italy, sent Pace on an embassy to the court of Vienna, for the purpose of engaging the emperor Maximilian, by the payment of considerable sums of money, to attempt the expulsion of the French from the duchy of Milan. Having prevailed upon him to embark in that undertaking, Pace went into Switzerland, where by the same means of persuasion he induced some of the cantons to furnish Maximilian with troops. After the failure of this expedition, and the conclusion of peace between the French king and the emperor, the latter, who was very necessitous, made a proposal of resigning the imperial crown in Henry's favour; but Pace, who was perfectly acquainted with the emperor's motives and character, gave the king timely warning, that the sole view of that prince in making such a liberal offer was to draw money from him. In the year 1519, upon the death of the emperor, when the kings of France and Spain declared themselves candidates for the imperial throne, Henry determined to become their competitor, and sent Pace his ambassador into Germany, to watch over his interests at the diet of the empire. On this occasion he was loaded with caresses by the German princes, and the pope's nuncio; but he was soon sensible that he could hope for no success in a claim which he had been so late in preferring, and Henry's vanity led him to console himself for his disappointment, by imputing it to that circumstance alone. Pace's services were rewarded in the same year with the deanery of St. Paul's, London, in succession to Dr. Collet; and about the same time he was made dean of Exeter.

In the year 1521, our author was presented to a prebendal stall in the church of Sarum; and upon the death of pope Leo X. towards the close of that year, cardinal Wolsey sent him with proper instructions to Rome, believing that he had a favourable opportunity of offering himself a candidate for the papal chair. Before Pace's arrival at Rome, however, the election had taken place, and Adrian, bishop of Tortosa, formerly preceptor to the emperor Charles V., had been chosen pope. Upon the death of that pontiff in 1523, Pace was employed to negotiate a second time on Wolsey's behalf; but with no better success than before, the suffrages of the conclave being given to Clement VII. Unable to obtain the grand object of his ambition, the cardinal employed Pace in soliciting from the pope an enlargement of his legatine powers,

which his holiness deemed it good policy to grant. Afterwards Pace was sent ambassador to Venice, where he acquitted himself with great ability and success, so "that it is hard to say," observes Wood, "whether he procured more commendation or admiration among the Venetians, both for dexterity of his wit, and especially for the singular promptness in the Italian tongue, wherein he seemed nothing inferior, neither to Pet. Vannes here in England, the king's secretary for the Italian tongue, nor yet to any other, which were the best for that tongue in all Venice." But, notwithstanding the abilities with which he sustained his character as ambassador, Wolsey conceived a displeasure against him, of which he experienced the bitter effects. Two reasons are assigned for this enmity of the haughty cardinal; one, that Pace had shewed a readiness to assist with money, Charles, duke of Bourbon, for whom Wolsey had no great affection; and the other, that he had not been so active in forwarding the cardinal's designs for obtaining the papacy, as the latter wished. Full of resentment against Pace on these grounds, the cardinal so managed matters, that during nearly two years, the ambassador received no instructions from the king or council, relative to the objects of his appointment, nor any remittances for the support of his expences, notwithstanding the repeated applications which he made to England. Pace also received private intimations from his friends at home, that the cardinal had become inveterately hostile to him. This usage and intelligence had such an effect upon Pace, that he fell sick, and lost his intellects. In these circumstances, the physicians who attended him all concurred in opinion, that nothing would contribute so much to restore him, as a change of air, especially for that of his native country. Upon this, the doge of Venice wrote to the cardinal, apprizing him of Pace's disorder, and soliciting permission for his return to England; at the same time giving a very honourable testimony to his great abilities, excellent qualifications, and diligence and fidelity in executing his commission. Information of his condition having been brought to the king, he immediately gave directions for his being brought home; where he was so carefully attended by physicians, at the king's command, that his faculties were in a considerable degree restored, and he was able to direct his attention to literary pursuits. Among other subjects which employed his thoughts, was the study of the Hebrew lan-

guage, in which he made a considerable proficiency, with the assistance of Robert Wakefield, professor of that language in the university of Oxford.

Soon after this, while the cardinal was absent from court, Pace's friends found means to introduce him to the king, then residing at Richmond; who expressed much satisfaction at his recovery, and admitted him to a private audience, in which he took the opportunity of remonstrating against the cardinal's unjust treatment of him. Being called upon by Henry to vindicate himself against this charge, the cardinal well knew how to manage his influence, so as to obtain an easy victory over the humble complainant. He summoned Pace before him, and "sitting in judgment," says Wood, "with the duke of Norfolk, and other states of the realm, not as a defendant, but as a judge in his own cause, did so bear out himself, and weigh down Pace, that he was forthwith commanded to the Tower of London as prisoner; where he continuing for the space of two years, or thereabout, was at length by the king's command discharged." Pace's malady was so much increased by the cruel and unjust treatment which he met with, that during the time of his imprisonment, and after his release, he never recovered his senses, excepting at intervals, when he was able to read, and to discourse very rationally. He resigned his deaneries of St. Paul and Exeter, a little before his death, and, retiring to Stepney, breathed his last there in 1532, when he was not quite fifty years of age. He was held in high esteem by the learned men of his time, particularly sir Thomas More, and Erasmus, the latter of whom stiles him *UTRIUSQUE LITERATURÆ CALENTISSIMUS*, and addressed more letters to him, than to any one of his learned friends and correspondents. He was attached to him on account of his candour and sweetness of temper, as well as his literary acquirements, and could never forgive the men who had been the causes of his misfortunes. Stow, in his "Annales," under the year 1521, calls him "A right worthy man, and one that gave in counsel faithful advice; learned he was also, and endowed with many excellent parts and gifts of nature, courteous, pleasant, and delighting in music, highly in the king's favour, and well heard in matters of weight." Pace learned languages with extraordinary facility, and not only spoke several of the modern tongues, but understood Latin, Greek, Hebrew, Chaldee, and Arabic. Camden, in

his "Remains," under the head of "Wise Speeches," relates the following anecdote of him: "A noble man of this time, in contempt of learning said, that it was for noble men's sons enough to wind their horn, and carry their hawk fair, and to leave study and learning to the children of mean men. To whom the foresaid Richard Pace replied: 'Then you and other noblemen must be content, that your children may wind their horns, and keep their hawks, while the children of mean men do manage matters of estate.'" The first work which he published treats of the benefits which are derived from learning, under the title of "*De Fructu qui ex Doctrina percipitur Liber*," 1517, quarto, and dedicated to dean Colet. This book was written by our author at Constance, while he was ambassador in Switzerland; and since he took the opportunity of inveighing in it against drunkenness, as a great obstacle to the attainment of knowledge, the people of that place, who were too much addicted to that practice, considered it intended to reflect upon them. They, therefore, procured a keen answer to it to be written, apologizing for themselves, and their customs in drinking. Erasmus also was offended with some passages in this book, in which Pace had spoken of him, between jest and earnest, in a manner that he called indiscreet and silly; but the offence was soon forgotten. Our author's next printed work in order of time was, "*Oratio Pace nuperrime composita et Fœdere percusso inter Henricum Angliæ Regem, et Francorum Regem Christianissimum, in Æde Pauli Londini habita*," 1518, quarto. This was followed by "*Epistolæ ad Edvardum Leeum, et ad Erasmus Rot.*" 1520, quarto; "*Præfatio in Ecclesiasticen recognitum ad Hebraicam Veritatem, et Collatum cum Translatione LXX. Interpretum, et Manifesta Explicatione Causarum Erroris ubicunque incidit*," quarto, and said to be written with the assistance of Robert Wakefield; "*Exemplum Literarum ad regem Henricum VIII. An. 1526*," inserted in Robert Wakefield's "*Syntagma de Hebræorum Codicum Incorruptione*," and a treatise, in 1527, against the unlawfulness of the king's marriage with the widow of his brother prince Arthur, in which he very honestly delivered his opinion relating to the divorce, without any apprehension of giving offence. Pace was also the author of several translations, and among others, one from English into Latin of the sermon of Fisher, bishop of Rochester, preached on the day when the writings of

Luther were publicly burnt, printed at Cambridge, 1521, quarto; and a translation from Greek into Latin, of Plutarch's piece, "*De Commodo ex Inimicis capiendo*." *Pitseus de illust. Ang. Script. Num. 943. Wood's Athen. Oxon. vol. I. Brit. Biog.—M.*

PACHOMIUS, a saint in the calendars of the Greek and Latin churches, and the institutor of the oenobitic life in the fourth century, was a native of Thebais, or Upper Egypt, and born of gentile parents, who educated him in their religion. When he was twenty years of age, he was forced to bear arms in the war of Constantine against Maxentius, and by that means had the first opportunity of meeting with any Christians, whose extraordinary hospitality, and kindness to himself and some of his fellow-soldiers in distress, made a powerful impression upon his mind. No sooner, therefore, was the war at an end, than he made it his business to enquire particularly concerning the principles and manners of this sect; with which he was so well satisfied, that he became a convert to the christian faith, and, after having been instructed as a catechumen, was admitted within the christian pale by baptism. Afterwards he became the disciple of a solitary, named Palemon, from whose example he practised all the austerities of that unnatural system of superstition, of which St. Anthony had lately proved the parent. Having formed the design of establishing a community of persons subject to the same rules of an ascetic life, he fixed his abode at Tabenna in Upper Egypt, on the banks of the Nile where he built a monastery, and established rules of discipline, which, it was seriously believed in the dark ages, were dictated to him by an angel. In a short time the fame of his sanctity drew to him such numbers of disciples, that his house overflowed, and he was obliged to erect new ones, from time to time, till the upper Thebais was filled with monasteries of his order. Various are the accounts of the numbers of persons who embraced his rule, and some of them, no doubt, are highly exaggerated; but, upon a moderate computation, he had peopled his cells with not fewer than seven thousand of these useless and pernicious drones, and his monastery at Tabenna alone contained fourteen hundred of them. Pachomius died in the year 350, or, according to others, in 360. In his life, written by an ancient Greek author, and translated into Latin by Dennis le Petit, the reader who delights in tales of wonder, may meet with food for his

credulity in the accounts which it relates of the miracles wrought by this saint. Among other things we are told, that when he had occasion to cross the Nile the crocodiles attended in obedience to his summons, and carried him from one bank to the other. In Benedict of Aniana's "Codex Regularum," there are preserved eleven "Letters" of Pachomius, written with great simplicity, and addressed, as Gennadius observes, to the superiors of the monasteries founded by him. In his life, mentioned above, may be seen his rules of discipline, pretended to have been divinely communicated to him; and in the fourth volume of the "Bibl. Patr." a larger collection of rules, concerning the habits, the diet, the employment, and the discipline of monks, which is commonly said to have been translated from Pachomius's original in the Egyptian language into Greek, and from Greek into Latin by St. Jerome. Cave, however, suggests a doubt whether that father had any hand in it, since he has taken no notice of Pachomius in his catalogues of ecclesiastical writers; and he is of opinion, that the work itself is only the former collection, with augmentations by some of Pachomius's successors. To this Egyptian saint are attributed some excellent "Moral Precepts," which were published in Latin by Gerard Vossius, in the appendix to his edition of the works of Gregory Thaumaturgus, and are also inserted in the fourth volume of the "Bibl. Patr." *Fabricii Bibl. Eccl. sub Gennad. cap. vii. Cave's Hist. Lit. vol. I. sub sœc. Arian. Dupin. Moreri.*
—M.

PACHYMER, GEORGE, a Greek historian of the fourteenth century, was born at Nicæa of a Constantinopolitan family. He entered into the church, in which, as well as in the state, he bore offices of importance, under the emperors Michael Palæologus and Andronicus the elder. At the age of nineteen he accompanied the former, when he took possession of Constantinople, in 1261. He is supposed to have died about 1310. Pachymer composed in thirteen books a portion of Byzantine history, containing the reign of Michael, and that of Andronicus down to his twenty-third year. It usefully fills the space from the narratives of Nicetas and Acropolites to that of Cantacuzenus, and being composed by one who was a witness to what he records, is considered as a work of authority. The style is in general harsh and obscure, yet is not without passages of eloquence; and the author displays a more free

and enlightened spirit than most of his countrymen. This history was published with a Latin version by father Poussines at Rome in 1666—69, in folio. It was translated into French by the president Cousin. To Pachymer is also attributed a paraphrase on the epistles of Dionysius the Areopagite, and a treatise on the procession of the Holy Ghost. A compendium of Aristotelic philosophy was published from his MS. at Oxford in 1666. *Vossii Hist. Græc. Moreri. Nouv. Dict. Hist. Brucker.*
—A.

PACIAN, a saint in the Roman calendar, and bishop of Barcelona in the fourth century, was descended from a noble Spanish family, and flourished about the year 370. He had been a married man, and left a son, who will be noticed at the end of this article. St. Jerome says of Pacian, that he was no less famous for the sanctity of his life, than for the eloquence of his discourse; and that he wrote many books, among which there is one, entitled, "Cervus," or *the Stag*, and some treatises against the Novatians. He died at an advanced age, under the reign of the emperor Theodosius the Great, and before the year 390. With respect to his book entitled, "Cervus," it appears to have been a satirical piece, written against the pagans, and abounding in wit and eloquence; but no remains of it have reached modern times. There are still extant, attributed to Pacian; "Three Letters to Sempronian, a Novatian," which are probably the treatises mentioned by Jerome; "An Exhortation to Repentance;" and "A Discourse concerning Baptism, addressed to Catechumens," though doubts are entertained respecting the genuineness of the last-mentioned piece. They were edited by John de Tilly, at Paris, in 1538, quarto; by Paul Manutius at Rome, in 1564, folio; and they are inserted in the fourth volume of the "Bibl. Patr." A more correct edition of the whole, excepting the "Discourse on Baptism," collated with a manuscript of about the year 800, was afterwards given by cardinal de Aguirre, in the second volume of the "Collect. Max. Concil. Hispan." illustrated with numerous learned notes. Dupin thus characterizes the writings of Pacian: "his exhortations are lively and persuasive; his thoughts well weighed; his proofs solid; his manner of writing pleasant; his style elegant, and the periods short. In a word, these little tracts may pass for master-pieces in their kind, and the two exhortations, or discourses, may

be looked upon as perfect models of popular preaching." Pacian's son, named FLAVIUS DEXTER, was the person to whom Jerome inscribed his catalogue, and at whose request it was drawn up. He filled several high offices in the empire, and for some time was prefect of the prætorium. He had a place in Jerome's catalogue, as an ecclesiastical writer; though it is not universally allowed that the work mentioned by that father is now extant. *Fabricii Bibl. Eccles. sub Hieron. cap. 106. Cave's Hist. Lit. vol. I. sub sac. Arian. Dupin. Lardner's Cred. part ii. vol. IX. ch. 104.—M.*

PACIO, GIULIO, a distinguished jurist and philosopher, was born in 1550 at Vicenza. From an early age he was distinguished for his proficiency in letters; and being destined to the law, he was sent to Padua, where he studied under the ablest masters of the time. Upon his return to Vicenza, his propensity to enquiry led him to peruse the writings of the religious reformers, for which he was accused to the bishop, who gave orders for his apprehension. He thereupon took refuge at Geneva, where, being destitute of other means of support, he opened a school for children. Becoming better known from some publications on legal topics, he obtained in 1578 a chair of jurisprudence in that city. He married a lady of Lucca, who was a refugee like himself, by whom he had ten children. In 1585 he was invited to a professorship, either of philosophy or law, at Heidelberg, on which occasion he delivered an oration "*De Juris Civilis difficultate ac docendi methodo*," which he printed. It appears that at this time he signed himself *Beriga*, from a country-house belonging to his family. He remained at Heidelberg ten years, and quitted it in 1595 for Sedan, where the duke of Bouillon had established a new academy. In this he held the logical chair, till the war broke out, which obliged him to return to Geneva. Soon after, he was called to take the office of principal in the college of Nismes. Thence he removed to the professorship of civil law at Montpellier, where he had for a domestic pupil the celebrated Peiresc, who was attracted to that university in 1602 by the reputation of Pacio. It was a great object of the pupil to effect the return of his master to the catholic faith, and for this purpose he endeavoured to fix him with a large stipend at the revived university of Aix. But the wife of this philosopher, who appears to have been much more zealous for the new principles than him-

self, refused to reside in a catholic city, whence the projected settlement did not take place. For many years attempts for his conversion and change of abode were continued without effect; he was however induced to reject a flattering invitation from the university of Leyden, avowedly because he was resolved "at length to declare himself what he really was," namely, a Catholic. In 1616 he removed to Valence in Dauphiné, where he occupied the chair of the famous Cujas at a stipend of one thousand crowns, with other considerable emoluments. There, in 1619, to the great joy of Peiresc, whose attachment to him was uninterrupted, he returned to the bosom of his mother-church. A work that he had published concerning the dominion of the Adriatic sea, caused him about this time to be honoured by the republic of Venice with the order of St. Mark, and also procured him a pressing invitation to a professorship at Padua. The report of this projected removal occasioned such an alarm at Valence, that the citizens sent a deputation to the king and parliament for the purpose of retaining him. This produced offers of additional emolument from the king; nevertheless he thought himself bound by promise to the state of Venice, and accordingly, in 1620, went to Padua. Attachment to his family, however, which remained at Valence, rendered his abode there uncomfortable, and he solicited his dismissal, which was the more readily granted, as his method of teaching was not very agreeable to the scholars. He returned to Valence, in 1621, where he was received with extraordinary satisfaction, and continued his professorial labours till his death in 1635.

The works of this writer, of which twenty-nine articles are enumerated by Nicéron, are almost all on legal or philosophical topics, in both of which sciences he was profoundly versed. The first are still, for the most part, much valued by the professors of law; and the second have caused him to be numbered by Brucker among the most learned writers of the Aristotelic sect. He published new and accurate versions of several of Aristotle's works, which are highly praised by Huet, as models of translation. The great honours and emoluments which he received, and the contests among the most famous universities to obtain possession of him, sufficiently prove that he was esteemed one of the ablest scholars then existing. *Moreri. Tiraboschi.—A.*

PACORI, AMBROSE, a French practical writer in the seventeenth and former part of the eighteenth century, whose works are held in esteem by pious Catholics, was born of obscure parents at Ceaucé in the lower Maine, about the year 1650. His inclination leading him to the ecclesiastical profession, after receiving the requisite education he was admitted to deacon's orders, and became president of the college in his native place, where, at the same time, he taught the classics and philology. In this situation, from what motives we are not informed, an attempt was made to poison him by one of his pupils, from which he narrowly escaped; and thinking his life no longer safe at Ceaucé, he resigned his post, and retired into Anjou. Soon afterwards, cardinal Coislin, bishop of Orleans, appointed him to the presidency of his seminary at Mehun, which he retained for eighteen years, during which he procured the establishment of many seminaries in the diocese of Orleans, for the education of young persons designed for the clerical profession. Upon the death of the cardinal, he was obliged to quit his post; when he withdrew to Paris, where he spent the remainder of his life in retirement, and died in 1730, when he was about eighty years of age. By the purity of his manners he reflected lustre on his learning and abilities, which were very respectable; but so excessive were his modesty and humility, that he could never be persuaded to enter into priest's orders, of the importance of which he entertained a very exalted idea. He was the author of a great number of pious and practical treatises, which though written in a heavy and prolix style, have had considerable popularity among certain classes of religionists. The principal of them are, "Salutary Advice to Parents relative to the proper Education of their Children," 12mo.; "Dialogues on the sacred Observance of Sundays and Festivals;" "Christian Directions for an uniformly holy Practice;" "The Christian's Day Work;" "Christian Reflections;" a new edition of "The Epistles and Gospels for the Year," in four volumes, 12mo.; and a new edition, with augmentations, of the abbé Genevaux's useful and pleasing "Select Histories," for the use of young persons. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

PACUVIUS, MARCUS, a Latin tragic poet, was a native of Brundisium, and is said to have been the sister's son of Ennius. He flourished about B. C. 154, and was the friend

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and guest of C. Lelius. In the rude state of the Roman theatre he obtained great reputation; and his tragedy of "Orestes" is particularly mentioned by Cicero in his dialogue "De Amicitia" as having been heard with loud applause. He also composed satires, and had a talent for painting. In advanced age he retired from Rome to Tarentum, where he died, having nearly reached his ninetieth year. A few fragments only of his works are left, which have been published in the "Corpus Poetarum Latinorum." *Vossii Poet. Lat. Baillet.*—A.

PADILLA, DON JUAN DE, the leader of a popular insurrection in Castille against the ministers of Charles V., was the eldest son of the commendator of Castille. When, in 1520, the cortes or parliament of Spain assembled in Galicia had voted the emperor a free gift without obtaining the redress of any of the grievances under which the nation laboured, the citizens of Toledo took up arms, gained possession of the castle, and displacing all persons in office suspected of attachment to the court, established a popular form of government, and levied troops for their defence. They were headed by Juan de Padilla, a young nobleman of a generous spirit and high courage, well qualified for the office of a leader in the cause of freedom. His zeal was animated by that of his wife, Maria de Pacheco, a lady of noble birth, great abilities, and unbounded ambition. The regent, cardinal Adrian, having sent a body of troops under Ronquillo for the reduction of the revolted Segovians, Padilla came to their assistance with a considerable reinforcement, and gave Ronquillo a defeat. He then, in concurrence with the other leaders, appointed a general convention of the malcontents to be held at Avila. In that assembly deputies appeared from almost all the cities entitled to representation in the cortes, and formed a solemn league of mutual defence under the title of the Junta. Padilla then suddenly repaired to Tordesillas, the place of residence of the dowager queen Joanna, who was sunk into a state of melancholy derangement. Upon some indications she gave of returning reason, the Junta removed thither, and placing her nominally at the head of the government, renounced the authority of the regent, and carried on their operations in her name. Padilla by their direction proceeded to Valladolid, where he reduced Adrian to the condition of a private person, and seized upon the archives and seals of the kingdom. The Junta then drew up a remonstrance containing a statement of griev-

ances, with their demands for redress, which may be compared for boldness and the spirit of enlightened freedom with any of those that in the following century were presented to Charles I. It struck, indeed, no less at the privileges of the nobility than at the prerogatives of the crown; and thereby produced an union of the nobles with the royalists. The Junta, foreseeing the opposition rising against their cause, took the field with twenty thousand men; but instead of appointing to the command Padilla, the darling of the people and soldiers, they gave way to a mean jealousy of his popularity, and substituted don Pedro de Giron, a nobleman of the first order, but wholly unequal to the trust. Through his unskilfulness, the person of the queen was recovered by the royalists, together with the seals and public archives, and several members of the Junta were made prisoners.

The party, however, still kept up their spirits, and Padilla was raised to the chief command. In order to procure the necessary supplies of money, donna Maria put in practice a remarkable expedient. Repairing with her train to the cathedral of Toledo, in which was contained a vast treasure of ecclesiastical wealth, she entered it in solemn procession, with all the marks of the deepest sorrow and contrition. Clad in mourning, with tears, sighs, and beating of breasts, the train implored pardon of the saints whose shrines they were come to strip of their ornaments; and then proceeded to the pillage, which afforded a rich booty, and it is probable that the solemn farce passed as an act of devotion with the enthusiastic partisans of the cause. Padilla for some time was successful in various small encounters; but the Junta having imprudently consented to a suspension of arms, many of his soldiers took the opportunity of returning home with their plunder. The royal army advanced upon the insurgents in this diminished state, and coming up with them as they were retreating, in April 1521, put them to flight almost without resistance. Padilla, after having in vain attempted to rally them, resolving not to survive the ruin of his party, rushed among the thickest of the foe, and was wounded, unhorsed, and made prisoner, together with his principal officers. On the very next day, without any form of trial, he was led to execution. Undismayed by the approach of death, he previously wrote two eloquent and manly letters, to his wife, and to the city of Toledo, and then quietly submitted to his fate. When the sentence was read, pro-

claiming them traitors, one of his fellow-sufferers betrayed some indignant emotions; but Padilla restrained him, observing that "yesterday was the time to have acted with the spirit of gentlemen; to day that of dying with the meekness of Christians."

After Padilla's death, his heroic widow alone, donna Maria, supported the sinking cause. Bent on revenging his fate, she raised fresh forces, and used every art to animate the citizens of Toledo to a vigorous resistance. She marched through the streets, with her young son in deep mourning and seated on a mule, before whom a standard was borne representing his father's execution. When the city was at length invested by the victors, she defended it with success and spirit as long as the people could be induced to second her; but having incurred the enmity of the clergy by making free with their property on the public account, they were able to render her unpopular, and the city was yielded to the king's troops. She retreated to the citadel, which she defended with great resolution four months longer. When reduced to extremities, she made her escape in disguise, and fled to her relations in Portugal, where she ended her days. *Robertson's Charles V.*—A.

PADILLA, LORENZO DE, a Spanish antiquarian of great eminence, who was one of the historiographers to the emperor Charles V. He took infinite pains in preserving Roman inscriptions, and ascertaining the classical geography of Spain. His papers upon this subject came into the hands of Florian de Ocampo, who is said to have availed himself of them ungenerously, without acknowledging his obligation. Among other works he left a general history of Spain, in four parts. A few sheets, which have accidentally been preserved, prove that it had been committed to the press, though the impression, it cannot now be known why, was never completed. The manuscript exists in the Dominican library of St. Paul's, at Cordova. Padilla is also one of the earliest genealogical writers of the Spaniards, having been led to this subject in the course of his antiquarian researches. *Nic. Antonio.*—R. S.

PAEZ, PEDRO, a man deservedly eminent in the history of the Jesuits and of Abyssinia, was a Castilian, born at Toledo, of noble family. He entered the company, and having completed his studies, was sent to India in the year 1588. The Portuguese in Abyssinia were at this time without a patriarch, or any spiritual assistant, so difficult was it to introduce them

into that kingdom, every entrance into which was in possession of the Turks or Moors. To this mission Paez and P. Antonio de Monserrat were appointed. They were made prisoners on their way, and sent to the court of the king of Xael, which the Portuguese call Heynan. The brother of the king treated them kindly on the way, and regaled them with *caboa*, which is water, says Balthasar Tellez, boiled with the shell of a fruit called *bune*, and which they drink instead of wine. This is one of the earliest and most imperfect descriptions of coffee. The king of Xael was tributary to the pacha of Yemen, and bound by treaty to send him all the Portuguese who might fall into his hands; and accordingly they were sent to Canaan, the capital where the pacha resided. This city, which was sixty leagues from Mocha, had once been a large and flourishing place. It was then surrounded with walls of brick, as strong as fortifications of such materials could be, and its population was about 2000 persons, a fourth part of whom were Jews. At first their captivity was easy. The pacha had been one of the grand Turk's gardeners: so far was he from being ashamed of his origin, that the spade with which he had worked was hung up in a conspicuous place, in the great hall of his palace. He was fond of the practice, and finding the Jesuits had some knowledge of it, employed them in his gardens, till in an evil hour he was persuaded that a great ransom might be obtained for them. He fixed 5000 Portuguese crowns as the price, and with true Moorish barbarity began to treat them progressively worse and worse, that they might the sooner prevail upon their countrymen to pay it. At length, in the sixth year of their captivity, he sent them to Mocha, that they might speak with the Indian merchants. Here they were put on board a galley and chained to the oar: their only food was maize, or Indian corn, which was given them in the grain: they had no other means of dressing it than by soaking it, then rubbing it between two stones till it was made into a paste: with this paste they lined a large jar, and made a fire in the jar to bake it. At length the viceroy of India sent 1000 crowns for their ransom; the pacha accepted it, seeing he could get no more, and the two fathers returned to India, where Monserrat soon afterwards died. He was one of the Jesuits who had been deputed to the court of Akbar when that sultan expressed a wish to be instructed in christianity.

Pedro Paez was more successful in his second attempt. He got a Turk to land him at Masuah, in the character of an Armenian, and safely entered Abyssinia in 1603, not 1600 as Bruce has it. Jacob was at this time neguz or king of that country, but was soon deposed by Za Denghel. The Jesuit, instead of hastening to court, busying himself in court intrigues, and seeking court favour, remained quietly among his flock, translating into Abyssinian a compendium of christian doctrine, the work of Marcos George, one of his fraternity. Some children were thoroughly instructed in the dialogues of this work. Za Denghel heard of their proficiency: it was a wonderful thing in that barbarous country, and he sent for the master and his scholars to exhibit before him. Paez took two of them with him. The king was delighted with their performance, enquired if what they had repeated was written in a book, and was presented with a translation. Disputes were held between the stupid priests of the country and the missionary, which ended in the exposure of their brutish ignorance, and the king became a thorough convert to the Roman catholic faith.

Sensible at first how necessary it was to proceed with prudence, Za Denghel, when he professed his conviction to Pedro Paez, exacted an oath from him not to divulge the secret. He soon forgot the precaution which he had enjoined, and prohibited the observance of the sabbath on Saturday, that being one of the relics of Judaism which the Abyssinians still retain. The Jesuit would have moderated his zeal if he could: a rebellion soon broke out, Za Denghel was slain in battle and Jacob reenthroned in his stead. Geddes has cast a most unwarranted and unwarrantable aspersion upon Pedro Paez and the Abyssinian Portuguese, as if they had borne a part in the conspiracy against this king: there is not the slightest ground for the suspicion; so far from it, the Jesuit historians err, if they err at all, in representing Jacob as ineligible to the throne, because he was a bastard. Geddes hated the catholic religion, and not without good reason; but no passion is so prone to commit works of supererogation as hatred. In his righteous abhorrence of a juggling, tyrannical, and bloody system of priestcraft, he was blind to individual virtue.

The Portuguese attached themselves to Jacob after Za Denghel's death. His triumph was but transitory: Socinios, the cousin of Za Denghel, slew him, and won the crown. He

also thought it wise to favour the Portuguese, and in a short time became a convert to Pedro Paez. There is no reason to suspect the sincerity of such conversions. Nothing but incorrigible bigotry could prefer the christianity of an Abuna to that of a Jesuit. The new king did not proceed with the moderation which his teacher advised; rebellion after rebellion broke out. The Abuna had now laid claim to a papal power of excommunicating heretical kings, and absolving orthodox subjects from their obedience. The king's own son-in-law took arms against him. The two armies were ready for battle, when the daughter of Socinios and wife of Julius besought her husband with tears to desist while it was yet possible, offering to be the mediator, and establish peace; he bade her sternly go into her tent, and when she asked him to take food before he went to battle, replied, with an oath, that he would never eat or drink till he had brought her her father's head. The Abuna distributed his blessing to the rebels, assuring them that all who fell in this holy cause would go straight to heaven without passing through purgatory. "I believe," says Tellez, "they would find such rubs in the way that none of them would even reach purgatory; there was a wider gate open on this side of it." Julius and the Abuna were both killed, and the cause of catholicism was not again endangered during the life of Paez.

The tales which the Portuguese related of their own country, and particularly of the palaces of their kings, were regarded with wonder, and almost within credulity, by the Abyssinians. Paez undertook to build a palace at Gorgora, a rocky peninsula, on the south side of the lake of Dembea, a situation which Bruce describes as delightful and magnificent beyond European conception. He was himself architect, mason, smith, and carpenter, and produced a building which was the astonishment of all who beheld it, the natives never having seen what they called a house upon a house before. A spring lock, which he fixed upon one of the doors, saved the king's life when he would else have been assassinated.

The last triumph which this good missionary enjoyed was that of seeing the king put away all his wives except one, and receiving his general confession. Having done this he returned to his convent, saying his *Nunc dimittis*. His release was indeed at hand. Immediately on his arrival he was seized with a fever, and died on the third of May, 1622. Bruce dates

his death a year later; that excellent traveller is seldom accurate in trifles. Paez died in time to be spared the mortification of witnessing misconduct and violence on the part of the Jesuits, which he could not have prevented, and which ruined the cause of Rome and of civilization in Abyssinia.

It is worth remarking that Tellez mis-writes the name of this missionary Pays, for the sole purpose of punning upon it. He refers to papers written by Paez himself, and preserved at Rome; perhaps they still exist, and if so, how greatly is their publication to be desired! *Balthasar Tellez, Hist. General de Ethiopia a Alta. Geddes' Church History of Ethiopia.* Bruce.—R. S.

PAGAN, BLAISE FRANCOIS, comte de, an eminent military engineer, was born in 1604 at Avignon. He entered into the army at twelve years of age, and distinguished himself in a variety of actions. He was patronized by his near relation the constable de Luynes, whom he had the misfortune to lose at the siege of Montauban, at which he was also deprived of the sight of an eye by a musket-shot. He continued to serve with great ardour and enterprise. At the passage of the Alps and the barricades of Suza he placed himself at the head of a determined band, and undertook to come to the attack by a particular but very dangerous road. Having gained the summit of a steep mountain, and cried to his followers, "This is the road to glory," he slid down the mountain; and being imitated by his men, they arrived first at the barricades and carried them. This action was spoken of in the highest terms by the king, Lewis XIII., before the duke of Savoy and a numerous court. Pagan was present when the king in 1633 formed the siege of Nanci, and traced the lines and forts of circumvallation. In 1642 he was sent into Portugal in quality of field-marshal, and there lost his other eye. Having from his youth closely applied to mathematical studies, with a particular view to the science of fortification, now that he was disabled from serving his country in the field he employed the whole force of his active mind in speculations of this kind; and in 1645 produced his "Traité des Fortifications," which passed for the best work that had hitherto been published on that subject. It was followed by his "Theoremes Geometriques," 1651; "Theorie des Planetes," 1657; and "Tables Astronomiques," 1658; in all of which he showed himself a very able mathematician. He also published in 1655 an "Historical and Geographical Account of the

River of Amazons, extracted from different Writers." He was not entirely free from the delusion of judicial astrology, and what he wrote on this subject is the only blot upon his scientific character. With a high reputation for knowledge and worth, and possessed of the esteem of his sovereign and the court, he died at Paris in 1667, at the age of sixty-one. *Per-rault Hommes Illust. Moreri.—A.*

PAGI, ANTHONY, a French Franciscan monk of the class of friars-minors, commonly called cordeliers, and a very able ecclesiastical historian and chronologer in the seventeenth century, was born at Rognes, a small town near Aix in Provence, in the year 1624. He embraced the monastic life in a convent at Arles, in the year 1641, and, after going through the usual courses of philosophy and divinity, officiated for some time as preacher, with great acceptability. He was also much occupied in the confessional, and was four times elected provincial of his order. These employments, however, did not prevent him from applying very assiduously to the study of chronology and ecclesiastical history, in which he succeeded so well, as to become one of the most able critics of his time in those branches of learning. In 1682, he published a piece entitled, "*Dissertatio hypatica, seu de Consulibus Cæsareis*," quarto, which abounds in curious remarks, and throws considerable light on the chronology of the consulates. But his most considerable work consists of a criticism on the "*Annales*" of Baronius, in which he follows that learned cardinal year after year, and rectifies an infinite number of mistakes, both in his chronology, and in his facts. It is entitled, "*Critica Historico-Chronologica in Universos Annales Ecclesiasticos Eminent. et Rev. Cæs. Card. Baronii, in qua rerum narratio defenditur, illustratur, suppletur, Ordo Temporum corrigitur, innovatur, et Periodo Græco-Romana, nunc primum concinnata munitur, &c.*" in four volumes, folio. This work is distinguished by profound learning, solid and judicious criticism, moderation, and candour; and the simple style in which it is written is well adapted to chronological narration. It extends to the year 1198, where Baronius finishes. In compiling it father Pagi received considerable assistance from the abbé de Longuerue. The first volume made its appearance at Paris, in the year 1689; and the three following were not printed till after the author's death, under the care of his nephew, the subject of the next article, when they

were committed to the press at Geneva, in 1705. A new edition of the whole was published at the same place, in 1727. Father Pagi also published an edition of "*the Sermons of St. Anthony of Padua*," in Latin, in 1685; and two answers to criticisms on his "*Dissertation on the Consulates*:" one, accompanying that collection of sermons, and the other in the "*Journal des Scavans*" for November 11, 1686. He died at Aix, in 1699, about the age of 75, equally beloved for his amiable manners, as he was respected for his profound learning. *Moreri. Nouv. Dict. Hist.—M.*

PAGI, FRANCIS, nephew of the preceding, and a member of the same religious community, was born at Lambesc, in the year 1654. He commenced his studies at Toulon, under the fathers of the oratory, and made so great a proficiency in the belles-lettres, that his uncle was induced to send for him to Aix, where he then resided. Here Francis entered into the order of cordeliers, and, after he had finished his studies, taught philosophy in different houses, where he was successively stationed by the direction of his superiors. At length, being permitted to follow his inclination, he returned to Aix, and applied with such ardour and assiduity to the study of history, under his uncle's instructions, that he was soon able to afford him valuable assistance in his great work, and was properly entrusted with the care of editing the three last volumes of it, as we have seen above. After he had executed this task, he employed himself in writing a work of his own, which he published under the title of, "*Breviarium Historico-Chronologico-Criticum, Illustiora Pontificum Romanorum Gesta, Conciliorum generalium Acta, &c. complectens*," forming in the whole four volumes, quarto. The first and second of these volumes made their appearance in 1717, the third in 1718, and the fourth not till after the author's death, when it was published by Anthony Pagi, the second of that name, and nephew to our author. This work, which comprizes the history of the popes, and of the general councils, together with numerous details relative to the discipline, the rites, &c. of the church, displays much learned and curious research, and is drawn up in a style that is correct and neat. The author, however, is a zealous advocate for the highest claims of the pretended successors of St. Peter, and maintains so uniformly and steadily the infallibility of the pope, his superiority over councils, the right of appeals to the

court of Rome, and the papal power of anathematising sovereigns, that it should seem that his work was undertaken for the express purpose of defending those opinions. The author died in 1721, in the sixty-seventh year of his age, having passed through the principal offices of trust and honour in his order. His nephew, ANTHONY PAGI, was born at Martigne in Provence, and entered among the Jesuits, whom he afterwards quitted, and became provost of Cavaillon. He published, "A History of the Revolutions of the Low countries," 1727, 12mo.; and also, "The History of young Cyrus," 1736, 12mo. He was a writer not destitute of talents and genius, but suffered his imagination to remain unbridled. To this it is owing, that his "History of young Cyrus," in particular, resembles more the exercise of a college-rhetorician, than the production of a dispassionate dignified historian, formed on the model of the ancients. His style is diffuse, romantic, and often very culpably negligent. We meet with no further particulars concerning him. *Moreri. Nouv. Dict. Hist.—M.*

PAGNINI, SANCTES, an Italian Dominican monk, in the fifteenth and former part of the sixteenth century, distinguished for his skill in oriental and biblical literature, was descended from a respectable family, and born at Lucca, in the year 1470. At the age of sixteen he took the habit in a convent of the Dominican order, and applied with extraordinary diligence to the study of the learned languages, and of divinity. He not only made himself master of the Latin and Greek, but also of the Hebrew, Chaldee, and Arabic tongues. As he particularly excelled in the knowledge of the Hebrew language, he was sent by his superiors to teach it in a monastery at Lyons, where he spent the greatest part of his life. Here he distinguished himself by his zeal in defending the catholic church against the attacks of the reformers, and laboured to prevent the numerous Italian families which had settled in this city, from being converted by the emissaries of the Waldenses and Lutherans. But what principally contributed to his celebrity, was the design which he undertook and accomplished, of making the first modern translation into Latin of the Old Testament scriptures from the original Hebrew, and of the New Testament from the Greek. To this design he was led from a firm conviction that the vulgate translation, as it has descended to modern times, is greatly corrupted from the state in which it was left by St. Je-

rome. It was his object, therefore, to produce a new translation, in which the vulgate should be followed whenever fidelity to the originals permitted. No sooner was his intention announced, than it met with the approbation of pope Leo X. who had that confidence in the learning and abilities of Pagnini, that he promised to furnish him with all the necessary expences for completing his work. From a letter of Francis Picus of Mirandula to the author it appears, that he commenced his version of the Hebrew scriptures in 1493, and after employing five-and-twenty years upon it, finished it in 1518. He then applied to the translation of the Apocryphal books, and the New Testament, both of which he rendered from the original Greek before the year 1521. At length the whole work was published at Lyons, in 1528, under the title of "Veteris et Novi Testamenti nova Translatio, per Sanctum Pagninum nuper edita, approbante Clemente VII." in quarto, accompanied with the licences of popes Adrian VI. and Clement VII. On this work many high commendations have been bestowed by the most learned rabbis, who have decidedly given it the preference to all other translations of the sacred Hebrew writings; and also by many eminent christian critics, catholic and protestant; and among others, by Leusden, Erpenius, Buxtorf, and the learned Huet bishop of Avranches. On the other hand, Genebrard, father Simon, and others, while they agree with later translators and commentators on the scriptures in acknowledging that Pagnini has given proof in it of great learning and abilities, contest its claims to the superior excellence which the former attribute to it. In Le Long's "Bibliotheca Sacra," the reader may meet with a short summary of their opposite judgments concerning it. Father Simon pronounces it to be obscure, barbarous, and full of solecisms, and maintains that it sometimes changes the sense of the text. He therefore concludes, that instead of correcting the vulgate by Pagnini's translation, the latter ought rather itself to be corrected by the vulgate. To such strictures the author exposed himself, by adhering too closely and servilely to the letter of his originals, according to grammatical strictness. This version afterwards underwent repeated impressions. In the same year in which it made its appearance, the author published, "Liber Interpretationum Hebraicorum, Aramæorum, Græcorumque Nominum, quæ arcanis sacrisque in Litteris inveniuntur, ordine alphabetico, ut inventu

cuncta sint perfacilia," quarto, which has been added to the subsequent editions of that work. Pagnini also published, "Thesaurus Linguae Sanctæ," 1529, folio, which was reprinted by Robert Stephens, under the title of, "Thesaurus Linguae Sanctæ contractior et emendatior," 1548, quarto, and an abridgment of the same was published at Antwerp in 1616, octavo; "Isagoges, seu Introductionis ad Sacras Litteras Liber Unus," 1528, quarto, and reprinted in 1536, folio, with an historical preface by Symphorien Champier; "Hebraicarum Institutionum Libri Quatuor, Sanc. Pag. Luc. Auct. ex Rabbi David Kimhi priore parte fere transcripti," 1526, quarto, of which an abridgment was printed at Paris by Robert Stevens, 1546, quarto; "Enchiridion Expositionis vocabulorum Haruch, Targum....et multorum aliorum Librorum, Hebraicæ Linguae, aliisque Libris apprimè accommodatum," &c. 1523, folio; "Isagogæ ad sacras Litteras et ad mysticos Scripturæ Sensus," &c. being a continuation of the "Isagoges" abovementioned, and reprinted with the same in 1536, folio; "Grammatica Rabbi David, quæ Michol nuncupatur, in Latinum translata eloquium;" "Liber Ephod, grammaticam continens Hebraicam, Latine donatus;" "Liber cui Nomen Cheter, id est, Corona, in quo de divinis nominibus agitur, Latine versus;" "Catena argentea in Pentateuchum," in six large volumes, 1536; "Catena argentea in totum Psalterium, Hebræorum, Græcorum, et Latinorum, continens Commentaria," in three large volumes; "Annotamenta in totum Vetus Testamentum;" "Chaldaicum Enchiridion;" "Isagogæ Græcæ, &c." 1525, in two volumes, folio; and he left behind him a number of manuscripts. Pagnini died at Lyons in 1536, at the age of sixty-six, and when his obsequies were celebrated, a great number of the principal people of the city attended, out of respect to his memory. *Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xii. art. 1. sect. 34. Moreri. Simon's Crit. Hist. Old Test. book ii. ch. 20. Le Long's Bibl. Sacra, vol. I.—M.*

PAJON, CLAUDE, a learned French protestant divine in the seventeenth century, was descended from a noble family, and born at Romorentin in the Orleanois, in the year 1626. Having made choice of the ministry for his profession, after receiving a preparatory education at his native place he was sent to pursue his academical studies at Saumur, where he distinguished himself by his proficiency in the various branches of learning, as well as by an uncommon degree of penetration and sagacity

in his academical exercises, and persuasive powers of eloquence. Thus qualified, at the age of twenty-four he was admitted to the ministry, and became pastor of Marchenoir in the little province of Dunois. While he continued at this place, the famous Jurieu, who was then settled at Mer, had entered into a controversy with a minister of the name of Buisson, who leaned somewhat towards the Arminian system, and addressed a letter written against him to M. Pajot. Resentful that our author did not enter into his views of the controversy, Jurieu turned his attack against him, and accused the modifications under which Pajon exhibited some of the doctrines of the reformed church, of being erroneous and dangerous heresies. In particular, he charged him with such a modification of the doctrine of the divine influence on the mind in the work of conversion, as was equivalent to a denial of such influence, and resolved that work into the exertion of man's natural powers and faculties, aided by the assiduous study of the revealed will of God. On the other hand, Pajon complained, that his doctrine was either ill understood, or wilfully perverted. He observed, that he did not deny entirely an *immediate operation of the Holy Spirit* on the minds of those who are really converted to God, but only such an *immediate operation* as was not accompanied with the ministry and efficacy of the divine word; or to express the matter in other terms, he declared that he could not adopt the sentiments of those who represent that *word* to be no more than an *instrument* void of intrinsic efficacy, a *mere external sign* of an *immediate operation of the Spirit* of God. He concluded by observing that we ought not to dispute about the *manner* in which the Holy Spirit operates upon the minds of men, but content ourselves with acknowledging, that He is the true and original author of all that is good in the affections of our heart, and the actions that proceed from them. In the mean time M. Pajon had been elected to fill the chair of professor of divinity at Saumur. His complaints and declarations, however, instead of disposing his opponents to peace, served only to provoke them to renewed hostilities, and Jurieu wrote against him with his usual virulence, denouncing him as heterodox, and from his station, a dangerous underminer of the true faith of the reformed church. M. Pajon defended himself against Jurieu and his party, with learning and ingenuity, till at length the controversy between them became so warm, that he was cited before the synod of Anjou, in 1667, to give an account of his

doctrine. In this assembly he disputed against his adversaries during several sessions, with so much success, that he was dismissed without any censure, and permitted to retain his professorship. Afterwards his enemies becoming more powerful, procured a condemnation of his opinions to be passed, and the academy of Saumur obliged those students who applied for their testimonials, to sign that condemnation. In these circumstances, perceiving that the Protestants, on account of the prejudices excited against him, declined sending their sons to study at Saumur, he was prevailed upon to resign his professorship, and to accept the vacant pastoral charge of the church of Orleans. Here he spent the remainder of his life, diligently occupied in the duties of his profession, and in writing a prodigious number of controversial and other treatises, which are particularized in the first of our authorities, and remain still in manuscript. He died in 1685, immediately before the revocation of the edict of Nantes, when he was in the sixtieth year of his age. As an author, he is principally entitled to notice for his excellent defence of the protestant religion against father Nicole, entitled, "*Examen du Livre qui porte pour Titre, Prejuges Legitimes contre les Calvinistes*," 1673, in two volumes, 12mo. in which his learning, zeal, and judgment, are advantageously displayed. *Moreri. Nouv. Dict. Hist. Mosheim's Hist. Eccl. sac. XVII. sect. ii. part ii. cap. ii. § 16, 17.—M.*

PAJOT, LEWIS LEO, count of Anseibray, a French nobleman celebrated for his scientific knowledge and collections in the former part of the eighteenth century, was born at Paris, in the year 1678. He received the advantages of a liberal education, and, having early discovered an inclination for mathematical and philosophical studies, was instructed in the philosophy of Des Cartes. Afterwards he took a tour to Holland, where he formed an acquaintance with Huygens, Ruysh, Boerhaave, and others distinguished by their eminence in literature and science. He was appointed director-general of the posts in France, and conducted the business of that department in such a manner as entitled him to the esteem of the public, and at the same time secured the confidence and favour of Lewis XIV. That prince sent for him in his last illness, to seal up his will, before it was sent to be deposited with the parliament. After the death of his father the count came into the possession of a country-seat at Bercy, where he determined to establish a scientific museum; and he spared

neither trouble nor expence to furnish it with curiosities of nature and art, and with philosophical and mechanical instruments and machines of every description. So famous did this collection become, that it induced Peter the Great of Russia, the emperor of Germany, and prince Charles of Lorraine, &c. to pay visits to the count d'Anseibray. It was, perhaps, the most curious museum in Europe, and was particularly unrivalled in articles connected with the science of mechanics. In this department of the mathematics, the count furnished several papers to the, "*Memoirs of the Academy of Sciences*," of which he was a member. The principal of them are, "*on an Instrument for the Measurement of Liquids*;" "*on an Aerometer, or Wind-gage*;" and "*on a Machine for beating regular Time in Music*," &c. So much at heart had he the interests of science, that he bequeathed his museum to the academy, upon the condition that it should be rendered useful to the public. He died in the year 1753, at the age of seventy-five, deeply regretted by the poor parishioners of Bercy and St. Germain l'Auxerrois, to whom he was a most kind and liberal benefactor, and universally respected among his acquaintance for his integrity, humanity, and other excellent qualities. *Nouv. Dict. Hist.—M.*

PALÆMON, QUINTUS REMMIUS, a celebrated Roman grammarian, in the reigns of Tiberius and Claudius, was a native of Vicenza, and domestic slave to a woman of that place. Accompanying her son to Rome for his education, he acquired the knowledge of letters, was manumitted, and opened a school of grammar at Rome. His extraordinary memory, facility of expression, and talent for making extemporaneous verses, raised him into high repute; though so infamous in his manners, that both Tiberius and Claudius spoke of him as the last person to be entrusted with the education of youth. He was so luxurious in his living, that his income was unequal to his expenditure, though besides the great emoluments of his school, he derived much profit from the sale of ready-made clothes, and the culture of a farm. His arrogance and self-conceit were so great, that he held the most learned writers in contempt, and asserted that letters were born and would die with himself. Of this writer there remain an "*Ars grammatica*," printed among the "*Grammatici Antiqui*," of which the best edition is that of Putschius, *Hanov. 1605*, octavo; and a treatise "*De Ponderibus & Mensuris*," which, however, some ascribe to another author of the

game name. *Suetonius de Illustr. Gram. Vossius de Gram. Bibliogr. Dict.*—A.

PALÆPHATUS. Of this name several ancient writers are recorded: one, an Athenian, placed among the poets anterior to Homer: one, a native of Paros or Priene, who lived under Artaxerxes Mnemon: and one, a grammarian and philosopher, born either at Athens or in Egypt, posterior to Aristotle. Which of these is the author of a work remaining in the name of Palæphatus is uncertain. It is in Greek, entitled *περί των Απίστων*, "De Incredilibus;" and its subject is the explication of ancient fables. It has been several times published in Greek and Latin: the best edition is that of I. F. Fischer, *Lips.* 1761, 1789. *Vossii Hist. Lat. Bibliogr. Dict.*—A.

PALAFÖX Y MENDOZA, D. JUAN DE, son of the Marques de Hariza, and bishop of Angelopolis, or Ciudad de los Angeles, in New Spain, where he exercised the office of viceroy during the absence of the Duque de Escalona. Zeal for the interests of the church involved him in some difficulties, and he was compelled to secrete himself, finding his life in danger. His conduct however both in his civil and ecclesiastical capacity was approved by the king, and he was appointed to the see of Osma in 1653, where he continued till his death. Palafox was a voluminous writer; the work by which he is known out of his own country is a little history of the conquest of China by the Tartars, published after his death by D. Joseph Palafox, at Paris, and translated into several languages. *Nic Antonio.*—R. S.

PALAMEDES, a distinguished Greek of the semi-fabulous times, was the son of Nauplius, king of the isle of Eubœa. At the time of the Grecian confederation for the expedition against Troy, Palamedes is said by a stratagem to have detected the counterfeit insanity of Ulysses, who had acted the madman in order to be excused from accompanying the other princes. In resentment for this exposure, Ulysses contrived to bury a sum of money in the tent of Palamedes, and then to charge him by means of a supposititious letter with having received a bribe from Priam. The discovery of the hidden treasure was thought sufficient evidence of the fact, and Palamedes was stoned to death for the crime of treason. This tale would not have rendered him a subject of biographical record, had not several other more important instances of his ingenuity been related by different authors, which seem to prove him to have been an extraordinary person.

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To him are attributed the invention of weights and measures; the art of drawing up a battalion; the regulation of the year by the course of the sun, and of the month by that of the moon; and the games of chess and dice. Pliny affirms that during the siege of Troy he invented the four letters in the Greek alphabet, θ, ξ, φ, χ; but Philostratus ascribes to him only υ, φ, and χ. He has also been recorded as a poet, and Suidas says that his poems were suppressed by Agamemnon, or by Homer. Of these relations it is impossible to ascertain the truth, but they entitle the name of Palamedes to literary notice. *Pliny, Hist. Nat. Moreri.*—A.

PALAPRAT, JOHN, a poet and dramatic writer, was born in 1650 at Toulouse, of a family eminent in the profession of the law. He distinguished himself from his youth by a talent for poetry, and obtained several prizes at the Floral games of that city. He entered at the bar, and in 1674 was created capitoul or chief magistrate of Toulouse. In 1685 he was made chief of the consistory; and he is said in both of these magistracies to have conducted himself with great credit. An attachment to literature, however, and a natural simplicity of character, gave him a distaste to business; and after a visit to the wits of Paris, he went to Rome in 1686 for the purpose of being introduced to the celebrated queen Christina, then resident in that metropolis. Thence he returned to Paris, which afterwards became his principal abode. In 1691 the duke of Vendome attached him to his person in quality of secretary. With this prince he indulged himself in free and lively sallies; and when marshal Catinat once expressed to him his apprehension lest he might give offence by his frankness, "Fear nothing (said Palaprat), it is my wages." He was lodged at the Temple, where the entertainment was subject to great vicissitudes. "Here," said the poet, "we are in danger of dying of inanition or of indigestion." He employed himself at Paris chiefly in theatrical compositions, and he contracted an intimacy with the abbé Brueys, in concert with whom he wrote several pieces for the stage, of the comic class. It is to their mutual credit that their friendship continued unchanged till death. Of their conjunct performances, three have kept their place on the stage, together with one of his sole composition. He also wrote eight discourses on different subjects, and published a volume of poems, mostly addressed to M. de Vendome. The character of his works is gaiety and vivacity, with an air of simplicity, but with little regard to cor-

rectness. His dramatic pieces are contained in the collection of those of Brueys. Palaprat died at Paris in 1721, at the age of seventy-two. *Moreri. Nouv. Dict. Hist.*—A.

PALEARIUS, AONIUS, an elegant and liberal scholar, and martyr to the cause of reformation, was born about the beginning of the sixteenth century at Veruli in the Campagna of Rome. The name of his family was *Della Paglia*, and his baptismal name was *Antonio*, both which he changed to the classical form under which he is known, according to the practice of that learned age. After having studied six years at Rome, he quitted it on the approach of the imperial army in 1527, and took up his abode at Perugia, Sienna, Padua, and other places, improving himself by attendance on the most celebrated professors. He fixed at length at Sienna, where he married in 1536, and opened a private school for some young men of rank. Here he passed some years tranquilly in the bosom of his family, till his merit and the freedom of his opinions began to raise him enemies. The first storm was excited by an oration which he pronounced before the senate of Sienna in defence of one Antonio Bellante, who had been accused of a contraband trade in salt, and by another in which he was the advocate of the same person, who charged some monks with pillaging his grandmother. The monks became his determined enemies, and propagated slanders against him among the citizens. The suspicion into which he fell as being a favourer of the new opinions gave them a handle for the dreadful accusation of heresy, and in 1542 he was brought on that account before the governor and archbishop. Upon this occasion he wrote an oration published among his works, in which, though he did not avow the opinions imputed to him, he spoke of them in a way that showed what he thought on those points. He was however absolved; but was afterwards thwarted in his attempts to obtain a chair in the university. In 1544 he published anonymously a work in Italian "On the Merits of Christ," which was written in the principles of the reformers. He received an invitation in 1546 to take the professorship of eloquence at Lucca, with which he complied, and exercised that office for several years. Such was his reputation for elegant literature, that it procured him several distinguished friends, among whom was cardinal Sadoletto, and caused him to be invited to Milan in 1555, to succeed Majoragio in the chair of eloquence. In that city he resided quietly till the accession of pope Pius V.

who having been a dominican and an inquisitor, began his reign with the severe prosecution of heresy. Palearius was arrested and brought to Rome, where he was committed to a close imprisonment, and accused of various errors of doctrine. These were, that he denied purgatory, disapproved the custom of burying the dead in churches, spoke unfavourably of the monastic state and the lives of the monks, and attributed justification to the merits of Christ alone. Upon these charges he was convicted and condemned to the flames. After having (it is said) retracted his errors, he was strangled and his body was burnt, in the month of July 1570. This was the lamentable fate of a man whom all agree to have been pious, moral, and learned. That he really held the opinions of the reformers is not doubted, though he differed from them in considering marriage as a sacrament, and all oaths as unlawful. He appears, however, to have been so reserved in professing his sentiments, that the busy malignity of the monks was, probably, the real cause of his being marked for a victim of bigotry. His conviction was immediately occasioned by the apology for himself which he drew up when first accused of heresy as before mentioned. In it, alluding to the inquisition, he calls it "sica ista districta in omnes scriptores"—the dagger drawn against literature in general. Of the writings of Palearius, the best known is his poem "De Immortalitate Animorum," in three books, first printed at Lyons in 1536, with a highly commendatory letter from cardinal Sadolet. Its versification is formed upon that of Lucretius, rather than that of Virgil, and is said to be faulty. The poem, however, has been reprinted in several collections of select Latin poetry by Italians. His other works are fourteen orations on different subjects; letters, and poems, all written in a pure Latin style. After his death was printed his "Actio in Pontifices Romanos et eorum Asseclas," which he had composed a short time before the meeting of the council of Trent, with an intention of getting it presented by the ambassadors of the emperor; but this was never done. It is an eloquent plea in favour of protestantism. *Bayle, Moreri. Tiraboschi.*—A.

PALEOTTI, GABRIEL, a learned and excellent Italian cardinal in the sixteenth century, was born at Bologna, in the year 1524. He was descended from a family which had produced several eminent characters in the profession of civil and canon law; and being himself led by inclination to the same pursuit,

he made a rapid and very successful proficiency in the study of literature and jurisprudence, at the university in his native city. The first preferment which he received, was a canonry of Bologna, after which he was appointed professor of civil and canon law at the university. In this situation he acquired such high fame by his lectures and publications, that he was commonly called the new Alciati, since he seemed to keep that eminent civilian constantly in his view, as a model for his imitation, and to be distinguished by similar judgment and good taste. Being led on some occasion to visit Rome, cardinal Alexander Farnese, who had been his fellow-student at Bologna, and was just appointed perpetual legate of Avignon, nominated him governor of Vaison in the county of Venaissin. While Paleotti was on the road to his government, receiving intelligence of the death of his mother, he returned to Rome, and, after apologising to the cardinal for declining it, from the necessity that he was under of attending to the affairs of his family, resumed the professor's chair at Bologna. The Farnese family, however, were resolved to make his fortune, and obtained for him the post of auditor of the rota, when he was only thirty-three years of age. When pope Pius IV. opened the council of Trent, he sent Paleotti thither in the capacity of proctor and counsellor to his legates, who took no step of importance without his advice. Of this council Paleotti wrote a "History," still remaining in manuscript, of which Pallavicini freely availed himself in his work on the same subject. After the breaking up of this council, he returned to his office at Rome, which he held till the year 1565, when pope Pius IV. raised him to the dignity of the purple. By pope Pius V. he was created bishop of Bologna, and that see was erected into an archbishopric by the same pope, to do honour both to Paleotti and his native country. On his conduct in this dignity the highest commendations are bestowed by his biographers, who observe that a kind of rivalry seemed to exist between him and the great cardinal Borromeo, archbishop of Milan, who should most diligently discharge the duties of a good pastor. So useful and exemplary was Paleotti in his diocese, that it was not without reluctance that the popes summoned him from it to attend consistories, or other business, at Rome. He died at Rome in 1597, when about seventy-three years of age. He was the author of several works of considerable merit, on subjects in antiquities, jurisprudence, and mo-

als. The most considerable of them are, "Archiepiscopale Bonnoniense," 1594, folio; "De Imaginibus Sacris et Profanis;" "De Sacri Consistorii Consultationibus;" "De Nothis, Spuriisque Filiis," octavo; "De Bono Senectutis," octavo; "Pastoral Letters" and "Instructions," &c. *Landi's Hist. de la Lit. de l'Italie*, vol. IV. liv. xi. art. iii. sect. 106. *Moreri. Nouv. Dict. Hist.*—M.

PALESTRINA, GIOVANNI PIERLUIGI DA, a very eminent composer of church-music, was born in 1529, at Palestrina in Italy, the ancient Præneste. His instructor in the musical science is said to have been one Gaudio Mell, a Fleming, in which name some have recognized Claude Gondimel, a musician of Franche Comté; but the identity of these is a point of uncertainty. Of Giovanni's early life nothing is known; but it appears, that in 1555 he was admitted into the pope's chapel in Rome. He had already formed that simple, grave, and noble style for which he became so famous; for we are told that the pope and conclave having been scandalized at the light and injudicious manner in which the mass had been usually set and performed, had determined to banish music in parts entirely from the church; but that Palestrina, at the age of twenty-six, during the pontificate of Marcellus Cervinus, interceded with his holiness to suspend the sentence till he should have heard a mass composed in a different style. Accordingly, at Easter 1555, he presented before the pope and cardinals his celebrated composition, entitled, "Missa Papæ Marcelli," which was heard by them with so much pleasure and admiration, that music in divine service was restored to favour. In 1562 Palestrina was elected chapel-master to the church of Santa-Maria-Maggiore; and in 1571 was appointed to the same office at St. Peter's. He opened a school of music at Rome in conjunction with his friend and fellow-pupil Gio. Maria Nanino, and greatly contributed to establish the superior reputation of the Italian musicians. He died in 1594, and was interred at St. Peter's, whither his funeral was attended by all the musicians at Rome, and a great concourse of other persons. His own composition, "Liberate nos Domine," was performed on the occasion. No musician has been mentioned with more honour by writers on the same science than Palestrina, who was undoubtedly a great and original genius. Although the inventions of fugue, canon, and other elaborate compositions, have been banished from dramatic music, they have been retained in the church, on account of

their gravity and solemnity; and this composer, by his fine taste and admirable skill in harmony, brought choral music to a degree of perfection that, (says Dr. Burney,) has never been exceeded. The best church compositions since his time, have, indeed, been proverbially called *alla Palestrina*, as professedly imitations of his manner. His works were numerous, and most of them are still extant. The principal of them are masses and motets. *Hawkins's and Burney's Histories of Music.*—A.

PALEY, WILLIAM, a learned English divine and celebrated philosopher in the eighteenth century, was the son of a clergyman who held a small living near Peterborough, where the subject of this article was born, in the year 1743. Soon afterwards his father removed to Giggleswick in Yorkshire, where he was elected master of the grammar-school in that place. Under his tuition our author was carefully instructed in the learning requisite to qualify him for entering upon a course of academic studies; and in the year 1759, he was transplanted from this seminary to the university of Cambridge, where he was entered a student of Christ's-college. Here he distinguished himself by his diligence and proficiency; and he attracted considerable notice in the university, at the first opportunities which he enjoyed of displaying his talents in the public schools. According to the system of education followed at Cambridge, students about the middle of their third year, who are then called senior sophs, dispute in the schools on questions of natural and moral philosophy. In these exercises Mr. Paley discovered such extraordinary quickness and sagacity, that whenever he was expected to enter the lists, the schools were crowded with auditors. In 1763, he was admitted to the degree of B. A. having had the honour of appearing the first man of his year in the previous examinations. After he had thus become a graduate, being too young to enter into holy orders, he obtained the place of assistant in a school at Greenwich, which he retained about three years. In 1766, he proceeded M. A. and was elected a fellow of his college; which election was soon followed by his appointment to the office of one of the college-tutors. The duties of this appointment Mr. Paley discharged with uncommon assiduity and zeal. Not contented with following the usual method of college-lectures, by which the progress of a student is left to depend chiefly on his own industry, or private assistance, he endeavoured to introduce his pupils to an acquaintance with

the most important and useful truths, by arguments and illustrations which were equally forcible, perspicuous, and pleasing. His lectures on moral philosophy and on the Greek Testament, contained the outlines of the works by which he afterwards so much benefited the world and extended his own reputation; and those works may be said to have owed their origin to the situation which imposed upon him the duty of delivering the lectures. Mr. Paley had the happiness of acting with a brother-tutor of distinguished abilities, and at the same time one of his most intimate friends; Dr. John Law, the present bishop of Elphin, and son of Dr. Edmund Law, late bishop of Carlisle. The talents and exertions of two such men, rendered Christ's-college extremely popular; and while they retained their offices, that society rose to a flourishing state, unequalled, perhaps, in the history of the university. To his engagements as a public tutor, Mr. Paley added others still more numerous, as a private, and by these united labours was in the receipt of a very considerable income.

Our author maintained an intimate acquaintance with almost every person of celebrity in the university. Among his most particular friends were Dr. Waring, the celebrated mathematician, and Dr. John Jebb, well known by his talents, his integrity, and his zeal in religious and political controversy. Through his friendship with Dr. Law, he became acquainted with his father, Dr. Edmund Law, who was master of Peter-house, and continued chiefly to reside in the university, after he was created bishop of Carlisle. This connection had an important influence on Mr. Paley's life, as he owed to it an establishment in the church which induced him to abandon all the advantages of his academic situation, and as it proved the introduction to many of his subsequent preferments. The bishop's theological opinions fell greatly below the established standard of orthodoxy; and Dr. Jebb's sentiments were equally obnoxious to the zealous friends of the church, on the same account. He had likewise incurred their odium, by his unwearied and intrepid exertions for promoting a reform in the university, as well as in church and state. The intimate friendship which subsisted between these learned men and Mr. Paley, was viewed with a jealous eye by many who were closely attached to the established systems. Because he was a liberal thinker, they suspected that he must be a latitudinarian; and they were prepared to discover dangerous tendencies in his moral and political speculations,

if they should ever be given to the public. After our author had spent about ten years in discharging the laborious duties of a tutor at Cambridge, he quitted the university in 1776, and entered into the matrimonial connection. At what period he took orders we are not informed; but he was now first inducted into a small benefice in Cumberland. His next preferment was the living of Appleby in Westmoreland, worth about three hundred pounds a year; and in a short time afterwards, he was promoted to a prebendal stall in the cathedral church of Carlisle, together with the living of Dalston, a pleasant village in the vicinity of that city. In the year 1782, upon the resignation of his friend Dr. John Law, who was created an Irish bishop, he was made archdeacon of the diocese; and not long afterwards, he succeeded Dr. Burn, the author of the "Justice of the Peace," &c. in the chancellorship. For these different preferments he was indebted either to the venerable bishop of Carlisle, or to the influence of Dr. John Law with the dean and chapter of the cathedral church. While his residence was divided between Carlisle and Dalston, Mr. Paley engaged in the composition of his first and most generally celebrated work, "The Elements of Moral and Political Philosophy." This production, however, would probably never have been completed and presented to the public, had not the instigations of Dr. John Law urged him to the undertaking. That gentleman, while they were connected together at college, had frequently received high gratification from the perusal of Mr. Paley's lectures, and was early impressed with the idea that they might be expanded into a most useful treatise, by the great abilities of the author. This he had often suggested, and often urged his friend to carry such a work into execution. But Mr. Paley always brought forwards as an objection, the little attention which the public paid to the most eminent writers on those subjects; and after his marriage, he thought it his duty not to print a book which would not find purchasers. To remove this objection, a living having become vacant of which Dr. Law had the disposal, he gave it to Mr. Paley, on receiving a promise that he would consider it as a compensation for the hazard of printing, and immediately set about preparing his work for the press.

In the year 1785, our author published his "Elements of Moral and Political Philosophy," in quarto, with an excellent dedication to the bishop of Carlisle, bearing honourable testi-

mony to the purity of the motives by which that prelate was actuated in his religious researches, and avowing sentiments which reflect the highest credit on the author's ingenuousness and liberality. Concerning this work it was well observed, by the most respectable of our periodical critics, that "those who are fond of novelty, of ingenious theories, curious speculations, abstract and metaphysical notions, will find, indeed, little in it to amuse or entertain them: but those who are solicitous to have their consciences properly directed in the general conduct of human life, to see their duties and obligations delineated with perspicuity and accuracy, will be fully gratified." That the prevalent opinion of the public was also strongly in favour of the value and utility of these Elements, may be presumed from the numerous impressions of them which were speedily demanded. The sixteenth now lies before us. That, when deciding on the questions which have most divided and agitated mankind, the author should have excited considerable opposition, was naturally to be expected; and that some of the definitions and principles maintained in his ethics and politics are open to exception, has been shewn by more than one ingenious opponent. However, whatever is objectionable in his work, is infinitely counterbalanced by its very high general merits. The author's political speculations, in which his talents are most eminently displayed, have been studied and admired by the most illustrious statesmen of modern times: and it was an enviable compliment which was paid him by the late Mr. Fox, during the debate at the house of commons on the catholic question in May 1805, after reading two passages from his work, "that no man who valued learning, no man who valued genius, no man who valued moderation, could hear his opinions without deference and respect." One prominent excellence of this performance, is the unrivalled simplicity and pertinence of illustration with which it familiarizes the subjects discussed in it to the most common understanding.

The work which Mr. Paley presented to the public, places him in a high rank among the advocates for the truth of the christian scriptures. It is entitled, "*Horæ Pauline* ; or, the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his Name, with the Acts of the Apostles, and with one another," 1790, octavo. The design of the author in this work was,

not to repeat stale arguments, nor to pursue the beaten track which other defenders of Revelation had trodden before him; but to bring together, from the Acts of the Apostles, and from the different Epistles, excepting the Epistle to the Hebrews, such passages as furnish examples of *undesigned coincidence*. He has also so far enlarged his plan, as to take into it some circumstances found in the Epistles, which contributed strength to the conclusion, though not strictly objects of comparison. Instead of requiring the truth of any part of the apostolic history to be taken for granted, he leaves the reader "at liberty to suppose these writings to have been lately discovered in the library of the Escorial, and to come to our hands destitute of any extrinsic or collateral evidence whatever." This design is unquestionably entitled to the claim of originality; and it has been carried into execution by the author, with that acuteness of investigation and solidity of reasoning, which warrant his conclusion that, upon the whole, there is good reason to believe the persons and transactions spoken of to have been real, the epistles authentic, and the narration true. The admirable paragraph with which he closes his arguments, we shall reserve for our life of St. Paul. It is proper, however, to observe in this place, that the *Horæ Pauline* will furnish the biblical student with ingenious criticisms and remarks, which will greatly assist him in the right understanding of St. Paul's epistles. May we not add, that, from Mr. Paley's having taken no notice whatever of the Epistle to the Hebrews, he seems to have coincided in opinion with those critics who have entertained doubts of its genuineness? Soon after the appearance of this work, Dr. James Yorke, the present bishop of Ely, made an offer to Mr. Paley of the mastership of Jesus-college, Cambridge, which was at his disposal in right of his see. This offer was a singular instance of honourable and disinterested patronage, since his lordship had never seen Mr. Paley, and had no knowledge of his friends. In making it, he was solely influenced by the reputation of our author's extraordinary talents, and by a wish to render them serviceable in a high academical situation. Such a respectable and lucrative station was not hastily to be refused; and it was not till after a long hesitation, that his preferments in the north of England, and the engagements which they imposed upon him, induced him to decline the bishop's offer. His gratitude to his lordship's

"kindness flowing from public principles," our author expressed in a dedication prefixed to the next of the valuable writings communicated by him to the public.

The work to which we have alluded made its appearance in 1794, under the title of "*A View of the Evidences of Christianity*, in three Parts. Part I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles. Part II. Of the auxiliary Evidences of Christianity. Part III. A brief Consideration of some popular Objections," in three volumes, 12mo. These volumes contain a very judicious popular view of the arguments for the truth of the christian religion, drawn up with the same perspicuity and candour which recommended the author's preceding writings. It has not improperly been called "the most complete summary of the evidences of christianity that has ever appeared;" and to these evidences, which it might be imagined had been before brought forwards in every possible point of view, he has given an interesting and pleasing air of originality. It also possesses the merit of offering a defence of christianity which every christian may read, without seeing the tenets in which he has been brought up attacked or decried. While writing it, Mr. Paley freely availed himself of the indefatigable labours of Dr. Lardner, to whom he has made all due acknowledgments, justly pronouncing him to be "the most candid of all advocates, and the most cautious of all enquirers." We quote this encomium from the eleventh edition of our author's work, which, like several of the preceding impressions, is in two volumes, octavo. Hitherto Mr. Paley had not received any patronage from the episcopal bench, excepting in the instances of Dr. Edmund Law, bishop of Carlisle, his successor Dr. Vernon, now archbishop of York, who gave him a living, and the bishop of Ely, who made him the offer mentioned above. The publication of the "*Evidences of Christianity*," however, seems to have roused others of them from their apparent insensibility to our author's merits. The first prelate who after this bestowed preferment upon him, was Dr. Pretyman, bishop of Lincoln, who offered him the subdeanery of that see, but upon condition that he should resign his prebend at Carlisle, and procure for the bishop the nomination of his successor; with which Dr. Vernon enabled him to comply. Soon afterwards Dr. Barrington, bishop of Durham, promised him the valuable living

of Bishop-Wearmouth, in the county of Durham, provided that his lordship had the presentation to two other livings then held by Mr. Paley: on which occasion Dr. Vernon, and the dean and chapter of Carlisle, who were the patrons, readily transferred their rights to Dr. Barrington. What Mr. Paley owed to the bishops of Lincoln and Durham, was the difference between what he received, and what was given up in exchange to their disposal; and although that difference was considerable, the fact deserves to be mentioned, in honour to the superior disinterestedness of his other patrons. In this number we have to mention the name of Dr. Porteus, bishop of London, who presented our author to a prebend of St. Paul's, which was but of small value.

In the year 1795, the university of Cambridge paid a proper tribute of respect to our author, by conferring on him the degree of doctor of divinity; and henceforwards he divided his residence between Lincoln and Bishop-Wearmouth, spending his summers at the latter, and his winters at the former of those places. He now undertook, and proceeded slowly with the composition of the last of his valuable works, entitled, "Natural Theology; or, Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature," 8vo. which did not issue from the press before the year 1802. From his dedication of the volume to the bishop of Durham we learn, that having been deprived, by a weak and painful state of health, of the power of discharging the public duties of his profession in a manner at all suitable, either to his sense of those duties, or to his most anxious wishes concerning them, it was only in his study he could repair his deficiencies in the church: it was only through the press that he could speak. When, therefore, the bishop called upon him for the only species of exertion of which he was capable, these circumstances disposed him without hesitation to obey the call in the best manner that he could. "In the choice of a subject," he observes, "I had no place left for doubt: in saying which, I do not so much refer, either to the supreme importance of the subject, or to any scepticism concerning it with which the present times are charged, as I do to its connection with the subjects treated of in my former publications. The following discussion alone was wanted to make up my works into a system; in which works, such as they are, the public have now before them, the evidences of natural religion, the evidences of revealed religion, and

an account of the duties that result from both. It is of small importance that they have been written in an order the very reverse of that in which they ought to be read." In this masterly performance, the author's powers of perspicuous reasoning, and happy illustration, are exercised with distinguished advantage. He has traced and shewn the marks of wisdom and design in various parts of the creation; but he has dwelt principally on those which may be discovered in the constitution of the human body. His book contains almost a complete treatise of anatomy, which, by the observations that he has interspersed, and by the excellence of his descriptions, he has contrived to render interesting even to those who read without any previous knowledge of the science. From nature and man he has advanced to nature's God, and by a train of argument and illustration, equally forcible and beautiful, established the most satisfactory evidence of the personality, natural attributes, unity and goodness of the Deity. Of the very favourable reception which this work met with from the public, our readers will be able to form some conception when we state, that in quoting the author's reason for the choice of his subject, we made use of the tenth edition, which was printed within the short period of three years.

In the year 1805, Dr. Paley was seized with a violent illness, which proved fatal to him on the twenty-fifth of May, when he was about the age of sixty-two. He had been twice married, and left eight children by his first wife, four sons and four daughters. "In private life he had nothing of the philosopher. He entered into little amusements with a degree of ardour, which, when contrasted with the superiority of his mind, had a pleasing effect, and constituted a very amiable trait of his character. He was fond of company, which he had extraordinary powers of entertaining; nor was he at any time more happy, than when communicating the pleasure he could give by exerting his unrivalled talents of wit and humour. No man was ever more beloved by his particular friends, or returned their affection with greater sincerity and ardour. That such a man, and such a writer, should not have been promoted to the bench of bishops, cannot be esteemed creditable to the times in which we live. It is generally understood that Mr. Pitt recommended him to his majesty some years ago for a vacant bishopric, and that an opposition was made from a very high quarter of the

church, which rendered the recommendation ineffectual." All those great services by which he benefited the interests of religion and virtue, could not atone for that deficiency in orthodoxy which his early intimacies and friendships were supposed to indicate. As a writer, "Dr. Paley is not remarkable for elegant periods or splendid sentiments. He seems to have been less ambitious of pleasing the ear than of informing the understanding: for, if we except the dedication of the 'Moral and Political Philosophy;' some chapters in the same work, particularly that 'on reverencing the Deity;' and the conclusion of the 'Natural Theology,' which contain some of the most elegant and dignified passages to be found in the language; the general characteristic of his writings is plainness and simplicity. But this is the genuine didactic style, and he has imparted to it all those numerous graces of which it is capable. It will be universally allowed that no author ever wrote so pleasingly on the subjects he has treated of. The force and terseness of his expressions is not less admirable than the strength of his conceptions; and there is both in his language and his ideas a peculiarity of manner stamped by the vigour and independence of his mind, which cannot be borrowed, and which will therefore perpetuate his reputation. He has merit to deserve readers, and will preserve a high rank among the writers of his country, who can command the attention of posterity." Besides his larger works, Dr. Paley printed three single sermons, which were deservedly very popular: one a visitation sermon, published in 1777; another an ordination sermon, published in 1781; and the third a sermon preached at the consecration of his friend Dr. John Law, and published in 1782. While this sheet was in the press, the papers announced the publication of two volumes of "Sermons" from the author's M.SS. *Monthly Mag.* July 1805. *Gent. Mag.* June 1805. *Monthly Review.* *New Annual Register.*—M.

PALFYN, JOHN, a surgeon and anatomist of reputation, was born in 1649, or 50, at Courtray, in Flanders. He settled at Ghent, where he practised surgery, and gave instructions in that art to a number of pupils. Zealous for improvement, he frequently visited Leyden and Paris, and sometimes London, in order to obtain information of every thing that was going on in those schools of medical science. By these means, together with his own observations, he was enabled to write several

useful works on anatomy and surgery, which became popular. In 1702 he published an "Osteology," in Flemish, afterwards much enlarged by himself, and translated into German and French. It is particularly full upon the bones of the head, and was cited with approbation by some of the most eminent professors of the time. His "Description Anatomique des Parties de la Femme qui servent à la Generation, &c." 1708, quarto, is chiefly taken from other authors, but he has given some remarks of his own on the course of the blood in the foetus, and on monsters. His "Chirurgical Anatomy," in Flemish and French, 1718, 1726, octavo, was regarded as a valuable work, and has been reprinted since his death with large additions, in France, Italy, and Germany. Palfyn also translated into Flemish "Maitrejean on the Diseases of the Eyes," with other treatises on the same subject. He was the inventor of some chirurgical instruments. This surgeon died at Ghent, in 1770. *Halleri Bibl. Anat. et Chirurg.* *Eloy Dict.* —A.

PALINGENIUS, MARCELLUS, a modern Latin poet, who flourished about the beginning of the sixteenth century, was probably a native of Stellata in the Ferrarese, whence he added *Stellatus* to his name. It has been supposed that his true name was Pier-Angelo Marizolli, of which his Latin appellation is the anagram. Some have imagined that he was physician to Hercules II. duke of Ferrara, to whom the work for which he is celebrated is inscribed. This is his poem entitled, "Zodiacus Vitæ, i. e. de Hominis Vita, Studio, ac Moribus optime instituendis, Lib. XII." It derives its title of the Zodiac of Life, from its division into twelve parts, each inscribed with one of the signs of the zodiac. This performance, of which the professed purpose is to guide men in the road to present and future happiness, is interspersed with many invectives against the court and church of Rome, the monks and clergy; whence the author is supposed to have been one of those converts to the Reformation who frequented the court of the duchess of Ferrara, sister of Francis I. This poem was placed in the first class of prohibited books in the Index Expurgatorius, and it is affirmed that after his death his body was dug up and burned; but very little seems to be known with certainty of his person and life. The Zodiacus is spoken of very differently by different critics, some allowing it no merit of plan and little of execution, while others call it

a fine poem that deserves to be more read. The editions of it have been numerous. The best is that of Rotterdam, octavo, 1722. It has been translated into French. *Bayle. Tiraboschi. Bibliogr. Dict.*—A.

PALISSY, BERNARD DE, a very ingenious artist and natural philosopher, was born at Agen, about 1524. His original employment is said to have been that of a surveyor and draughtsman of plans; his proper trade, however, was that of a potter, which he exercised at Saintes. A thirst for instruction led him to travel throughout France, and into Lower Germany. Having by accident got possession of a cup of enamelled pottery, his whole attention was turned upon imitating it. For this purpose he commenced a series of experiments, which he indefatigably pursued amidst all the discouragements of narrow circumstances. He built and rebuilt his furnaces, regardless of the derision of his neighbours and the remonstrances of his wife, and in order to supply them, was obliged to burn his furniture, and even the wood-work of his house, and to sell his clothes for wages to his operator. At length his labours were crowned with success, and he gave perfection to his manufacture, which raised him to the head of his profession. He was not contented, however, with the fame of a mere artist, but carried his enquiries into almost every branch of natural knowledge. He became a chemist, an agriculturist, and a natural philosopher; and is said by Fontenelle to have gone as far in the latter character as genius without learning could carry him. He was the first person who formed a collection of natural history at Paris, upon which he gave lectures at half-a-crown each person, under the obligation of returning it four-fold, should any thing which he taught be proved false. He wrote works full of new and useful ideas on a variety of topics. In 1563 he printed at Rochelle "Recepte véritable par laquelle tous les Hommes de la France pourront apprendre à augmenter leurs Tresors," &c. quarto, which after his death was reprinted under the title of "Moyen de devenir riche, &c." two volumes octavo, 1636. In 1580 he published "Discours admirable de la Nature des Eaux et Fontaines, des Metaux, des Sols, des Salines, des Pierres, des Terres, &c." octavo, in which he was the first who taught the true theory of springs, and who ventured to assert that fossil shells were real sea-shells, deposited by the waters of the ocean. He also pointed out the use of marl and of lime in agriculture. This

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very estimable citizen was a calvinist, and firmly attached to his religion. During the fury of the League, under the weak king Henry III. in 1584, he was apprehended and committed to the Bastille. The king, who was his well-wisher, having told him that if he did not comply with the prevailing religion he should be constrained to leave him in the hands of his enemies, Palissy replied, "Your majesty has often said that you pity me: for my part, I pity you for pronouncing the words 'I shall be constrained.' This is not speaking like a king; but let me inform you in royal language, that neither the Guisarts, your whole people, nor yourself, shall constrain a potter to bend his knee before images." He used commonly to say, in allusion to his religion and his trade, "I have no other property than heaven and earth." We are not informed of the further history of this worthy and extraordinary person. A new and complete edition of the works of Palissy was given at Paris in 1777, quarto, with notes by Faujas de Saint-Fonds. *Nouv. Dict. Hist. Halleri Bibl. Botan.*—A.

PALLADINO, JAMES, a singular theological writer in the fourteenth century, more commonly called *James de Teramo*, from the name of the city in the farther Abruzzo where he was born in 1349. He embraced the ecclesiastical life, and became successively bishop of Monopoli, archbishop of Tarentum, of Florence, and of Spoleto. He also filled the post of administrator of the duchy of Spoleto, under popes Alexander V. and John XXIII. In the year 1417, he was sent into Poland, in the character of papal legate; and he died there in the same year, about the age of sixty-eight. He was the author of some extraordinary books, which were very popular in his day, and were peculiarly adapted to the taste of such a barbarous age. The most famous of them is a pious romance, entitled, "*Jacobi de Teramo Compendium perbreve, Consolatio Peccatorum nuncupatum, et apud nonnullos Belial vocitatum: id est, Processus Luciferi contra Jesum.*" This work was printed at Augsburg, in 1472, folio, and frequently afterwards during the fifteenth and sixteenth centuries; and it was translated into almost all the languages of Europe. It is also inserted in a collection, entitled, "*Processus Juris jocosarii,*" published at Hannau, in 1611, octavo, which likewise contains "The Process of Satan against the Virgin," by Barthole, and "The Decrees of Love." Peter Farget translated "The Process of Satan" into French, and

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published it at Lyons in 1485, quarto, and it was frequently reprinted in the same form. It is also printed under the name of *James of Anchiano*. Versions of this work, likewise, appeared in most of the other languages of Europe. *Nouv. Dict. Hist. Ladvocat's Dict. Hist. et Bibl. portatif.*—M.

PALLADIO, ANDREA, a famous Italian architect, was born at Vicenza in 1518, of parents in the middle rank of life. As an artist he first exercised himself in sculpture, probably in an humble walk; and it appears to have been the poet Trissino, who, first discovering his genius for the arts, gave him instructions in mathematical science, and explained to him the works of Vitruvius. He soon obtained distinction as an architect; and having accompanied Trissino to Rome, he set himself to examine with great diligence all the remains of ancient edifices in that capital, and formed his taste upon them. He visited several other parts of Italy, and in 1547 returned to Vicenza, where he found the magistrates occupied about the reparation of their basilic, or court of justice. His plan for this great work was approved, and the conduct of it was committed to him. His reputation caused him to be sent for to Venice, where he built the palace Foscari in the style of pure antiquity. He was employed for other works in the same city, among which was a refectory and church for the monastery of S. Giorgio Maggiore. Several other Italian cities were afterwards decorated with magnificent edifices, public and private, of his construction; and he was invited to the court of Emanuel-Philibert duke of Savoy, who received him with distinguished honours. No architect has given more plans than Palladio, and to him is principally attributed the classic taste which reigns in so many of the buildings of Italy. His master-piece is esteemed to be the olympic theatre at Vicenza, in imitation of that of Marcellus at Rome. He died in that city of an epidemic disease in 1580, at the age of sixty-two, and received a splendid funeral in the church of the Dominicans. Palladio was of a good presence, cheerful, modest, the friend of all men of talents, and affable towards the workmen, whom he willingly instructed in points where they were ignorant. His memory is highly honoured by the votaries of the fine arts, and the dignified simplicity and purity of his taste has given him the appellation of the Raphael of architects. He improved his art, not only by his edifices, but by his writings, which are

standard performances. His "Treatise on Architecture, in four Books," was first published at Venice, in 1570, folio, and has been several times reprinted. A magnificent edition in three volumes folio, was published at London in 1715, in Italian, French, and English. Another, equally splendid, has since been published at Venice, in four volumes folio, with the addition of his inedited buildings. Lord Burlington published in London, in 1730, a volume, entitled, "I disegni delle Terme Antiche di Andrea Palladio." He also composed a small work, entitled, "Le Antichità di Roma," not printed till after his death. He illustrated "Caesar's Commentaries," by annexing to Badelli's translation of that work a long preface on the military system of the Romans, with copper-plates, designed for the most part by his two sons, Leonida and Orazio, who both died soon after. *D'Argenville Vies des Archit. Tiraboschi.*—A.

PALLADIUS, an eastern prelate and ecclesiastical writer who flourished in the early part of the fifth century, was a native of Galatia, and born about the year 368. When he was twenty years of age, he began to travel into foreign countries, and coming to Alexandria in Egypt, he determined to embrace the monastic life. Having spent three years under the discipline of Dorotheus, a celebrated ascetic of Thebes, in the year 391 he visited the monasteries and most celebrated solitaries in the desert of Nitria, where he received the instructions of Evagrius of Pontus, from whom he is supposed to have imbibed a partiality for the sentiments and memory of Origen. At length, having wandered over the whole of Egypt, he was obliged by the infirm state of his health to quit that country, and retire to Palestine, where he continued some years. In the year 400, or 401, he removed from Palestine into Bithynia, where he was ordained bishop of Helenopolis. Thus much we learn concerning him from his own "Lausiatic History," noticed below. The following particulars are added upon the supposition, that he was the same Palladius who wrote "The Life of St. Chrysostom," which is maintained by one set of learned critics, while it is contested by others. Those of our readers who may have any curiosity to see the reasons advanced on both sides of the question, may find them in the four first of our authorities. According to this hypothesis, he was ordained by St. John Chrysostom, with whom he became intimately acquainted, and to whose party he remained

steadily attached under the most unfavourable circumstances. Soon after his ordination, Chrysostom sent him with two other bishops to Ephesus, for the purpose of examining into the truth of some accusations preferred against Antoninus, bishop of that city, in a synod held at Constantinople; when matters appear to have been accommodated, to the satisfaction of all parties. Upon the banishment of Chrysostom in the year 404, Palladius, in common with his other friends, fell under the persecution of his enemies; and being compelled to withdraw from his see, retired into Italy, and took refuge at Rome. Some time afterwards, venturing to return into the east with the western bishops, who were sent with letters from the emperor Honorius to the emperor Arcadius, the last-mentioned prince exiled him to Syene, at the southward extremity of Egypt, whither he was conducted by a military guard, from whom he suffered much injurious and severe treatment. Having in process of time obtained his liberty, he resigned the see of Helenopolis, and was made bishop of Aspona in Galatia. The time of his death is not known, it being only certain that it must have taken place before 431, since Eusebius, his successor at Aspona, presided at the council of Ephesus which was held in that year. He was an enemy to Jerome, of whom he speaks in very unfavourable terms, and he bestows high commendations upon Ruffinus, whom he calls the meekest as well as most learned man he ever knew. About the year 421, he wrote his "Lausiaca History," so called from Lausus, a nobleman of high rank in the imperial court at Constantinople, to whom it is inscribed, and containing the lives of persons who at that time were remarkable for their extraordinary austerities, in Egypt and Palestine. The style in which it is written, is that of plain and simple narrative, without ornament or method. The first edition of it in Greek, was published by John Meursius, at Leyden, in 1616, quarto; and it is given in Greek and Latin, by Fronton du Duc, in the second volume of his "Auctuarium," with notes. A supplement to it, by which chasms in the Greek text may be filled up, is inserted by Cotelerius in the second volume of his "Monument. Eccles.-Græc.;" and he has also preserved eleven large fragments, which may contribute to the same purpose, or to the enlargement of the history, in the third volume of the same work. To our prelate, likewise, some critics attribute "A Dialogue concerning the Life of St. John Chrysostom,

between Palladius Bishop of Helenopolis, and Theodore a Deacon of the Roman Church;" while others, as we have seen above, maintain it to be the production of a different hand. We leave this question to the judgment of those, who may be disposed to examine the evidence produced on both sides by the writers to whom we have already referred. A Latin version of this dialogue was published at Venice in 1553, octavo, by Ambrose, a Camaldule monk, and frequently printed afterwards, with the editions of Chrysostom's works, at Paris, and in other places. At length Emeric Bigot, having found a manuscript in the Medicean library at Florence, which contained the Greek original of this dialogue, published it at Paris, in 1680, quarto, accompanied with a new and faithful Latin version. The work is written with great simplicity, and possesses the recommendations of truth and accuracy. In several manuscripts, there is subjoined to the "Lausiaca History," a book "concerning the Nations of India, and the Brahmins," without the name of any author. This treatise was printed in Greek and Latin at Leipsic, by Joachim Camerarius, but without any date. In 1665, Edward Bissy, clarencieux king of arms, published an edition of it at London, in quarto, attributing it to Palladius, and accompanying it with a Latin version by himself. He has afforded no proof, however, that it should be ascribed to Palladius; and Cave is of opinion, that the utmost which can be affirmed concerning it is, that it is the production of a christian writer, who lived before the destruction of the Roman empire. *Fabricii Bibl. Græc. vol. IX. lib. v. cap. 32. Cave's Hist. Lit. vol. I. sub sec. Nest. Dupin. Moreri. Lardner's Cred. part ii. vol. XI. ch. 127.—M.*

PALLAVICINO, FERRANTE, an unfortunate man of letters, was born at Placentia about 1615. Although the eldest son of his family, he chose to devote himself to the ecclesiastical state, and became a canon-regular of Augustines, of the congregation of Latran. He distinguished himself by the vivacity of his parts, which gave him a turn to satire, and was little restrained by decency. This disposition was at length the cause of his ruin. During the war between pope Urban VIII. of the Barberini family, and Edward Farnese duke of Parma and Placentia, he supported the cause of his sovereign with his pen, and wrote some bitter satires against the pontiff and all his house. Bent upon revenge, the papal court set a price upon his head, which caused him to

withdraw to Venice, where he lived in security. A young Frenchman, son of a bookseller at Paris, by affecting to pity his case, obtained his confidence, and perfidiously advised him to come to France, and take up his abode at Orange, where he would be safe under a protestant prince. Pallavicino incautiously put himself under the conduct of this pretended friend, who led him over the bridge on the Sorgue into the county of Venaissin, belonging to the holy see. As soon as he saw the pope's arms over the gate, he cried, "I am undone;" and was immediately arrested by officers who were waiting for him, who carried him to Avignon, where he was imprisoned. Fourteen months afterwards, in 1644, he was beheaded. The wretch who betrayed him was stabbed at Paris some years afterwards, by a friend of Pallavicino. This writer left several works which have been sought by the curious, and are distinguished by their severity and indecency. He also wrote a history of the public events in Italy, in 1636. A selection of his works was published in two volumes 12mo. 1644; at Geneva, under the title of "Villa-franca." He is also the reputed author of an Italian work, entitled, "The Celestial Divorce, or the Separation of Jesus Christ from his Spouse the Roman Church," Amsterdam, 1696; but this is denied by la Monnoye to be of his composition. *Moreri. Tiraboschi. Nouv. Dict. Hist.—A.*

PALLAVICINO, SFORZA, cardinal, born at Rome, in 1607, was the eldest son of the marquis Alexander Pallavicino, of the noble family of the lords of the state of that name, in Lombardy. He gave early proofs of quick parts, particularly by supporting for three successive days a solemn disputation on the whole body of scholastic theology. This study naturally gave him a propensity to the ecclesiastical profession, which he adopted notwithstanding the opposition of his parents. His piety and regularity, together with his advantages of birth and connexions, caused him, in the pontificate of Urban VIII., to be admitted into the prelacy, made member of several congregations, and successively appointed to the governments of Jesi, Orvieto, and Camerino. The brilliant prospects which were opened to him did not, however, prevent his putting into execution a design of retiring from the world; and in his thirtieth year, he commenced a noviciate in the society of Jesuits, at Rome. When it was finished, he was employed for several years in giving lectures in philosophy

and theology, and in presiding over the studies of the Roman college. He was also a qualifiicator of the holy office, and an examiner of candidates for the episcopacy, and was consulted by the popes in affairs of moment. The service he rendered to the Roman church by composing a history of the council of Trent, in opposition to that of father Paul Sarpi, was rewarded by pope Alexander VII. with his nomination to the cardinalate in 1657, though it was not declared till two years afterwards. He continued after his elevation to live in the cloister, occupied in his studies, and in the concerns of the church, and affording an example of christian virtue and piety, till his death in 1667.

The "History of the Council of Trent," by cardinal Pallavicino, was received with great applause by those of his own party, who considered it as a powerful antagonist to that of Fra-Paolo, which had raised such unfavourable impressions of the policy of the court of Rome. It is written in Italian, and was first printed at Rome in two volumes folio, 1656, 1657. It was republished in three volumes quarto, 1664, with various corrections and additions by the author. The style of this work is grave, elegant, and florid, somewhat too much studied, and defective in simplicity. It is considered as of good authority for its facts, and it is allowed that in many instances he has been successful in pointing out the errors of Fra-Paolo; but the principles of an ultramontane Jesuit are so utterly adverse to any thing like a philosophical view of a subject in ecclesiastical history, and the occasion of writing it was so professedly a party purpose, that it could not fail to be essentially a laboured apology for priestcraft, and a varnished narrative of what would not bear a naked display. The political maxims disclosed in it gave great offence to persons even of the same communion, and were commented upon by a French jansenist, in a work entitled, "Les nouvelles Lumières Politiques pour le Gouvernement de l'Eglise, ou l'Evangile nouveau du Cardinal Pallavicin, revelé par lui dans son Histoire du Concil e de Trent." A translation of the History into Latin, by father Giattini, was published at Antwerp, in 1672. One into French, which had been completed, did not appear, because the History "was not in the French taste." The original work was abridged by father Puccinelli; and publications were made of maxims and characters extracted from it.

This cardinal was the author of other works, partly ascetical and moral, partly theo-

logical. He also, while a Jesuit professor, published a tragedy, entitled, "Ermenigildo," which he republished with a preliminary discourse, said to be more valuable than the tragedy itself, but in which he unsuccessfully contended for the use of rhimed verse in these compositions. To him, likewise, belongs a grammatical work, entitled, "Avvertimenti Gramaticale," published under the name of Fr. Raimondo, and esteemed for its precepts respecting good writing. His "Letters," in Italian, were published in 1669. *Moreri. Tiraboschi.*—A.

PALLIOT, PETER, an industrious genealogist, was born at Paris in 1608. He settled at Dijon, where he married the daughter of a printer, and followed the same profession. From an early age he had attached himself to the studies of genealogy and heraldry, which he continued to pursue with great assiduity, publishing various works upon those subjects. Of these the most valued are "Le Parlement de Bourgogne," 1649, folio, to which another volume was added by Fr. Petitot, in 1733; "Science des Armoiries de Gelliot, augmentée de plus de 6000 Ecussons," Paris, 1660, folio. His other works are genealogical histories of particular families; and he left in manuscript thirteen volumes, folio, of memoirs concerning the families of Burgundy. Palliot not only printed his own works, but engraved with his own hand all the very numerous heraldic plates by which they were illustrated. He died at Dijon in 1698, at the age of eighty-nine. *Moreri. Nouv. Dict. Hist.*—A.

PALM, JOHN-GEORGE, a learned German Lutheran divine in the eighteenth century, was born at Hanover, in the year 1697. After pursuing his studies in different universities, duke Augustus-William of Brunswick and Lunenburg placed him in the convent of Riggdagshausen in 1716; and in 1720, he nominated him his travelling preacher. Three years afterwards Palm was made chaplain to the court of Wolfenbuttel, where he acquired the esteem of the duke and duchess. In the year 1727, he accepted an invitation to become pastor of the church of St. Peter and St. Paul at Hamburg, where he spent the remainder of his life, and was made rector of the academical institution in that city. He died in 1743, when only forty-six years of age. He was the author of "Liber Historicus de Codicibus veteris et novi Testamenti, quibus B. Lutherus in conficienda Interpretatione Germanica usus est; in quo Historia quoque dicti Johannei

Ep. I. Cap. v. Ver. 7. a Luthero omissi illustratur. Accedit Kilian. Leib. et Conr. Adelman. ab Adelmansfelden de dissonis sacræ Scripturæ Translationibus Epistola," 1735, octavo; "Jesus the true Messiah," 1731, octavo; and various other works in the German language. *Moreri.*—M.

PALMA, JACOPO, called *The Old*, an eminent painter, was born at Serinalta in the territory of Bergamo. The date of his birth has been fixed by la Combe at 1540; but Mr. Fuseli has given reasons for supposing that this period is much too late. He was sent at an early age to study in the school of Titian, at Venice, and he imitated the delicacy of touch and softness of colouring of his master with so much success, that he was appointed to finish a descent from the cross left imperfect by Titian. He also copied the vivacity of colour and breadth of shade of Giorgione in his greatest performances. The works of the elder Palma are much esteemed for the noble taste of their composition, the natural and pleasing expression, the graceful airs of the heads, the union and harmony of colouring, and the delicacy of finishing. They are sometimes, however, faulty in point of correctness of drawing. His finest pieces were some of the earliest, and he fell off considerably in his later performances, though he died at the age of forty-eight. *D'Argenville. Pilkington's Dict.*—A.

PALMA, JACOPO, called *The Young*, grand-nephew to the preceding, also a painter of distinction, was born at Venice in 1544. He received the rudiments of his art under his father, and at a very early age was employed in copying the works of Titian and Tintoret. His talents attracted the notice of the duke of Urbino, who sent him, at fifteen, to study at Rome. During an abode of eight years at that capital he greatly improved himself by studying the works of the old masters, and acquired such a reputation, that he was employed to paint a gallery and a saloon in the Vatican. Returning to Venice, he was for some time eclipsed by the established reputation of Tintoret and Paul Veronese; but being at length patronized by Vittoria, an eminent sculptor and architect, he rose to the third place among the Venetian painters. At this time his faculties were in full exertion, and his best pieces were the production of this period. After the death of his competitors he relaxed in his endeavours to excel, though not in his diligence, but he now painted rather for money

than for fame. His pictures in general became mere sketches; though occasionally they were executed with all his former care. Indeed, none of his works are without some commendable part; and though the depravation of the Venetian style dates from him, yet his beauties of nature and art never fail to please and interest. His excellencies are richness of composition, force and variety of expression, freshness and transparency of tint, and lightness of touch. He was of a gay, easy, and careless temper, little affected by the unpleasant incidents of life. His works are numerous in the churches and palaces of Italy, and in foreign collections. A considerable number have been engraved, and some by his own hand. *D'Argenville. Fuseli in Pilkington's Dict.*—A.

PALMIERI, MATTEO, an Italian man of letters, was born at Florence about 1405. He was of an ancient and illustrious family, though according to the custom of that republic, aggregated to one of the trading companies. From the ablest masters of the time he received instructions in the sciences and the learned languages. In 1437 he was present in a public capacity at the general council of Florence. He was several times entrusted by his fellow-citizens with offices of magistracy, and rose to the supreme dignity of gonfalonier of justice. He was likewise sent at different times on embassies to the popes, the emperor Frederic III., Alphonso king of Naples, the republic of Sienna, and other neighbouring states. On the death of the learned Carlo Aretino, Palmieri, who had been his pupil, was appointed to deliver his funeral oration. After having distinguished himself by several literary compositions, he died in 1475, at the age of seventy. His most considerable work was a Chronicle, from the creation down to his own times. The latter part of it only, from 447 to 1449, has been several times printed, together with the chronicles of Eusebius and Prosper of Aquitain. A more correct edition of the part from 1294 was given at Florence in 1748, in the collection of "*Scriptores Rerum Ital.*" He also wrote the "*Life of Niccolo Acciajuoli*," which has been published by Muratori; as likewise has his book "*De Captivitate Pisorum*;" and a work in form of dialogue "*Della Vita Civile*," several times printed, and translated into French. He was, moreover, a poet, and, in imitation of Dante, composed in terza rima three books, entitled, "*Citta di Vita*," never printed, but extant in

manuscript, in several libraries. This poem obtained great applause, but was exposed to theological censure on account of some errors in divinity, particularly that of representing human souls as having been in a former state those angels who, in the grand rebellion in heaven, stood neuter. These notions, regarded as heresies, caused the book to be solemnly condemned to the flames, a fate which some writers have also attributed to the author, but erroneously.

The Chronicle of Matteo was continued to the year 1482 by a native of Pisa, very nearly his namesake, viz. *Mattea Palmieri*. This writer, who was apostolic secretary, and died in 1483, also translated from the Greek the fabulous narration of Aristeas concerning the translators of the Septuagint, and some other works of antiquity. *Vossii Hist. Lat. Tiraboschi.*—A.

PALUDANUS, JOHN, vernacularly *Vanden Broeck*, a learned Flemish divine and theological professor, who flourished in the early part of the seventeenth century, was a native of Mechlin, where he was born in the year 1566. He was educated at the university of Louvain, where, after completing his philosophical course, he took the degree of M. A. in 1585. Afterwards he assiduously studied divinity and sacred criticism, under the instructions of the very celebrated Michael Baius. During several years he filled the chair of professor of eloquence at Falcon-college, and officiated at the same time as parish-priest of St. Gertrude in that city. Afterwards he became incumbent of the church of our Lady at Mechlin; whence he removed, in 1602, to the living of St. Peter and St. Paul in the same place. In the same year he was created doctor of divinity. In 1610 he returned to Louvain, where he was appointed canon and pastor of St. Peter's, and nominated, at first professor in ordinary of divinity, and afterwards professor-royal of sacred literature. He was also made archpriest of the district of Louvain. He died in 1630, in the sixty-fifth year of his age. He was the author of several works which are highly valued by zealous Catholics; among which are, "*Vindiciæ Theologicæ, adversus Verbi Dei Corruptelas*," 1620 and 1622, in two volumes, octavo; consisting of an explication of almost all the texts of scripture, quoted by Protestants in refutation of the doctrines of the church of Rome, according to the order of the books in the Bible; "*Apologeticus Marianus*," 1623, quarto, in praise of the Virgin Mary, and at-

tempting, by arguments drawn from the fathers, to establish her claim to the prerogatives which the Catholics ascribe to her; "*De Sancto Ignatio Concio Sacra*," 1623, octavo; "*Officina Spiritualis sacris Concionibus adaptata*," 1624, quarto, &c. *Valerii Andrea Bibl. Belg. Moreri. Nouv. Dict. Hist.*—M.

PAMELIUS, JAMES, a learned Flemish divine in the sixteenth century, was the son of Adolphus, baron de Pamela, counsellor of state to the emperor Charles V., and born at Bruges, in the year 1536. He pursued his academical studies at Louvain, where he spent nine years in successfully cultivating an acquaintance with the different branches of learning, and particularly sacred literature. Afterwards he went for further improvement to the university of Paris, and visited others of the most celebrated seminaries in Europe. Upon his return to Louvain, he was admitted licentiate in divinity, and preferred, through the interest of his family, to a canonry of St. Donatian at Bruges. He now expended considerable sums of money on the collection of a good library, and particularly on the purchase of manuscript copies of the writings of the fathers, by which their edited works might be amended and illustrated, and inedited pieces be presented to the public. To the use which he made of them, and his ability as a divine and critic, the articles mentioned below bear honourable testimony. But while he was thus employed, the civil wars in the Netherlands compelled him to retire from Bruges to St. Omer's, where the bishop made him archdeacon of his church. Soon afterwards Philip II., king of Spain, nominated him provost of St. Saviour's, at Utrecht; which preferment was followed by his promotion to the vacant see of St. Omer's. While he was on his journey, however, to take possession of this dignity, he fell sick at Mons in Hainault, where he died in 1587, when he was in the fifty-second year of his age. He published, "*B. Cypriani Opera omnia, à Codd. manusc. accuratissimè recog. Annotationibus sparsim insertis, præmissaque Auctoris Vita*," printed at Antwerp in 1568, and 1589, folio, and at Paris in 1574, folio; "*Tertulliani Opera, à M.SS. Codd. auct. ac recens. Argumentis et Annotationibus interject. cum Tertulliani Vita et Paradoxis, &c.*" printed at Paris after his death, 1598, folio; and he prepared for the press a new edition of "*the works of Rabanus Maurus*," which was published at Cologne, in 1626, in five volumes, folio, accompanied with his own "*Commenta-*

ries" on the book of Judith, and the Epistle of St. Paul to Philemon. He likewise was the author of "*Liturgica Latinorum*," a curious and scarce work, published at Cologne, in 1571, in two volumes, quarto; "*Micrologus de ecclesiasticis Observationibus*;" "*Catalogus Commentariorum veterum selectiorum in universa Biblia*," 1566, octavo; notes on the treatise of Cassiodorus, "*De divinis Nominibus*," &c. *Valerii Andrea Bibl. Belg. Dupin. Moreri. Nouv. Dict. Hist.*—M.

PAMPHILUS, an excellent presbyter of Cæsarea in Palestine, and a martyr under the persecution of Maximinus in the early part of the fourth century, is generally believed to have been a native of Brytus in Phœnicia, and a descendant from a good and wealthy family. After having received the rudiments of learning at his native city, he went to Alexandria in Egypt, where he completed his studies, and then settled at Cæsarea, in which church he became a presbyter. Here he entered into an intimate friendship with Eusebius, bishop of the place, who has given many testimonies of his sincere respect for the memory of his friend, and added his name to his own. According to Cave, Pamphilus flourished about the year 294. He was possessed of such zeal for the interests of religion and sacred literature, that he founded, at a great expence, a library at Cæsarea, which contained all the most celebrated writers of the church, collected from all quarters, and is compared by Jerome with the more ancient celebrated libraries of Demetrius Phalereus and Pisistratus. He even wrote out with his own hand the greatest part of Origen's works, which were in the library in Jerome's time; and that father obtained possession of five-and-twenty volumes of Origen's Commentary upon the twelve prophets, written by Pamphilus, which, he said, he valued as much as if he had the treasures of Cræsus. There are still extant in the curious collections of Europe memorials of this library of Pamphilus, and traces of his and Eusebius's labour in transcribing or correcting copies of the scriptures, or other books, to which the reader may find references in Lardner. Pamphilus was jointly concerned with Eusebius, in publishing a correct edition of the Greek version of the Seventy from Origen's Hexapla; which Huet believes to have been the first separate edition of that version according to Origen's emendations. He was also jointly concerned with Eusebius, in writing five books of "*An Apology for Origen*," to which Eusebius, after his

death, added a sixth. Of this work the first book is still remaining, in Ruffinus's Latin translation; and there are some fragments of the rest preserved in Photius's "Codex." According to the opinion of several learned men, Pamphilus not only founded a library, but a school likewise, or academy, at Cæsarea. This supposition is chiefly built upon a passage in Eusebius, and draws the following observation from the candid Lardner: "I must leave this point undecided. I dare not contest the thing. But the evidence is not clear, because the passage of Eusebius, where he is supposed to mention the school, is obscure; and because there is no notice taken of this school, that I remember, in Jerome, or any other ancient writer of credit." In the year 307, when the persecution raged against the Christians, Pamphilus was apprehended, and carried before Urbanus, the Roman president at Cæsarea, who, after trying his knowledge by different questions in rhetoric, philosophy, and polite literature, required him to offer sacrifice. When he found that Pamphilus refused to obey him, and despised all his threatenings, he commanded that he should be tortured with the utmost severity, and then committed to prison. In the year 309, after having several times resisted the cruel efforts of his persecutors to overcome his constancy, he was put to death by the orders of Firmilianus, who had succeeded Urbanus in the presidency of the city. Eusebius says of him, that he was the great glory of the church of Cæsarea, and, on account of his eminent virtue, the most renowned martyr of that age: a man, who, throughout his whole life, excelled in every virtue; in contempt and renunciation of this world, in liberality to the indigent, in disregard of all earthly honours and preferments to which he might have aspired, and in an abstemious philosophical course of life; but he was especially eminent and remarkable above all men of our time for an unfeigned zeal for the holy scriptures, and for unwearied application in whatever he undertook; whether it were kind offices to his friends, or to others who sought his aid." For further particulars concerning Pamphilus, he refers to a distinct work which he had written, in three books, comprizing the history of his life, but which is unfortunately no longer extant. In the second volume of the works of St. Hippolytus, Fabricius has published what he calls, "Acta Passionis S. Pamphili Martyris, ex Libris Eusebii Cæsariensis de illius Vita, juxta M.S. Medicæum Regis Christianissimi:"

but that there are strong reasons for concluding that piece to be a forgery, is very satisfactorily shewn by Lardner. *Eusebii Hist. Eccl. lib. vii. cap. 32. & lib. viii. cap. 13. Ejusd. De Martyr. Palest. cap. 7 & 9. Fabricii Bibl. Eccl. sub Hieron. cap. 75. Cave's Hist. Lit. vol. I. sub sec. Novat. Dupin. Lardner's Cred. part ii. vol. V. ch. 59.—M.*

PANÆTIUS, a celebrated philosopher of the stoic school who flourished in the second century B. C., was a native of Rhodes, and descended from ancestors who had distinguished themselves in the military transactions of the republic. His inclination leading him to the study of philosophy, he became a disciple of Antipater of Tarsus, an able supporter of the stoic sect; but he did not implicitly admit all the opinions of the founders of the Porch. He disliked the stoic doctrine of apathy; was a great admirer of Plato, whom he called divine, most wise, and most holy; and he freely borrowed opinions and sentiments from philosophers of every sect. From Rhodes he went to Athens, where he maintained the reputation of the school of Zeno, and had many illustrious disciples. Sensible of his merits, the Athenians were desirous of fixing his residence with them, and of enrolling him in the number of their citizens; but he declined their offers, with polite acknowledgments for their intended favours. His fame having reached Rome, he was induced to visit that city, where his lectures were crowded by the young nobility, and he enjoyed an intimate acquaintance with several eminent Romans, particularly Scipio and Lælius; and Cicero says, that his abilities and accomplishments rendered him highly worthy of their friendship. According to several writers, he accompanied Scipio in some of his expeditions; particularly, when he was nominated ambassador to the kings and nations in alliance with the republic, for the professed purpose of concerting measures for repressing piracy, and correcting abuses that might lead to the interruption of public tranquillity; but with the real design of obtaining information respecting the internal government, sentiments, forces, &c. of the kingdoms and nations, which were the objects of jealousy or cupidity to the Roman senate. In this design he is said to have rendered essential service to Scipio; and he employed his interest with this great man, in conferring various benefits on his fellow-citizens at Rhodes. Panætius appears to have spent the latter part of his life partly

at Rome, and partly at Athens; and he died at the last-mentioned city, but in what year we are not informed. Lipsius conjectures that he reached an advanced age, since Cicero states, on the authority of Posidonius, that he lived thirty years after he had published his treatise "of Offices." Besides that work, he wrote various other pieces which were held in high estimation by the ancients; but no fragments of them have been preserved to modern times. His moral doctrines were, doubtless, excellent, since they are so highly extolled by Cicero, in his treatise "de Officiis." Astrological predictions, and divinations of every kind, he treated with contempt; and he seems to have rejected the doctrine of the immortality of the soul. *Cicero de Off. lib. ii. cap. 14. & lib. iv. cap. 9. De Fin. lib. i. cap. 2. & lib. iv. cap. ult. de Divin. lib. i. cap. 3. 7. & lib. ii. cap. 42. Aul. Gell. lib. xii. cap. 5. Moreri. Stanley's Hist. Phil. part viii. p. 344. Enfield's Hist. Phil. vol. I. book ii. ch. xi. sect. 2.*
—M.

PANARD, CHARLES-FRANCIS, an ingenious French poet, was born about 1690 at Courville near Chartres. He occupied a small post in a public office, when the actor and comic writer, le Grand, having heard a vaudeville of his composition, found him out, and encouraged him to write for the stage. From that time he became the author of a number of dramatic pieces of the light and humorous kind, which were generally well received, and most of which are still occasionally represented. He also excelled in songs, epigrams, madrigals, and especially in the vaudeville, which is a kind of satirical ballad, very popular in France, and often introduced upon the theatre. Marmontel called him the la Fontaine of the vaudeville, as well from the naiveté which characterised his writing, as from the simplicity, mildness, and carelessness of his temper and manners. His satire was never personal, but was directed against vice and folly in general, without marking out individuals. He had the uncommon art of allying some useful moral to his gayest compositions; and he preserved an air of decency and sobriety even when singing the charms of love and wine. His works are stamped with facility, nature, sentiment, wit, and good sense; but are occasionally negligent, prolix, and incorrect. He was uneducated, and drew all from his own sources. Full of vivacity to an advanced age, philosophical and content with little, he closed his life in 1765, in the seventy-fifth year of his age. The

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works of this author, under the title of "Theatre et Œuvres diverses de M. Panard," were printed at Paris in four volumes, 12mo. 1763. *Necrologe Francois.*—A.

PANCIROLI, GUIDO, a very learned jurist and antiquarian, son of Alberto Panciroli, also an eminent lawyer, was born at Reggio, in 1523. After he had acquired a proficiency in classical literature in his native place under Sebastian Corrado, he went to Ferrara for the study of jurisprudence. He successively pursued the same study under Alciati at Pavia, under Soccino at Bologna, and finally at Padua. In the latter university his reputation stood so high that in 1547, while yet a scholar, he was chosen to the second extraordinary chair of the Institutes. After having graduated, he was promoted in 1554 to the first chair of the same, and in 1556 he was appointed to the second professorship in ordinary of civil law. This post he held till 1570, when he accepted an invitation from Emanuel Philibert, duke of Savoy, to occupy the chair of law at Turin, with a liberal salary. He continued in that university, till the air of the place had almost destroyed the sight of one eye and endangered the other; when, having with difficulty obtained his dismissal, he returned in 1582 to Padua. The first chair of civil law, with a stipend of 1200 crowns, was there assigned to him; and notwithstanding the wishes of popes Gregory XIV. and Clement VII. to obtain his professional services at Rome, he preferred the freedom and tranquillity of his situation at Padua, where he died in 1599.

This learned writer composed some works in his own profession, and a valuable treatise "De Claris Legum Interpretibus," not published till 1637. This, although interspersed with many popular errors, is considered as highly useful in tracing the vicissitudes of jurisprudence, and contains a copious store of curious notices, extracted from the works of the old lawyers, and other authentic monuments. He also wrote some pieces upon antiquarian topics, of which "Commentarii in Notitiam utriusque Imperii et de Magistratibus," printed separately, and also in the Roman Antiquities of Grævius; "De Numismatibus antiquis;" "De quatuordecim Regionibus Urbis Romæ;" and a work of greater note than any of these, entitled, "Rerum Memorabilium jam olim perditarum, et contra recens atque ingeniose inventarum, Lib. II.," several times printed and commented upon; the author, however, displays more erudition than judgment or

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scientific knowledge, and his book possesses little intrinsic value. He left behind him several works in manuscript, which have not yet seen the light. *Tiraboschi*.—A.

PANIGAROLA, JEROME, an Italian prelate and one of the most celebrated preachers in the sixteenth century, was descended from a noble family, and born at Milan in 1548. He discovered early proofs of extraordinary genius and abilities, and, besides an uncommon facility in acquiring knowledge, possessed surprising powers of memory, which enabled him to retain whatever he learned. As an instance of his strength of recollection it is related, that one day when Cornelius Musso, bishop of Bitonto, and one of the most famous pulpit orators of his time, was entertained at his father's house, young Jerome, who was then no more than thirteen years of age, repeated the most striking parts of a sermon which the bishop had delivered on the same day, with a degree of correctness and spirit which astonished the orator, and led him to remark that, with proper cultivation, the youth would prove one of the greatest preachers in Italy. Being soon afterwards sent to the university of Pavia, he distinguished himself in a few months by the rapidity of his progress in learning, while at the same time he rendered himself notorious for his irregularities and turbulent spirit. Never was there any disturbance in the university, but Panigarola would be found concerned in it; and scarcely a night passed, in which, at the head of the pupils from Milan, he was not engaged in quarrels and battles with the students from Placentia, Pavia, or some other place. Information of his proceedings having been brought to his father, he went to Milan, and examined into the proficiency which Jerome had made in his studies, and found it so greatly to exceed his most sanguine expectations, that he believed the stories which had been told him of his son's misconduct to be falsehoods and calumnies. At length, however, the young man's excesses proceeded to such a length, that the senate of Milan ordered his father to withdraw him from Pavia. He was now sent to Bologna, where for some time he rendered himself notorious for his amours and debaucheries; but suddenly and most unexpectedly an entire change took place in his disposition, and he expressed a strong inclination for embracing the monastic life in that branch of the Franciscan order called *Observantins*. Having overcome the repugnance of his father, who entertained other views for

him, he took the habit of St. Francis at Florence, in 1567, when he was nineteen years of age. In this new career he became quite an altered man, and his whole delight consisted in the most regular and punctual observance of the duties of the cloister, and assiduous study. In the year 1570, the guardian of his convent, who was engaged to preach the Lent-sermons at Sarzana, having fallen sick, directed Panigarola to become his substitute. Though then only twenty-two years of age, he displayed such powers of eloquence on this occasion, that the knights of the military order of St. Stephen at Pisa would have him for their advent-preacher; and, in the following year, the grand-duke Cosmo appointed him to preach the Lent-sermons in the cathedral at Florence. When he had finished this course of sermons, to the universal satisfaction of his crowded auditory, he went to Rome, where a chapter-general of his order was held, and where all ranks were charmed with his impressive preaching. Pope Pius V. heard him, and was astonished; but well knowing that so young an orator stood in need of a more perfect acquaintance with divinity, the sacred scriptures, and the fathers, than it was possible for him to have already acquired, recommended it to him to devote some time to close study; and as he was likely to be perpetually interrupted by solicitations to fill the pulpit in Italy, he advised him to go to France, and attend the professors at the university of Paris.

Panigarola followed the advice of his holiness, and studied with the utmost diligence during two years; after which he resumed his pulpit-labours, and preached at first to the Italians who were settled at Lyons, and afterwards to his numerous countrymen whom commercial pursuits had drawn to Antwerp. Upon his return to Italy, his celebrity became so great, that there was no church sufficiently large to accommodate the crowds who were attracted by his preaching; and when he was upon a journey, he could scarcely pass through any city or town, without being compelled so far to satisfy the people as to give them at least one sermon. Being at Rome in the year 1586, he was consecrated titular bishop of Chrysopolis, and appointed coadjutor to the bishop of Ferrara, at the instance of duke Alphonsus II., who by that means hoped to fix his residence in that city. In less than three months, however, he received an order to quit Ferrara, and the duchy; which disgrace he attributed to the intrigues of a minis-

ter, who, jealous of the great credit which he enjoyed at court, was so artful as to persuade the duke, that he betrayed the secrets of state to cardinal Ferdinand de Medici. In these circumstances he was received with great kindness by pope Sixtus V. who appointed him to preach at St. Peter's in the year 1587. In the same year Charles Emmanuel, duke of Savoy, granted him a nomination to the bishopric of Asti in Piedmont, which Sixtus readily confirmed. In 1589, the same pontiff sent our prelate into France, to encourage the party of the League against Henry IV. He was present at the siege of Paris, and employed all his eloquence in animating the Parisians to submit cheerfully to the privations and miseries which they suffered during the memorable blockade of their city. When Henry raised the siege, Panigarola returned to Asti, where, while he was occupied in correcting a number of scandalous abuses which had crept into his diocese, he died in 1594, when only forty-six years of age. It was the very general opinion, that he fell a sacrifice to poison administered by those who dreaded the reformation which he was intent on introducing. His most celebrated productions consist of several volumes of "Sermons," in Latin and Italian, which are entitled to be ranked with the best specimens of sacred eloquence among the orators of Italy in the sixteenth century. Though far from being faultless, yet on account of the excellence of the sentiments which pervade them, the energy of their language, and the beauty of their style, they merit the perusal of modern readers. Besides his "Sermons," notwithstanding the premature age at which he died, and his numerous engagements, Panigarola, found time for the composition of various works, among which are "Esposizione literale et mystica della Cantica di Salomone;" "Dichiaratione literale delle Lamentationi di Gieremia, & de' Solmi di David;" "Homilies on the Gospels from the first Sunday after Pentecost to Advent;" "Brevis et artificiosa Concionem componendi Modus;" "Paraphrasi sopra Demetrio Falerio, &c." consisting of a learned commentary upon the treatise of Demetrius Phalareus on eloquence; "the Life of St. Peter the Apostle;" "Compendium primæ Partis Annalium Ecclesiast. Baronii, cum Annotationibus;" "Theses;" "Orations;" "Poems;" various ascetic and moral pieces; controversial treatises against the Calvinists, &c. *Freheri Theatrum Vir. Erud. Clar. Landi's Hist. de la Lit. de l'Italie, vol. IV. liv. xii. art. ii. sect. 104, 105. Moreri.—M.*

PANNONIUS, JANUS, a modern Latin poet, born in 1434, was a native of Hungary. He travelled into Italy for instruction in polite literature, and upon his return, used his endeavours to promote the study of it in his own country. He was raised to the see of Funfkirchen (Five-churches) in Lower Hungary, where he died in 1472. This prelate is said to have been remarkably distinguished for his proficiency in the Greek and Latin languages, in the latter of which he composed a variety of poems, which were printed both separately and in the "*Deliciæ Poetarum Hungarorum.*" An edition of them from a MS. in the imperial library was given at Utrecht so lately as 1784, in two volumes, octavo. *Moreri. Nouv. Dict. Hist.—A.*

PANORMITA. See BECCADELLI.

PANTÆNUS, a learned christian philosopher of the stoic sect in the second century, and the first president of the catechetical school of Alexandria of whom there is any mention made in antiquity by writers of undoubted credit. His descent, and the country of his birth, are both uncertain; some authors stating him to have been of Jewish extraction, others a native of Sicily, and others the descendant of Sicilian parents, but born at Alexandria. According to Cave, he flourished about the year 182. He is generally thought to have been one of the masters of Clement of Alexandria, who speaks of him with great respect in his "*Stromata*;" and, as Eusebius assures us, he expressly called Pantænus his master in his "*Institutions.*" He is also mentioned very respectfully by Alexander, bishop of Jerusalem, in a fragment of a letter to Origen, preserved by Eusebius; in which he particularly says, that Pantænus was the person who introduced him to the acquaintance of that father. Of the high estimation in which he was generally held we may form some idea from the consideration, that Origen justifies himself in the study of heathen learning by the example of Pantænus, whom he calls a very useful person, and well furnished with that part of knowledge. Photius speaks of him, as a hearer of some of those who had seen the apostles, and even of some of the apostles themselves; but the latter statement he does not positively assert, and there are few moderns who will admit its probability. Upon the whole, Pantænus was eminent for his learning, prudence, and piety, and presided over the catechetical school at Alexandria, with great reputation and success. So great, likewise, was his zeal for the success of the christian cause, that when the Ethiopians ap-

plied to Demetrius, bishop of Alexandria, to send them some person who should instruct them in the principles of christianity, he readily undertook that mission, and is said to have acquitted himself in it with great ability. Concerning this journey to Ethiopia we have no other particulars, excepting what Eusebius and Jerome relate from report, that he found some of the inhabitants of that country already tinctured with some knowledge of Christ, which they had learned from the preaching of the apostle Bartholomew, and that he met among them with the Gospel of St. Matthew written in Hebrew, which had been left there by that apostle. This story, however, is not generally credited, since no good reason can be assigned why St. Bartholomew should have left a Hebrew book with the Ethiopians; and since it is not supported by the authority of any ancient writer of that time. After his return to Alexandria Pantæus resumed the presidency of the catechetical school, in which he continued to explain the scriptures publicly under the reigns of the emperors Severus and Caracalla, rendering greater service to the church, says St. Jerome, by his discourses than by his writings. The same father informs us, that there were extant "Commentaries" of his upon the scriptures; but there is now nothing remaining of his writings, excepting a short passage in the "Eclogæ," ascribed to Clement of Alexandria, containing the following rule for the better understanding of the prophetic language, which has been since adopted by all the interpreters of the prophecies: "that the prophets often express themselves in indefinite terms, and that the present tense is frequently used by them for both the preterite and future tenses." Cave places the death of Pantæus about the year 213. *Eusebii Hist. Eccl. lib. v. cap. 9, 10. et lib. vi. cap. 19. Fabricii Bibl. Eccl. sub Hieron. cap. 36. Photii Codex 118. p. 297. Cave's Hist. Lit. vol. I. sub sæc. Gnest. Dupin. Lardner's Cred. part ii. vol. II. ch. 21.*

—M.

PANVINIO, ONOFRIO, (*Onuphrius Panvinus*) a very learned and industrious historian and antiquary, was born at Verona in 1529. From his childhood he manifested an insatiable thirst for study, and in order to indulge it, he entered into the order of Augustines. By the general of that order he was sent to Rome to complete his studies, and in 1553 he was appointed to instruct the novices in that city in the sciences. In the following year he was sent to Florence, to teach scholastic theology; but that science not being to his taste, he ob-

tained permission not only to be free from the charge, but to live at large out of the cloister. He passed some time at Venice, where he contracted an intimacy with the learned Sigonio, his senior, who was far advanced in the studies of histories and antiquities. Panvinio was in this city printing one of his works, but his ordinary abode was at Rome, where he was first patronised by cardinal Marcello Cervini, whose pontificate, under the name of Marcellus II., was too short to contribute to his advancement. He thence passed into the court of cardinal Alexander Farnese, with whom he travelled into Sicily in 1568, where a violent disease carried him off at the early age of thirty-nine: A monument to his honour was erected in the church of St. Augustine at Rome. Very few instances are to be met with in literary biography, of so many proofs of extensive erudition and indefatigable industry left by one whose career was restricted to such narrow limits. Besides his published works, which form a numerous catalogue, he left a still greater number in manuscript, either begun or completed. One of the first objects of his labours was Roman history and antiquities. The "Fasti Consulares," though first brought to light by Sigonius, were published and illustrated with notes by him, in a folio volume printed at Venice in 1557. He published treatises also "De antiquis Romanorum Nominibus;" "De Principibus Romanis;" "De Republica;" "De Triumphis et Ludis Circensibus;" and "Topographia Romæ." All these are valuable performances; not merely compilations of passages from different authors, but founded in great measure upon ancient inscriptions, of which he had collected and copied near three thousand. He had an intention of publishing this collection, but was prevented by death; and as no vestiges of it appear among his MSS., it is conjectured by the marquis Maffei that it came into the hands of Martin Smetius, who published at Antwerp a collection of inscriptions, which was the groundwork of Gruter's later work. Maffei has likewise vigorously repelled the charge of imposture and forgery brought by Gruter against Panvinio, on account of some inscriptions cited by him.

He was likewise a profound investigator of sacred or christian antiquities. Of his published works in this class are treatises "De Ritu sepeliendi mortuos apud veteres Christianos;" "De antiquo Ritu baptizandi Catechumenos;" "De Primatu Petri;" "Chronicon Ecclesiasticum;" "De Episcopatibus,

Titulis, et Diaconis Cardinalium;" "Annotationes et Supplementa ad Platinam de Vitis Pontificum;" "De septem præcipuis Urbis Romæ Basilicis;" "De Bibliotheca Vaticana." He had undertaken a general ecclesiastical history, for which he had collected matter sufficient to fill six large manuscript volumes; they are preserved in the Vatican, and it cannot be doubted that they afforded much assistance to cardinal Baronio in his great work. Panvinio also consecrated part of his labour to his own order, of which he wrote a Chronicle; nor did he neglect the history and antiquities of his native city, Verona, of which he composed eight books, printed many years after his death. The great mass and variety of his literary undertakings, and the shortness of his life, prevented them from being so perfect as they might have been rendered; but his name will be ever memorable among those of the most successful and diligent votaries of learning. *Tiraboschi. Nouv. Dict. Hist.—A.*

PAOLI, PASCAL DE, a distinguished character in the annals of patriotism, was born in Corsica in 1726. His father, Giacinto Paoli, who had taken an active part in the public affairs of that island, retired with his family to Naples after the failure of his attempts to free his countrymen from the tyranny of the Genoese. Pascal received his education at the Jesuits college of that city, where he made a rapid progress in his studies, and displayed an understanding equally solid and capacious. In the year 1755, on the death of Gaffori, who had acted as the chief of the natives still in arms against their oppressors, the Corsicans were induced by the high reputation of Paschal Paoli to send him an invitation to come and take upon himself the vacant post. After a due consideration of the arduous task that lay before him, he resolved to comply with his country's call, and devote himself to her service; and having taken a pathetic farewell of his venerable father, he embarked for the island, where he was formally invested with the chief command in July 1755. At this period the Genoese were in possession of a great part of the country; while the Corsicans, in a state of division and insubordination, destitute of the necessary supplies of arms and money, were able to carry on only a desultory war against their invaders. At the same time their long habits of resistance to regular government had rendered them little better than a ferocious banditti, not less turbulent and vindictive among one another, than san-

guinary towards the common foe. Paoli's first object was to unite and strengthen their efforts against the Genoese, whom they soon expelled from the inland country, and confined to the sea-coasts. Then, taking advantage of this temporary tranquillity, he set about the more difficult task of introducing the restraints of law and government among his people, and persuading them to forego the rooted practice of private revenge. Aiming still further to soften and civilise their manners, he provided means for a national education, and founded an university at Corte. He also attended to the external prosperity of the island, by promoting agriculture, manufactures, and commerce, as far as his means would allow.

Having, by the union of firmness with gentleness, and by himself setting the example of the civil virtues he wished to introduce, brought his plans to a considerable degree of perfection, he again turned his thoughts to the expulsion of the Genoese. A small marine was fitted out to impede their communication with the island, and strong measures were taken to harass them in their quarters. The Genoese government, on the other hand, issued insidious manifestoes with the view of dividing their opponents, and no prospect appeared of their abandoning their claims upon the island. In this emergency Paoli and his council addressed, in 1761, a memorial to the different sovereigns of Europe, for the purpose of inducing some of them to become their protectors. But appeals to the principles of freedom were not likely to obtain favour in royal cabinets; and not only was no interference produced in their behalf, but the court of France, in 1764, entered into a treaty with the Genoese for supplying them with a force to garrison the towns yet remaining in their hands. It was, indeed, stipulated that the French troops should act only defensively, but their presence effectually prevented any progress towards freeing the island; and the only military transaction that took place during the four years in which this treaty subsisted, was the conquest by the Corsicans of the isle of Capraia.

At the expiration of the term, a new treaty was formed, by which the republic of Genoa transferred its pretended sovereignty over Corsica to the king of France, and ceded to him the towns then garrisoned by his troops. The remainder of the island was either to be conquered by the French, or obtained by negotiation. This was a thunderstroke to the Cor-

sican patriots, but their noble leader remained firm. Although he was tempted by the offer of being confirmed in his supreme authority, only on condition of holding it under the French government, he did not hesitate to reject such a disgraceful proposal, warmly declaring that "the rocks which surrounded him should melt away, ere he would betray a cause which he held in common with the meanest Corsican." A rigorous war thenceforth commenced, in which the French, having received a considerable reinforcement, entered upon offensive operations. Notwithstanding some temporary success, they had the mortification soon to undergo various defeats from this undisciplined rabble, as they termed the Corsicans; and in particular, a French general, De Lude, was obliged to capitulate at his strong post of Borgo, with all his infantry, artillery, and ammunition. Clement Paoli, brother to Paschal, distinguished himself in several of these actions. The French minister, Choiseul, considering the honour of his nation as at stake in this warfare against a petty island, resolved to send such a force as would ensure success; accordingly a large reinforcement under the orders of the count de Vaux was landed in Corsica in 1769. The patriots still kept a firm countenance, and made a vigorous resistance; but were in the end defeated with great slaughter. Paoli, left with only five hundred men, was surrounded by the French, who were anxious to get possession of his person; but he cut his way through them, and took shelter in a convent on the sea-shore. Thence, with several of his friends, he embarked on board an English vessel for Leghorn. After continuing some time in that port, he pursued his way to England, where he was received with all the sympathy and respect due from freemen to a patriot who had so nobly supported the cause of liberty. The case of the oppressed Corsicans had already excited much interest in this country; and although the government had not thought it prudent to interpose in their favour, a subscription had been raised by some private persons for their aid. Paoli was introduced at court; and the duke of Grafton, then prime minister, obtained for him a pension of one thousand two hundred pounds a year. This was affluence to one of his economical habits; and he liberally shared it with his companions in exile. Devoting his time to the cultivation of literature, and the society of the wise and good, he passed twenty years in retirement, unable to do more for his

subjugated country than sympathise in her fate. At length the revolution that promised to raise France to the rank of a free state extended its influence to Corsica, and the national convention passed a decree by which that island was numbered among the departments of France, and entitled to all the privileges of the new constitution. The return of Paoli to the dignified station of its chief was the first wish of his liberated countrymen, and Paoli could not resist their intreaties, enforced by the solicitations of the French assembly. He resigned his pension from the English court, took a grateful leave of the country which had so generously fostered him, and in April 1790 presented himself at the bar of the national assembly at Paris, together with the Corsican deputies. He was greeted with the enthusiasm which then attended upon every person and event connected with the cause of liberty, and having taken the oaths as a subject of the *great nation*, repaired to Corsica to execute the high charge to which he was so honourably called. The political horizon, however, soon became darkened. The violent and sanguinary factions which successively ruled in the centre, spread tumult and disorder over the whole circumference, and loosened all the bands of society. Parties arose in the different districts of Corsica, and a disposition was soon manifested of breaking off all connexion with France, and declaring for independence. After due deliberation, Paoli thought proper to concur in this design, of which the clergy, in particular, were ardent promoters. He put himself at the head of the insurgents, and drove from the field the French troops and their adherents. He was then reinvested with his former dignities of president of the consulta and commander in chief of the island, and took measures to complete the counter-revolution. The national assembly, highly exasperated at this conduct, proclaimed him a rebel and set a price on his head, but he was protected by the attachment of his countrymen. Sensible, however, that it would be impossible for a small island permanently to withstand the power of France without foreign support, he resolved upon an expedient, which, whilst it was a renunciation of independence, promised to secure all the advantages of real liberty. This was an union of Corsica with the crown of Great Britain, under a constitution similar to that of the latter country. An assembly of deputies to consider of this project met in June 1794, which, with great unanimity, after voting

thanks to Paoli, made a declaration of the separation of Corsica from France, and its union with the British crown. In consequence, sir Gilbert Elliot (lord Minto) was sent to take possession of the government as viceroy of the king of England, and Paoli, resigning his official dignities, became a private citizen. How far jealousy on one hand, and dissatisfaction on the other, might have concurred in his determination again to quit his native island, can only be conjectured; and indeed a cloud seems to hang over the whole of his political conduct at this late period of his life. The well-earned reputation of his earlier years for honour and true patriotism affords, however, a solid ground for supposing that he acted as consistently as the very difficult circumstances in which he was placed would permit. He returned to England; and having unfortunately lost the bulk of his property through the failure of a house of Leghorn to which it was entrusted, he passed some time in great privacy. When his necessities, however, were known, there is reason to believe that they were promptly relieved, and that his pension was restored, and continued to the last. He died near London in February 1807, at the age of eighty-one, possessed of the esteem and affection of all who were admitted to his intimacy. *Boswell's Account of Corsica. Athenæum.*—A.

PAPEBROCH, DANIEL, a learned Flemish Jesuit in the seventeenth century, was a native of Antwerp, where he was born in the year 1628. When he was eighteen years of age, he commenced his novitiate in the society of Jesus, and, after he had completed his studies, acquired no little reputation by the success with which, during fifteen years, he taught the belles-lettres, and after that time philosophy. From this employment he was taken to be associated with fathers Bollandus and Henschenius in the laborious work of compiling the "*Acta Sanctorum*;" and he accompanied the latter in his travels through Italy, France, and Germany, in order to collect materials for that voluminous undertaking. He published, jointly with Henschenius, the three volumes for the month of March, in 1668; three other volumes for the month of April, in 1675; and the three first volumes for the month of May, in 1680. After this, Henschenius being disabled from proceeding with the design by a paralytic attack, the principal labour and conduct of it devolved upon Papebroch, who continued to give five volumes more, for the months of May and June. From the volumes

to which his name is prefixed, our learned editor had been careful to exclude many of the absurd legendary tales in the *Martyrologies*, *Lives of the Saints*, &c., from which they were compiled. Among other instances, he exposed the pretensions of the Carmelite monks who derived the origin of their institution from the prophet Elijah, proving that it was founded in the twelfth century. This attack upon the antiquity of their order was highly resented by the Carmelites, who were not sparing in their abuse of the editor, and filled the Low-countries with the pamphlets which they published against him. Not content with this, in the year 1690, they denounced him to pope Innocent X. and the inquisition at Madrid, as the author of numerous palpable errors in the fourteen volumes to which his name was prefixed. Among these errors were the doubts which he expressed, whether an impression of the face of Jesus Christ was made on the handkerchief of St. Veronica, or, indeed, whether there had ever been a saint of that name; and whether the church of Antwerp possessed the real fore-skin of our Saviour. In the same list they placed his assertions, that mount Carmel had not been an ancient place of resort, for the purposes of devotion, and that the Carmelites had not the prophet Elijah for their founder, &c. In the year 1695, the Carmelites triumphed in the sentence of the Spanish inquisition, which pronounced an anathema on the volumes in question, and thereby vindicated, as they supposed, the high antiquity of their order. To their no little mortification, however, a monk of the congregation of *St. John-de-Dieu*, commonly called the Fathers of the Hospital of Charity, claimed for his order a still higher antiquity than that to which the Carmelites pretended, by more than nine hundred years: for he maintained that Abraham was the first general of his fraternity, and that he originally established it in the plains of Mamre. In the mean time father Papebroch was permitted to enter into a justification of the work before the inquisition, and he defended, article by article, the propositions denounced to the holy-office; till at length that tribunal, weary of the business, issued a decree prohibiting any further discussion of the subjects in dispute, on either side of the question; and the pope confirmed that decree by a brief. From this time Papebroch continued his labours on the "*Acta Sanctorum*" till his death, in 1714, when he was in the eighty-seventh year of his age. The volumes of that work on which he was em-

ployed, amount to forty-seven in number, of a large folio size, and are considered to be the most correct and judicious in that vast compilation. Father Papebroch was also the author of "Conatus Chronico-historicus ad Catalogum Romanorum Pontificum," 1685, folio; "Acta Vitæ S. Ferdinandi Regis Castellæ et Legionis," 1684, octavo; a Latin version of a curious Spanish book, under the title of "Examen Divinitatis quam in Carmelo Vespasianus consuluit, sive C. Suetonii Tranquilli Locus de Deo Carmelo hispanice explicatus per Excellent. Dom. Gasparem de Mendoza," 1698, quarto; a variety of treatises in controversy with the Carmelites, forming four volumes, quarto, &c. *Sotoelli Bibl. Script. Soc. Jesu. Dupin. Mereri. Nouv. Dict. Hist. Saxii Onomast. Lit. par. v.—M.*

PAPIAS, bishop of Hierapolis a city of Phrygia in the second century, is placed by Cave under the year 110; but according to others, he flourished about the year 115, or 116. How long he lived is uncertain. Stephen Gobar, as quoted in Photius's "Codex," asserts that he died a martyr, and the author of the "Alexandrian Chronicle," affirms that he suffered at Pergamos during the severe persecution in the reign of Marcus Aurelius; but, since neither Eusebius nor Jerome mention this circumstance, it must be admitted to be at least of doubtful authority. Irenæus speaks of him as a hearer of John, and companion of Polycarp; and by John seems to intend the apostle and evangelist. Eusebius, however, and Jerome, who chiefly copies the former father, observe, that Papias "does by no means say, that he heard or saw any of the holy apostles, but only, that he received the things concerning the faith from those who were well acquainted with them—that he received the apostles' sayings from those who conversed with them; and says, that he was a hearer of Aristion, and John the presbyter. And indeed he often mentions them by name, and puts down in his writings the traditions which he had received from them." The character which they give of Papias is, that he was a good man, but very credulous, and of mean abilities, who delighted much in hearing and telling stories and relating miracles, which he learned from tradition. And since he was very inquisitive, and inclined to believe every thing that was told him, it is not to be wondered at that he has detailed various errors and extravagant notions, which he has attributed to the apostles, and that he has given us fa-

bulous narratives for real histories. He was the first who propagated the famous notion concerning the *Millennium*, or personal reign of Jesus Christ upon earth for a thousand years after the Resurrection, when he believed that the elect should be gathered together at Jerusalem, and enjoy all the felicity imaginable during that period. "Into this notion," says Eusebius, "I suppose he was led by misunderstanding the apostolical narrations; and for want of seeing into those things which they spoke mystically, and by way of illustration. For he was a man of no great capacity, as may be conjectured from his writings. Yet he gave occasion to many ecclesiastical writers afterwards to adopt the same opinion, who respected the antiquity of the man; such as Irenæus, and the rest who have maintained it." Papias was the author of five books, entitled, "An Explication of the Oracles of the Lord;" of which we have now nothing left, excepting the fragments which are preserved in the writings of Irenæus and Eusebius. Dupin asserts that these books were extant so lately as the time of Trithemius, who lived till the year 1516; but we conceive that Cave has very satisfactorily proved this statement to be unfounded. The fragments of Papias are chiefly valuable, on account of the testimony which they afford to the genuineness of the Gospels of St. Matthew and St. Mark, and of the first Epistles of St. Peter and St. John. *Irenæi adv. Her. lib. v. cap. 33. Eusebii Hist. Eccl. lib. iii. cap. 39. Fabricii Bibl. Eccl. sub Hieron. cap. 18. Cave's Hist. Lit. vol. I. sub sæc. Gnost. Dupin. Lardner's Cred. part ii. vol. I. ch. 9.—M.*

PAPILLON, PHILIBERT, an industrious man of letters, was the son of an eminent advocate at Dijon, where he was born in 1666. He studied first in the Jesuits' college at Dijon, and afterwards at Paris, where he was admitted a bachelor of civil and canon law. Returning to his native province he embraced the ecclesiastical state, and received priest's orders in 1694. He had previously obtained a canonry of a moderate revenue, but sufficient for all his wants, since his sole ambition was to possess a good library and to be able to devote himself to the cultivation of literature. The great object of his researches was literary history, especially that of his own province; and as he was obligingly communicative of his stores, the works of several other writers were enriched by his collections. He supplied the learned P. le Long with a number of interesting memoirs inserted in his "Bibliothèque des

Historiens de France," and also furnished him with several materials for his "Bibliothèque Sacrée." He communicated to P. Desmolets, for the use of his "Mémoires d'Histoire et de Littérature," a number of valuable articles critical and biographical; and in Nicéron's Mémoires, the lives of Peter Abailard and Jaques Amyot are by his hand. An edition of Bayle's Dictionary by the abbé le Clerc, and a supplement to Moreri, were indebted to him for additions and corrections; and he gave great assistance to M. Garreau in his "Description du Gouvernement de Bourgogne." The principal work of the abbé Papillon was his "Bibliothèque des Auteurs de Bourgogne," which appeared after his death in two volumes, folio, 1742 and 1745. Though not free from errors and deficiencies, it is reckoned a work of much industry and research. This estimable man of letters, whose modest, frank, and amiable disposition endeared him to all his acquaintance, died at Dijon in 1738. *Moreri.—A.*

PAPIN, DENYS, an ingenious physician, was a native of Blois, and the son of Nicholas Papin, also a physician. He took the degree of M. D. and in 1680 was made a fellow of the Royal Society in London. In the following year he visited England, where he published a discovery entitled "The new Digester, or Engine for the softening of Bones." This machine consisted of a very strong metal boiler, with an air-tight cover screwed down with great force, and by its means the contained fluid, unable to escape, was capable of being heated to a degree far beyond that of boiling water, so as to dissolve the gluten of bones and cartilages. He afterwards improved his machine, and it has since been considerably employed in chemical and philosophical experiments. He assisted Boyle in various experiments, of which an account is given in the history of the Royal Society. He also invented a machine for raising water by the action of fire. Being a Calvinist, he was precluded from returning to his native country by the revocation of the edict of Nantes. He afterwards became a teacher of mathematics at Marburg, where, in 1696, he published "Fasciculus Dissertationum de quibusdam Machinis Physicis," 12mo. *Moreri. Halleri Bibl. Anat. Eloy. Dict. Hist.—A.*

PAPIN, ISAAC, a celebrated French divine in the seventeenth and early part of the eighteenth century, who renounced the protestant faith and embraced that of Rome, was descended from a respectable family, and born at Blois

in 1657. Being intended for the ministry, he was sent to study philosophy and divinity at Geneva; whence he removed to Orleans, in 1679, to perfect himself in the Greek and Hebrew languages under the instructions of the famous Claude Pajon, who was his maternal uncle. In the life of that gentleman we have seen, that he differed in opinion from the majority of his protestant brethren on the subject of grace, or the doctrine of the divine influence upon the mind. Isaac Papin adopted his uncle's sentiments on this subject, and avowed them every where, without ambiguity or reserve. On this account, and because he refused to sign the condemnation of them, when required to do so by the academy of Saumur in 1683, he was not permitted to receive the usual testimonials to his character and qualifications. This treatment created disgust in his mind against the leading men in the protestant party, and, by a natural process, disposed him to view the religious principles of their opponents in a more favourable light than he had done before. In this temper he composed, and published at Bourdeaux a treatise, entitled "The Faith kept within due Bounds, and reduced to its true Principles;" in which he maintained, that since the papists professed to embrace the doctrine of the holy scriptures, they were entitled to toleration from the most zealous Protestants. He also wrote several letters to the members of the reformed communion at Bourdeaux, in order to satisfy them that they might be saved in the Roman-catholic church, should they become reconciled to it. These publications, as might be expected, exasperated the more zealous Protestants against him; and to avoid the effects of their resentment he crossed the sea to England, where he was admitted to deacon's and priest's orders by the bishop of Ely, in the year 1686. About the same time he published a work against M. Jurieu, entitled, "Theological Essays concerning Providence and Grace, in which an Attempt is made to disentangle M. Jurieu from all the perplexing Difficulties which present themselves under his System," in two volumes. This work provoked the malignant resentment of Jurieu, who, understanding that Papin was endeavouring to obtain employment as a professor in Germany, wrote letters every where, to prevent the success of his applications; and though he obtained the situation of a preacher at Hamburg for a few months, Jurieu found means to procure his dismissal from it. About the same time Mr. Bayle, having met

with our author's treatise, entitled, "The Faith kept within due Bounds, &c." reprinted it, with the addition of some pages of new matter. These were attributed by Jurieu to M. Papin, who did not disavow the principal maxims laid down in them, which were condemned by the synod of Bois-le-duc in 1687. During the following year, these principles, and the other distinguishing tenets of our author, were condemned with still greater marks of severity, by the French synod at the Hague, where a sentence of excommunication was pronounced against M. Papin. In the mean time he accepted an invitation to fill a professor's chair in the church of the French refugees at Dantzic. He had not been long in this post, before it was proposed to him that he should subscribe and conform to the synodal decisions of the Walloon churches in the United Provinces; but to this he would not consent, because they enforced the belief of sentiments contradictory to his own, particularly the opinion that Jesus Christ died only for the sake of the elect. This refusal gave great offence to the persons who had invited him to Dantzic, and in six months time after his arrival there, the connexion between them was dissolved. Exasperated at the repeated obstacles which he met with to obtain an honourable settlement among the Protestants, and the persecutions with which he was harassed by Jurieu and some of his brother-bigots, M. Papin returned to France, and embraced the Roman-catholic religion, delivering his abjuration into the hands of Bossuet, bishop of Meaux, in the year 1690. Upon this change, Jurieu wrote a pastoral letter to the French Protestants, in which he pretended, that M. Papin had ever regarded all religions with equal indifference, and that it was in this spirit that he had become reconciled to the church of Rome. By way of reply to this letter, our author composed a treatise "concerning the Toleration of Protestants, and the Authority of the Church," which met with the approbation of Bossuet, and was published in 1692. Afterwards M. Papin changed the title of the work, which was rather equivocal, and made some additions to it; but while he was engaged in forming collections to render it more complete, and in finishing other pieces of the same kind, he died at Paris in 1709, at the age of fifty-two. After his death, his theological pieces, which are chiefly controversial, and all written with ability and shrewdness, were collected together, and published in Holland, in

1713, 12mo.; and a third edition of them was printed at Paris, in 1723, in three volumes 12mo., with the life of the author prefixed, written by his widow. *Moreri. Nouv. Dict. Hist. Mosb. Hist. Eccl. sæc. XVII. sect. ii. par. ii. cap. 2*—M.

PAPINIANUS, a celebrated Roman lawyer, was the disciple of Cerbidius Scaevola, under whom Septimius Severus, afterwards emperor, was also brought up. Papinianus succeeded Severus in his office of advocate to the treasury; and was created pretorian prefect by Severus after he had ascended the imperial throne in 194. His profound knowledge of the law and his incorruptible integrity gave him great influence during this reign, the rigours of which he softened by his counsels as much as lay in his power. It is affirmed, but apparently upon little authority, that he was related to the empress, Julia Domna. Severus, on his death-bed, particularly recommended his sons Caracalla and Geta to the care of this faithful servant; and he accordingly used all his efforts to preserve that fraternal union between them which soon appeared in danger of dissolution. His remonstrances were so disagreeable to Caracalla, that he was deprived of the post of pretorian prefect; yet the weight of his character induced that emperor to keep him about his person, and treat him as if still in his confidence. When Caracalla had perpetrated the execrable murder of his brother, he strongly urged Papinianus to compose a justification of the action, but received from him the severe reply, "That it was easier to commit a parricide than to defend it; and that it was a second parricide to vilify the memory of the innocent." The monster dissembled the resentment he felt; but when, soon after, the pretorian guards, probably through his instigation, demanded the head of Papinianus, he readily gave him up to their rage, and he suffered under the axe, A. D. 212. This eminent lawyer composed a great number of works, and formed several illustrious disciples. His juridical authority rose beyond that of any of his predecessors, and remained in such consideration, that the emperor Valentinian III. made a decree, that in cases in which the opinions of judges should be divided, the preponderance should be given to that which should have the support of Papinianus. *Crevier. Tiraboschi*.—A.

PAPIRE-MASSON, JOHN, a historical and miscellaneous writer, was born in 1544, at Saint-Germain-Laval, in Forez. He entered

among the Jesuits, and for some time taught in their seminaries in Italy and France. Afterwards, quitting the society, he studied the law at Angers, and was admitted an advocate in the parliament of Paris. It was on that occasion that he changed his family name of *Masson* into *Papire-Masson*. He distinguished himself by his learning and integrity, and obtained the post of substitute to the procureur-general. He died, much regretted by the men of letters, most of whom were his particular friends, in 1611, at the age of sixty-seven. The works of this writer are "Annalium Lib. iv," 1598, quarto, relating to the history of France, and containing many curious matters; "Notitia Episcoporum Galliae," octavo; "Vita Joannis Calvini," quarto: this work, though passing under his name, is by some attributed to James Gillot; "Elogia Virorum Illustrum," published by Balesdens of the French academy in 1638, octavo; "De Episcopis Urbis Romae," quarto; "Descriptio Fluminum Galliae," published with notes by the abbé Baudrand in 1683, octavo; "Agobardi, Episcopi Lugdunensis, Opera," 1605, octavo. The works of Papire-Masson display considerable learning and research, but are defective in accuracy. His life was composed by the president De Thou, and prefixed to his *Elogia*. *Moreri. Nouv. Dict. Hist.—A.*

PAPIRIUS CURSOR, L. the Elder, an eminent Roman commander, was master of the horse to Papirius Crassus when dictator, B. C. 339. He was consul for the first time B. C. 333; but although it appears from Livy that his military reputation became extremely high, we are informed of no particulars of his actions, till he was nominated to the dictatorship in the war with the Samnites, B. C. 324. Having appointed Q. Fabius Rullianus to be his master of the horse, he marched against the enemy. A superstitious scruple obliging him to return to Rome in order to renew the auspices, he strictly charged Fabius not to engage during his absence. The master of the horse, observing a favourable opportunity, disobeyed this injunction, and gave the Samnites a total defeat, for which breach of discipline he was condemned to death by the dictator. The particulars of the contest which ensued, and the expedient by which a pardon was obtained for the offender without compromising the authority of the dictator, are related under the article of Fabius Rullianus. Papirius, during the remainder of the campaign, applied himself to recovering the affections of his soldiers,

which had been alienated by his severity; and then attacked and defeated the Samnites, who were reduced to sue for peace. On his return to Rome, he was honoured with a triumph. He was chosen consul a second time, B. C. 320, after the Romans had incurred the terrible disgrace of the Caudine Forks. It does not appear that any important transactions, except the scandalous breach of the treaty made with the Samnites, took place whilst he held the consular office; but as master of the horse to the dictator Cornelius Lentulus, during the same year, he marched into Apulia, laid siege to Luceria, and having given a defeat to the Samnite army which attempted its relief, reduced the place. All the Samnite soldiers found in it, with their leader Pontius, were compelled to pass under the yoke, in retaliation for the same humiliation inflicted on the Romans.

In the following year Papirius was again created consul, and reducing Satricum which had revolted, put all the Samnite garrison to the sword. For his exploits in this and the preceding campaign, triumphal honours were again decreed him. He was twice more elected to the consulate, but exercised the office at Rome, whilst the conduct of the Samnite war was committed to a dictator. In the consulate of Fabius Rullianus and Marcius Rutilus, B. C. 310, the latter having sustained great loss in an engagement with the Samnites, it was determined again to raise Papirius to the dictatorship, as the commander most to be relied upon in the public danger. A decree therefore passed, enjoining Fabius (as the other consul was dangerously wounded) to nominate Papirius to that high office, which he performed very unwillingly, since a declared enmity had subsisted between these two great men ever since they had stood in the relation of dictator, and master of the horse, as before mentioned. Papirius, taking the army of Marcius under his command, gave the Samnites a total defeat, and took their camp, for which success a third triumph was decreed him. This was his last public service, and we hear no more of him in the annals of Rome. It is generally agreed that no Roman commander of his time equalled him in military talents. He was tall and majestic in person, of uncommon bodily strength and vigour, and so swift of foot, that he received his surname from that circumstance. The measure of his appetite was proportioned to his size and activity. He kept his troops as well as himself in constant exercise, and maintained strict discipline. When Livy speculates

upon the probable consequences if Alexander had turned his arms against the Romans, Papirius is the general whom he regards as most likely to have been a successful antagonist. *Livy. Univers. Hist.—A.*

PAPIRIUS CURSOR, L. the Younger, son of the preceding, was created consul B. C. 293, with Sp. Carvilius. The Samnites at this time had resumed their arms with the determination of making another desperate effort for independence. Both consuls were employed against them, and marched into their country. Whilst Carvilius was besieging Cominium, Papirius met the Samnite army in the field, and brought it to an engagement. On this occasion he gave a proof of superiority to that superstition which was so prevalent among the early Romans. Being informed, as he was about to advance to battle, that the keeper of the sacred chickens had falsely given a favourable report of the augury derived from their eating, and that in fact the presage was inauspicious; he replied, that he should understand the report as it was given, and that if the keeper had deceived him, the vengeance of the Gods would fall upon *his* head alone. He therefore placed the man in the front of the battle, where he was killed by an unknown hand before the armies came to a close engagement. The battle was obstinate, but ended in a total defeat of the Samnites, with the loss of their camp. For this and his subsequent success he obtained a triumph at the end of the campaign. Papirius afterwards served the office of censor; and when the Samnite war broke out anew, whilst the Romans were under the apprehension of a second visit from Pyrrhus, he, together with his former colleague, was again raised to the consulate, B. C. 279. The news of the death of Pyrrhus so disheartened the Samnites, that in despair they resolved to put their fate to the decision of a single battle, in which they were entirely defeated by the united consuls. The action was so decisive, that it effected the complete reduction of Samnium, and brought to a conclusion a war which had lasted with few intermissions for seventy-two years. The consuls next subdued the Lucanians and Brutians, and proceeding to Tarentum, invested that city, which had been the first to invite Pyrrhus into Italy. Papirius, by the offer of favourable terms, gained possession of the citadel, and the town soon after surrendered, and became tributary. We hear nothing further of this commander, who nobly supported the fame inhe-

ritated from his father. *Liv. Univers. Hist.—A.*

PAPPON, JOHN-PETER, an estimable man of letters, was born in 1736 at Pujef near Nice. He entered young into the congregation of the Oratory, where he distinguished himself by his writings. He passed a life in tranquillity, exempt from ambition and intrigue, and his spirits were little affected by the loss of a pension from the states of Provence which constituted his chief support, at the commencement of the revolution. During the reign of terror he took refuge in the department of Puy-de-Dome, whence he afterwards returned to Paris. He died suddenly in 1801, at the age of sixty-five. Of his works the principal are, an "Ode on Death," inserted in the collection of the Floral Games of Toulouse; "L'Art du Poete et de l'Orateur," 12mo. several times reprinted; "Voyage de Provence," two volumes 12mo. 1787, a very agreeable performance, full of historical anecdotes; "Histoire de Provence," four volumes quarto: to this work many documents are annexed from the ancient historians of Provence. For the purpose of discovering new authorities the author took a journey to Naples, the throne of which was long occupied by the counts of Provence. Among the pieces which he procured was the quittance given by queen Joan to pope Clement VI. for the price of the city of Avignon which she sold him. This is supposed to afford a refutation of the assertion that the city was the price of the pope's absolution of Joan from the murder of her first husband; but in fact it proves no more than that an ostensible bargain and sale passed between them. Pappon also wrote some pieces relative to the French revolution; and a work, entitled, "Epoques memorables de la Peste," two volumes, octavo, 1800. *Nouv. Dict. Hist.—A.*

PAPPUS, a very eminent Greek mathematician of Alexandria in the fourth century, is said by Suidas to have flourished in the reign of Theodosius the Great, who presided over the empire from the year 379 to 395. Such of his works as are still extant, shew him to have been profoundly skilled in the mathematical sciences. Suidas, and also Vossius, in his treatise "de Scientiis Mathematicis," mention several of his productions which are lost, or at least have not yet been discovered; among which are, "a Commentary upon Ptolemy's Almagest;" "an universal Chorography;" "a Description of the Rivers of Lybia;" a treatise "on Mili-

tary Engines;" "Commentaries upon Aristarchus of Samos, concerning the Magnitude and Distance of the Sun and Moon, &c." He is quoted by Marinus, a disciple of Proclus, in his preliminary observations on the "Data" of Euclid, who refers to his "Mathematical Collections," in eight books, which are yet extant, in the original Greek, excepting the first and part of the second book, among the rare MSS. presented by sir Henry Saville to the Bodleian library at Oxford, and in other collections. Of this work, Marcus Meibomius annexed some "Lemmata," from the seventh book, in Greek, with a version of his own, to his "Dialogue on Proportions," published at Copenhagen in 1665, folio; and Dr. Wallis printed the twelve last "Propositions," in Greek, from the Savilian MS. with a Latin version, and notes, at the end of his edition of Aristarchus's treatise "on the Magnitude and Distance of the Sun and Moon," 1688, octavo; and also in the third volume of his "Mathematical Works," 1699, folio. In 1703, Dr. David Gregory gave part of the "preface to the seventh book," in which the author treats of the geometrical analysis of the ancients, &c. in Greek, accompanied with the Latin version of Commandini, in the *Prolegomena* to his admirable edition of "Euclid," folio. In 1706, Dr. Edmund Halley printed the whole of that "Preface," in Greek and Latin, in the *Prolegomena* to his edition of "Apollonius's Conics," octavo. The third, fourth, fifth, sixth, seventh, and eighth books were translated into Latin, by Frederic Commandini of Urbino, and published with a commentary by the editor, Guido Ubaldo, 1588, folio. In 1644, father Mersenne gave a kind of abridgment of them, in his "Synopsis Mathematica," quarto, containing only such propositions as could be understood without figures. At length, the whole of what remains of the "Mathematical Collections," was published at Bologna, in 1660, folio, by Carol. Manolesi, who seems to have spared no labour to render his edition complete and excellent, availing himself of the assistance of very able Greek scholars, and profound mathematicians. On the English reader Dr. Hutton has conferred a favour, by presenting him with a brief analysis of these "Collections," extracted from his notes upon Pappus. *Fabricii Bibl. Græc. vol. VIII. lib. v. cap. 22. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

PAPPUS, JOHN, a learned German Lutheran divine and professor who flourished in the sixteenth century, was born at Lindau on the

banks of the lake of Constance, in the year 1549. Having been instructed in the rudiments of the Latin, Greek, and Hebrew languages, at his native place, in the year 1562 he was sent to commence his academical studies at the university of Strasburg. In 1564 he removed to Tübingen, and took his first degree in philosophy. Here he acquired considerable reputation for literary proficiency, which procured him, in 1566, the appointment of domestic tutor to the two counts of Falcenstein. From this employment his father called him in the following year, and sent him to Strasburg, that he might finish his studies for the ministerial profession. To that object he devoted his attention with great diligence and success, till the year 1569, when he was made minister of the church of Reichoville, though only twenty years of age. His abilities, however, were more mature than his years, and were so well known at Strasburg, that in the year 1570, he was recalled to that city, where he was first of all placed in the chair of Hebrew professor, and soon afterwards appointed professor of divinity, as well as one of the ministers in the church of that place. These preferments were followed by the title of master of philosophy, with which he was honoured by the university of Basil, in 1571. Two years afterwards he went again to Tübingen, and, after performing the requisite exercises in the schools with very great applause, was admitted to the degree of doctor of divinity. In 1578, he was made pastor of the principal church at Strasburg; and in 1581, he was appointed to the superintendence of that ecclesiastical district, which he exercised with great prudence and moderation, and to the entire satisfaction of the clergy who were under his inspection, during twenty-nine years. He died in 1610, in the sixty-first year of his age. He was the author of "Parva Biblia, sive Synopsis Biblica, Summam continens totius S. Scripturæ methodicè digestam," 12mo.; "Historia ecclesiastica Conversionis Gentium," octavo; "Epitome Historiæ Ecclesiasticæ de Conversionibus Gentium, Persecutionibus Ecclesiæ, Hæresibus, et Conciliis Œcumenicis, ex præcipuis Scriptoribus Ecclesiasticis collecta," octavo; "Homiliæ Academicæ," octavo; "Hypotyposis Doctrinæ Christianæ, sive Institutio Christianæ Religionis de præcipuis quibusdam Articulis," octavo; "Germaniæ veteris Descriptiones, ex probatis Auctoribus collectæ," octavo; "Descriptio omnium Regum et Prophetarum populi Indæici," octavo; "Index Expurgatorius

Librorum qui hoc Sæculo prodierunt," 1699, 12mo.; and he published, in the original Greek, with an accurate and perspicuous Latin version of his own, a curious monument of antiquity, by an unknown author, entitled, "ΣΥΝΟΔΙΚΟΝ ΠΕΡΙΕΧΟΝ," &c. or, "Libellus Synodicus, omnes Synodos, tam Orthodoxas, quam Hæreticas, brevi Compendio continens: quæ ab Apostolorum inde Tempore, usque ad octavam, super Unione Photii, et Johannis Papæ, Institutam, sunt celebratæ," 1601. This work is inserted entire in the eleventh volume of Fabricius's "Bibl. Græc.," page 185—258. *Melchior. Adam. Vit. Germ. Theol. Freberi Theatr. Vir. Brud. Clar. Saxii Onomast. Lit. vol. 1K. Nouv. Dict. Hist.—M.*

PARABOSCO, GIROLAMO, an Italian poet and miscellaneous writer, was born towards the beginning of the sixteenth century at Placentia. He appears to have been a musician by profession, and a maestro di capella. He wrote several comedies in prose and verse, which are said to possess a character of originality. He also composed a tragedy, entitled, "Progne," printed at Venice in 1548. At the same place was printed in 1558 "Dipòrti di Girolamo Parabosco," consisting of novels in the manner of Boccaccio and Bandello. He likewise published "Letters," and other works now forgotten. *Tiraboschi. Nouv. Dict. Hist.—A.*

PARACELSUS. This famous adventurer in physic and chemistry, who wrote himself *Philippus Aureolus Theophrastus Paracelsus Bombast de Hohenheim*, is commonly said to have been born in 1493 at Einsidlen in Switzerland, but Haller was informed, upon what he seems to consider as good authority, that he was a native of Gaiss in the canton of Appenzel, and that he was of the family of Hochener which still subsists there. His father, called William de Hohenheim, and said to have been the natural son of a master of the Teutonic order, was a practitioner of medicine, and had also applied to the study of chemistry. He gave his son a tincture of these sciences, and then placed him under Trithemius, abbot of Spanheim, at that time eminent for his knowledge of chemistry. He quitted that master for Sigismund Fugger, a great operator, and from both these he acquired many secrets, and an insight into the spagiric art, as chemistry was then called. He then commenced a rambling life, pursuing knowledge through all the principal universities and countries of Europe, and not disdaining to pick up information concerning remedies and nostrums from barbers, conjurers, old women, empirics,

and pretenders of all ranks. The most valuable acquisition that he made in his travels was an acquaintance with metallic chemistry, which, although perverted to the vain search after the philosopher's stone and the universal medicine, really furnished him with several valuable remedies. In his disposition he possessed all the qualities of imposing and successful quackery,—extreme arrogance and confidence, extravagant boasting, rough and singular manners, and a mysterious unintelligible jargon of language. In his wanderings he frequently practised both as a physician and surgeon, and was present in those qualities at various battles and sieges. Some fortunate cures, set off with the usual exaggerations, rendered his name famous in Germany; and the temporary relief from the gout which he gave by his laudanum to Froben, the eminent printer at Basil and friend of Erasmus, induced the magistrates of that city to engage him at a large salary to fill the medical chair in their university. In the years 1527 and 28 he gave daily lectures, sometimes in barbarous Latin, but more frequently in German, the subjects of which were chiefly explanations of his own obscure works. Seated in the professorial chair, he publicly burned the works of Galen and Avicenna, whom he held, perhaps not without some reason, as the corrupters of physic, whilst he affected to pay due honour to Hippocrates. Nothing could exceed the ridiculous pride with which he assumed the monarchy of medicine, and arrogated a superiority to all the schools and universities in the world. Though he acquired several enthusiastical adherents, yet the barbarism and extravagance of his lectures soon disgusted the students, and he was left almost alone in his school. A quarrel with the magistrates on account of a decision against him in a cause respecting fees increased his displeasure, and he hastily quitted Basil in 1528. He passed his time afterwards in Alsace and in different parts of Germany, living in taverns, and spending whole nights in drinking with the lowest company. He still maintained his reputation by extraordinary cures occasionally effected by his powerful remedies, though his failures were equally conspicuous. At length, after having boasted of possessing an elixir which would prolong his life at his pleasure, he was carried off in 1541 by a fever, at an inn at Salzburg, in the forty-eighth year of his age, and was buried in the hospital of St. Sebastian, to which he bequeathed all his moderate property.

Scientific chemistry is very little indebted to

Paracelsus, who borrowed his system of the three elements of salt, sulphur, and mercury, from Basil Valentine, and certainly was entirely destitute of clear and methodical ideas of any one subject. Nor does he seem to have been so much an improver of chemical pharmacy, as a bold introducer into practice of remedies before thought too dangerous. In this point consists his principal merit with respect to the medical art; for his total ignorance of anatomy and rational physiology will not allow him any claim to theoretical improvement; and he was, moreover, infatuated with the notions of magic, astrology, geomancy, and all the other branches of mystical imposture. Among his favourite remedies opium held the first place, and by its free use he often procured temporary relief to his patients, though sometimes at the expence of consequent mischief. Antimony and mercury were likewise medicines in which he greatly confided, and of which he used various preparations, of the most active kind. He was one of the first who employed mercurials in the venereal disease, and his success in this respect was a source of considerable emolument to him. In surgery he trusted chiefly to ointments and plaisters, and thereby, as far as his influence extended, enfeebled the received practice. He published little in his life-time, but after his death a vast farrago of works imputed to him made their appearance, the enumeration of which occupies above nine quarto pages in Haller's Bibliotheca, but which it would be wholly superfluous here to transcribe. The most complete edition of them is that of Geneva, in three volumes, folio, 1658. *Pref. to Boerhaave's Chemistry. Halleri Bibl. Med. & Chirurg. Eloy Dict. Hist. Med.*—A.

PARAMO, LUIZ DE, a native of Borox in the diocese of Toledo, archdeacon and canon of Leon, and afterwards inquisitor in Sicily. He is the author of a most extraordinary work "*De Origine et Progressu Officii Sancte Inquisitionis, ejusque Dignitate et Utilitate*," a work undertaken under the patronage of D. Gaspar de Quiroga, then archbishop of Toledo and inquisitor-general, and which Nicolas Antonio has pronounced to be *plenum scilicet opus variâ eruditione et doctrinâ, quas scribendi stilus et Latine eloquentiæ facultas non mediocriter ornant*. It was first printed at Madrid in 1598, afterwards at Antwerp in 1614. A copy of the first edition is in Dr. Williams's library in Red-cross-street; this is mentioned in order that any person who may doubt the truth of

the following account of this marvellous book, may satisfy himself by referring to the original.

He begins by proving God to have been the first inquisitor: *Vere et proprie is hereticus censendus sit, qui sciens et prudens, vel satis superque admonitus, illud esse Catholicum dogma, contrarium sequitur*, so he convicts Adam and Eve of pertinacious heresy, infidelity, apostacy, and blasphemy. God cited Adam, otherwise the process would have been null. On Adam's appearance he inquired, that is, *made inquisition*, into the crime. The man accused his wife, and then the judge questioned her: he did not examine the serpent, because of his obstinacy, for *Angeli post adhesionem, immobiliter rebus adherent; inflexibile habent liberum arbitrium, nec discurrere possunt*. The examinations were secret and separate, that there might be no conclusive lying. He calls no witnesses: the inquisitor overlooks the reason, that there were none to call, and affirms that conscience and confession are as a thousand witnesses, and save the judge all trouble except that of condemning. The whole was done secretly, that it might be a precedent for the holy-office; and so closely does this holy office observe the precedent, that they make the dress of penitent offenders after the very pattern of the cloaths which God made for Adam and Eve, and confiscate all the property of a heretic because Adam and Eve were turned out of paradise. (P. 1 to 45.)

Abraham was an inquisitor: Sarah was an inquisitor, for she turned Ishmael out of doors for idolatry; she saw him *playing* with Isaac; *playing*, but it is elsewhere said (Exod. 32.), the people sat down to eat and drink, and rose up to play, *ludere, id est*, says St. Jerome, *idololatrare*. Moreover, Nicolas de Lyrà expounds *ludentem* to mean *idololatrantem*, and therefore it is plain that little Ishmael was turned out for idolatry. In this manner he goes on through the Pentateuch and the books of Joshua and Judges, finding inquisitors all the way through. David was a staunch inquisitor; Solomon, though the wisest of mankind, the most perverse dogmatist of all idolaters and heretics. Zimri, who slew his master, was of the holy-office; so was Elijah, who has some claim to a place in the list. Elisha and Jehu also are among the heroes of persecution; and Nebuchadnezzar most unexpectedly proves to be an inquisitor also. Under the gospel Christ was the first inquisitor; (thus do these wretches blaspheme that gospel and its divine author!)

The lice who devoured Herod, and the rulers who spoiled the Jews, only executed the sentences of death and confiscation which he had pronounced. James and John thought the Samaritans would be destroyed by fire, *ecce hereticorum pœnam ! ignem, videlicet : erant enim Samaritani illius temporis heretici* : then follow the apostles, and they introduce the popes. (54—83.)

Such is his theory,—let us now pass on to the practice, and here Paramo must be admitted to be an unexceptionable authority. He was an inquisitor himself, he wrote under the auspices of the inquisitor-general, and his book, with all the passports of the inquisition affixed to it, was printed at Madrid. The great work of desolation began at Guadalupe in 1485. One heretical monk, fifty-two Judaizers, as they are called, of both sexes, were then burnt alive, with the bodies of six-and-forty dug from their graves, and the effigies of twenty-five, who had happily effected their escape. How many were doomed to lighter punishments is not stated ; they are said to have been innumerable. The lightest of them was to wear a dress which was a warning to all Catholics to shun them ; to be, both they and *their posterity for ever*, excluded from all offices of trust and honour, and prohibited from all ornaments and even neatness of dress, on pain of death. This was the lightest punishment. All professed Jews were ordered to leave the kingdom within a month : at the expiration of that time strict search was made, and about two thousand burnt in different parts of the country, to diffuse terror. As the inquisitors were exercising this office under the immediate eye of their great goddess of Guadalupe, they were very desirous that she should testify her approbation by a miracle. Dr. Francisco Sancho de la Fuente, one of the three presidents, recorded sixty which were vouchsafed upon this occasion, and then desisted from the vain attempt at keeping pace with them. By the year 1520 above four thousand persons had been burnt alive in the diocese of Seville, and above thirty thousand despoiled of all that they had, and condemned to perpetual infamy, they and their children after them from generation to generation, for ever and ever ! The whole number of persons in that diocese executed, made infamous, and driven into exile, exceeded one hundred thousand, and in the city of Seville three thousand houses were left desolate.

A third of the confiscated property went to

the royal treasury, a third to the extraordinary expences of the faith (among which it is to be presumed fuel was included), and a third to the inquisition. The converted Jews and relations of the condemned complained to the king that the proceedings against them originated in private malice ; and Paramo admits that some regulations were made to remedy this abuse, whereby the holy-office was greatly reformed, and the tumults appeased which had been raised because of these new and unaccustomed proceedings. Instigated by the devil, there were some, he says, who remonstrated with Hernando, and more particularly with Isabel, upon the ruin and desolation which they were bringing upon their kingdom ; Isabel replied, that the destruction of heresy was more important than all other considerations. Appeals were made to the avarice of these worthy colleagues in catholicism and empire, and large sums offered for toleration or individual immunity. Torquemada the grand inquisitor was fearful how this might influence them ; he entered the palace, and taking a crucifix from under his habit, exclaimed, "Behold the image of our crucified Redeemer, whom Judas sold to his enemies for thirty pieces of silver : if ye approve that bargain, sell him now for a higher price ; I abdicate my office ! this shall not be imputed to me ! you shall render the account of your bargain to God !" and with that he laid down the idol and departed.

This Torquemada was the first inquisitor-general. He lived in such fear of the Jews and heretics that he had always a guard of fifty horse and two hundred familiars ; and used a unicorn's horn at table for fear of poison.

Paramo says that in the course of one hundred and fifty years the inquisition had burnt thirty thousand witches ; he claims great part of the merit for himself, saying he had punished very many of them.—R. S.

PARDIES, IGNATIUS-GASTON, a French Jesuit and ingenious mathematician and philosopher in the seventeenth century, was the son of a counsellor of the parliament of Pau in Bearn, where he was born in the year 1636. He entered the society of Jesus when he was about the age of sixteen, and pursued his studies with so much diligence and success, that he was appointed tutor in polite literature, and composed many pieces in prose and verse, distinguished by delicacy of thought, and elegance of style, when he had scarcely arrived at the age of manhood. His genius, however, chiefly inclined him to philosophical and ma-

thematical studies, to which he devoted himself with the greatest ardour, reading the most valuable authors in those sciences, ancient and modern: so that in a short time he made himself master of the peripatetic and Cartesian philosophy, and taught them both with great reputation. He had adopted the principles of the latter; yet he affected to be an inventor in philosophy himself, rather than a disciple of Des Cartes. In this spirit he sometimes advanced very bold opinions in natural philosophy, which met with many opposers, who charged them with contradictions and absurdities; but he possessed sufficient ingenuity to combat their objections with great address, and to give his notions a plausible turn. After having displayed his skill in the speculative sciences, with great reputation, in different provinces, he was called to Paris, to be professor of rhetoric in the college of Lewis the Great. Here he also taught the mathematics, and acquired so much fame by his lectures and publications, that his acquaintance was sought for by all the learned men in the metropolis, and the highest expectations were formed from his future labours. Unhappily, the sanguine hopes of his friends were blasted by his premature death in 1673, when he was only thirty-seven years of age. This event is attributed to a malignant disorder which he caught, while zealously discharging the duties of preacher and confessor at the Bicêtre during the festival of Easter. He wrote with neatness and conciseness, and in a style sufficiently pure, if we except a few provincial expressions. His principal productions are, "*Horologium thaumaticum duplex*," 1662, quarto; "*Dissertatio de Motu et Natura Cometarum*," 1665, octavo; "*A Discourse on local Movement*," 1670, 12mo.; "*Elements of Geometry*," 1670, 12mo. which have been translated into several languages, and into English by Dr. Harris; "*a Discourse concerning the Knowledge of Beasts*," 1672, 12mo., in which the arguments of the Cartesians are proposed in their full force, and so feebly answered, that it is easy to perceive to which side of the question he was inclined, if he had been at liberty to express his mind freely upon the subject; "*the Letter of a Philosopher to a Cartesian*, one of his Friends," 1672, 12mo.; "*Statistics, or, the Science of moving Forces*," 1673, 12mo.; "*Description and Explanation of two Machines, for facilitating the Construction of Sun-Dials*," 1673, 12mo.; "*Observations on the Movement of Light*;" "*Globi Cælestis in*

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Tabula plana redacti Descriptio," published after the author's death, in 1675, folio, &c. The greatest part of his works was printed in a collective form at the Hague, in 1691, 12mo., and again at Lyons, in 1725. The author also had a dispute with sir Isaac Newton, concerning his "*New Theory of Light and Colours*," in 1672, and his letters are inserted in the "*Philosophical Transactions*" for that year. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

PARE, AMBROSE, an eminent French surgeon, was born in 1509 at Laval in the district of Maine. He applied from his youth to the art of surgery; which he exercised, not only in the hospitals, but in the army. His reputation caused him to be appointed surgeon in ordinary to Henry II. in 1552, and he served in the same capacity the succeeding kings Francis II., Charles IX., and Henry III. As he was a huguenot, and firmly attached to his religion, he would have been enveloped in the execrable massacre of St. Bartholomew's, had not the king, who confided greatly in his professional skill, sent for him on the preceding night, and kept him in his own chamber. After having long been regarded as at the head of his profession, and esteemed for his private virtues, he died in 1590, at the age of eighty-one. Though not a man of learning, Paré was a real improver of his art, and was the author of works which were universally read, and were translated into most of the languages of Europe. In anatomy he did not greatly excel, though he had practised dissections. His works in this science are chiefly copied from Vesalius, yet not without some observations of his own. According to his own acknowledgment, he derived many of his ideas of improved surgery from the Italian writers and practitioners; but he had the merit of extending and facilitating their application. Though he did not invent, he greatly promoted, the practice of tying divided arteries, which he effected by drawing them out naked, and passing a ligature over them. He distinguished himself by adopting the lenient method of treating gunshot wounds, instead of the cauterizations before in use. He was a bold and successful operator, and records many instructive cases in which he employed the principal resources of enlightened surgery. He published various works, anatomical and chirurgical, which all appeared collectively, translated into Latin by an unknown hand, and edited by his pupil Jacques Guillemeau, in one volume, folio, Paris, 1582,

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frequently reprinted and translated. There is no branch of surgery which is not touched upon in this collection, and there are, besides, several medical treatises, which he is said to have procured from some young physicians. There is also a parade of learning in quotations from the ancients, which could not have proceeded from himself, and might have been spared; and upon the whole, the remark of Van Horne seems just, that Paré would have done better if he had published a much smaller volume, containing only the records of his own experience and observation. In the French edition of his works there is a tract, entitled, "*Apologie, ou Traité contenant les Voyages faits en divers Lieux,*" which gives a relation of his own military and other services. *Halleri Bill. Chirurg. & Anatom. Eloy. Dict.—A.*

PARENT, ANTHONY, a respectable French mathematician in the seventeenth and the early part of the eighteenth century, was born at Paris in 1666. He was adopted, when only three years of age, by a maternal uncle, the curé of Leves near Chartres, who was a worthy divine and able naturalist, and undertook himself to educate his nephew in the elements of learning. Under his instructions young Parent was well grounded in the principles of piety, to which he continued steadily attached through life, and he was encouraged and assisted in the early propensity which he discovered to the study of the mathematics. Such books in this science as fell in his way, he perused with great eagerness, and it was his custom, as he read them, to write remarks in the margins. Pursuing this practice, when he was only thirteen years of age, he had filled a number of books with a kind of commentary, which excited no little surprize in able masters. At the age of fourteen, he was sent to board with a tutor in rhetoric at Chartres; and while he was pursuing this course, he accidentally met with a dodecaedron, upon every face of which was delineated a sun-dial, excepting the lowest, upon which it stood. Struck as it were instantaneously with the curiosity of these dials, he attempted to draw one himself; but as he possessed a book which taught only the practical part, without the theory, it was not till after his master had explained to him the doctrine of the sphere, that he was able to understand how the projection of the circles of the sphere formed sun-dials. He now undertook to write a treatise "upon Gnomonics;" which, it must be acknowledged, was rude and unpolished enough. However, imperfect as it

was, it had the merit of being his own invention; as was, likewise, a book "on Geometry," in the same taste, which he wrote about the same time at Beauvais. When he had finished his course of rhetoric, his relations sent for him to Paris, with a view to his studying the law, which had been his father's profession. Out of compliance with their wishes, he went through a course in that faculty; but no sooner was it completed, than he betook himself, with increased ardour, to those pursuits which accorded best with his genius and inclination. That he might meet with no interruption in his favourite studies, he shut himself up in the college of Dormans, where, with good books, and an income of not more than two hundred livres, he lived contented, seldom stirring from his retreat but when he went to the college-royal, to attend the lectures of M. de la Hire, or M. Sauveur. As soon as he thought himself capable of teaching others, he took pupils; and, fortification being a branch of study which the war had brought into particular notice, he frequently had occasion to teach that science. After some time, he began to entertain scruples about undertaking to teach a subject of which he had no practical knowledge, and communicated them to M. Sauveur. Upon this, that friend recommended him to the marquis d'Alegre, who fortunately at that time wanted the assistance of an able mathematician, and engaged M. Parent in his *suite*. With this officer our author made two campaigns, during which he had sufficient opportunities to inform himself respecting the nature of fortified places, approaches, &c.; of which he drew a number of plans, though he had never been instructed in the art of drawing.

Upon his return to Paris, M. Parent spent his time in a continual application to the study of natural philosophy, and all the branches of the mathematics, both speculative and practical, to which he added that of anatomy, botany, and chemistry: his genius and indefatigable industry enabling him to surmount the difficulties attendant on the acquisition of any science. In the year 1699, M. Fillau des Billetes having been admitted a member of the Academy of Sciences at Paris, with the title of their mechanician, nominated M. Parent for his *eleve*, or disciple, who particularly excelled in that branch of mathematics. Soon after his admission into the society it was discovered, that he directed his attention to all the subjects that came before them, and that he was com-

petent to the investigation of every topic which was recommended to their notice. But this extent of ability and compass of knowledge which he possessed, joined to a natural warmth and impetuosity of temper, excited a spirit of contradiction in him, which he indulged upon all occasions; sometimes to a degree of precipitancy that was highly culpable, and too often but with little regard to decency. It is true, indeed, that some fiery spirits shewed the same behaviour towards him, to which he gave the first provocation, and the papers which he brought to the academy were often treated with much severity. To such attacks he laid himself open in his best pieces, by a want of perspicuity and method which greatly detracted from their value, and was the cause why his works never met with a circulation proportioned to the excellence of the matter contained in them. In the year 1716, the king established a new regulation for the academy, by which the class of *élèves* was suppressed, as it created a distinction that seemed to put too great an inequality between the members. On this occasion M. Parent was made an adjunct, or assistant member of the class of geometry; though he enjoyed this appointment only for a very short time, being cut off by the small-pox in the same year, when he was about the age of fifty. Notwithstanding his contentious and irritable disposition, and a forbidding austerity and roughness of manners by which he was distinguished, he is said to have possessed great goodness of heart, as was well known to his intimate associates; and though his fortune was very limited, he devoted a considerable share of it to acts of beneficence and charity. Besides leaving many works behind him in manuscript, he published, "Elements of Mechanics and natural Philosophy," 1700, 12mo.; "Mathematical and Physical Researches," a kind of journal, which first appeared in 1705, in 12mo., and afterwards greatly augmented in 1712, in three volumes, quarto; and "a theoretico-practical Treatise on Arithmetic," 1714, octavo. He was also the author of a multitude of papers in the different French "Journals," and in the volumes of the "Memoirs of the Academy of Sciences," from the year 1700 to 1714, several papers in almost every volume, upon a great variety of mathematical subjects. *Fontenelle's Eloge in the Hist. of the Acad. of Sciences. Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.—M.*

PAREUS, DAVID, vernacularly *Wangler*,

a celebrated German protestant divine of the reformed communion in the sixteenth and former part of the seventeenth century, was born at Francostein in Silesia, in the year 1548. His father, who was the son of a wealthy peasant, after having him educated at a school in his native town, placed him as an apprentice, at first with an apothecary, and afterwards, at the instigation of an ill-humoured second wife, with a shoemaker. This humble situation did not repress the early inclination which young David had discovered for acquiring learning, and at length his father permitted him to follow the bent of his mind. When he was sixteen years of age, therefore, he was sent to Hirschberg, where there was a college, of which Christopher Schilling, a man of considerable learning, was the principal. It was a prevalent custom in those times, among such students as devoted themselves to literary pursuits, to change their family names for others taken from the Greek language, carrying with them a similar meaning; and of this custom Schilling was an admirer. He, therefore, persuaded our young scholar to take the name of *Pareus*, formed from the Greek word *παρεια*, which signifies *the cheek*, as *wange*, whence his family name *Wangler* was formed, does in the German. David had not been settled many months at Hirschberg, before he found means to support his expences by undertaking the office of private tutor in the family of an honest citizen, and by the handsome presents which he received from one of the principal inhabitants of the place, for writing some verses on the death of his eldest son, and other poems, with the subjects of which that gentleman furnished him. In the mean time, Schilling had not only persuaded his pupil to change his name, but had made a convert of him from Lutheranism, in which he had been educated, to the principles of the reformed church, on the subject of the *real presence*; and he succeeded in the same manner with the rest of his scholars. This change in doctrinal sentiment involved both the master and pupil in no little trouble: the former being expelled from his college, at the instigation of the minister of that place; and the latter running the risk of being disinherited by his exasperated father. With great difficulty, when his father's anger was a little cooled, he obtained his permission to go and finish his studies in the Palatinate, though he used an argument which seldom fails of being effectual with parsimonious persons; which

was, that by that means he should have it in his power to maintain himself, without occasioning any expence to his family. So trifling was the sum which his father allowed him for his journey, that he was sometimes reduced to the necessity of begging for subsistence on the road; but he at length arrived at Amberg, where the elector-palatine, Frederic III., had appointed his master Schilling principal of a new college which he had founded at that place. Soon afterwards, in 1566, he was sent with ten of his schoolfellows to Heidelberg; and they carried with them such effectual recommendations from their common master, that they were all admitted into the college of wisdom, of which Zachary Ursinus, professor of divinity, was director.

The university of Heidelberg was at this time in a very flourishing condition, and had able professors in all the faculties; of which circumstance Pareus availed himself with the utmost diligence, and made a distinguished proficiency in his acquaintance with the Latin, Greek, and Hebrew languages, philosophy, and divinity. In 1571, when he was about twenty-three years of age, he was admitted to the ministry, and sent to officiate at a village called Schlettenbach, where he was commissioned to introduce the protestant reformed religion. In this design he met with considerable opposition from the Roman-catholic inhabitants, who shut the church-doors against him; and, after they had been forced open, and the images and altars thrown down, refused to give any assistance in clearing the church from the rubbish. Before the end of the year he was recalled to Heidelberg, and appointed to teach the third class of students; in which employment he acquitted himself with such ability, that after the expiration of two years he was promoted to the second class. After holding this situation six months, he resigned it, to become pastor of Hemsbach in the diocese of Worms, and to establish the reformed religion in that place. Here, as at Schlettenbach, he was obliged to make forcible entry into his church; but he found the disposition of the people more favourable towards the protestant cause than at the former place, and he readily obtained their consent to commit the images to the flames. Soon after his settlement at Hemsbach he entered into the marriage state, and his nuptials, which were publicly celebrated in 1574, exhibited a novel sight to the parishioners, who had been frequently scandalized at the concubines and base-born

offspring of their priests, but had never before seen a clergyman take to himself a wife. However, they were soon reconciled to the new practice, especially when they were made acquainted with what the apostle Paul has said relative to bishops' marriages. In the year 1577, upon the death of the elector Frederic III. his son Lewis, who was a zealous Lutheran, established ministers of that communion throughout his dominions, in the room of the reformed; by which measure Pareus lost his living. On this occasion he retired into the territories of prince John Casimir, brother to that elector, and officiated for three years as minister of Ogersheim near Frankenthal. Afterwards he removed to fill the same office at Winzingen near Neustadt. What rendered the neighbourhood of the latter place the more agreeable and advantageous to him was the circumstance, that prince Casimir had founded a *schola illustris* at that place in 1578, and had settled there all the professors who had been expelled from Heidelberg. In 1583, the elector Lewis dying, the sole guardianship of his son Frederic IV. and the administration of the Palatinate devolved upon prince Casimir, who restored the reformed ministers, and appointed Pareus second professor in the college of wisdom at Heidelberg, in the year 1584. Two years afterwards he commenced author, by publishing his "*Methodus Ubiquitarie Controversiæ*." In 1589, he published an edition of the German version of "the Bible," at Neustadt, with notes; which drew him into a warm controversy with a Lutheran of Tübingen, named James Andreas. In 1591, Pareus was appointed first professor in the college of wisdom; and in 1592, counsellor of the ecclesiastical senate. These promotions were followed, in 1593, by his admission, in a most solemn manner, to the degree of doctor of divinity.

Pareus engaged in several controversies with the writers of the Augsburg Confession, particularly in 1596, when he undertook the vindication of Calvin, who was charged with favouring Judaism in his exposition of several passages of scripture. Two years afterwards he was nominated to the chair of divinity professor for the Old Testament at Heidelberg; by which means he was delivered from the excessive fatigue which he had sustained for fourteen years, of governing the youth who were educated in the college of wisdom. In the year 1602, upon the death of Daniel Tossanus, Pareus succeeded him in the chair of

divinity professor for the New Testament. He had now risen into very high reputation, which was so widely diffused, that it induced numerous students to come and attend his lectures at Heidelberg, from the remotest parts of Hungary and Poland. Having purchased a house in the suburbs of that city, in the year 1607, he erected an apartment in the garden, for a library and study, calling it his *Pareanum*; which name was afterwards given by the city to the whole house. On this house the elector bestowed several privileges and immunities, as a reward of the professor's merits. In the year 1617, an evangelical jubilee was solemnized at Heidelberg, in commemoration of the first step taken towards the emancipation of the church from the yoke of popery a hundred years before, when Luther began to preach against indulgences. This jubilee lasted three days, during which orations, disputations, poems, and sermons were delivered on the occasion. Pareus also published some pieces on the subject, which gave rise to a controversy between him and the Jesuits of Mentz. In 1618, at the request of the states-general, he was urged to go to the synod of Dort; but he excused himself from undertaking so long a journey, on account of his age and infirmities. After this time he enjoyed but little tranquillity. He had a strong presentiment of the ruinous consequences which would follow his master the elector's acceptance of the crown of Bohemia. He was perpetually disturbing himself with bad omens, presented to him by what he saw either awake or asleep: for he had great faith in dreams. Persuaded as he was that Heidelberg would be taken by the papists, and dreading above all things to fall into the hands of the monks, to whom he considered himself to be peculiarly obnoxious, on account of the books which he had written against the pope and Bellarmine, he readily followed the advice which was given him to provide in time for his safety; and he chose for his asylum the town of Anweil in the duchy of Deux-Ponts, near Landau, where he arrived in October 1621. Some months afterwards he quitted that place and went to Neustadt; not did he make a long stay there, but ventured to return to Heidelberg, to spend his last days in his beloved *Pareanum*. He died there in June 1622, when he was nearly seventy-four years of age, and was buried with all the funeral honours which the universities of Germany are accustomed to bestow on their most distinguished members. He is represent-

ed by his son Philip Pareus, who wrote his life, to have been a man of a very mild and moderate temper. "And it must be confessed," says Bayle, "that he was none of those untractable divines, who will not yield the least thing for the sake of peace: the *Irenicum* which he published proves the contrary. But then, to pretend that he did not write on several occasions in a passionate style, abounding with opprobrious language, is certainly to be deluded by a fantastical imagination, which is but too common. Pareus was a great enemy to the least innovations. Now though the least swerving from the opinions commonly received, be often the cause of great evils in matters of religion, yet it will never be said that they who are so extremely watchful against the most trifling errors, have a great stock of toleration, whatsoever eulogies one may otherwise bestow on the importance of their services. Pareus could not bear Ramus, because he had dared to remove the boundaries of our ancestors.—Lastly, Pareus had to write against so many persons, that it was almost impossible for him not to contract a habit of using opprobrious language. 'They who know what it is to *fence* in the republic of letters, cannot but understand my meaning.' His works consist of "Commentaries" upon several of the books of scripture, and numerous critical, didactic, polemic, and miscellaneous pieces, which were collected together, and published at Frankfort in 1647, in four volumes, folio. He gave so much offence to king James I. of England, by some antimonarchical principles which he advanced in his "Commentary on St. Paul's Epistle to the Romans," that his majesty ordered that work to be burnt by the common hangman; and it was condemned in the most disgraceful manner by the university of Oxford. An answer to it was published by Dr. David Owen, a Welshman, and chaplain to the earl of Holderness, under the title of, "*Antipareus, sive Determinatio de Jure Regio habita Cantabrigiæ in Scholis theologicis, 19 April 1619, contra Davidem Pareum, cæterosque reformatæ Religionis Antimonarchos,*" 1632, octavo, to which a reply was written by the subject of the next article. *Freberi Theat. Vir. Erud. Clar. Bayle. Moreri. Nouv. Dict. Hist.*—M.

PAREUS, JOHN-PHILIP, son of David Pareus, was born in 1576 at Hembach, in the diocese of Worms. He studied at Neustadt and Heidelberg; and afterwards, at the ex-

pence of the elector-palatine, visited several foreign universities, being generally well received on account of his father's reputation. In 1610 he was made rector of the college at Neustadt, where he continued till the town fell into the hands of the Spaniards in 1622, on which occasion his library was plundered. From the number of his publications he ranks among the most laborious of the German critics and grammarians. He was particularly attached to the comedies of Plautus, and had a furious controversy with Gruter on their account. After having been at the head of various colleges, among which was that of Hanau, he died about 1650. Of the works of this author are "Lexicon Plautinum," 1614, an useful vocabulary of the words used by Plautus; "Electa Plautina," 1601; an edition of Plautus with commentaries, 1619; "Electa Symmachiana;" "Calligraphia Romana;" "Lexicon Criticum," 1645. He also wrote some commentaries on scripture, and some works on theology.

DANIEL PAREUS, son of the preceding, was likewise a learned philologist, and published an edition of the poem of Musæus on the loves of Hero and Leander; notes on Quintilian and Lucretius; "Medulla Historiæ Ecclesiasticæ," and other works. *Bayle. Moreri.—A.*

PARIS, FRANCIS, a French priest and writer of esteemed pious and practical treatises, was born in an unknown year of the seventeenth century, at Chatillon in the vicinity of Paris. He was of obscure birth, and when young served as a domestic in the family of MM. Vazet, who had a house at Chatillon. Pleased with his behaviour, and the inclination which he shewed for acquiring knowledge, those gentlemen, one of whom was grand-vicar and archdeacon of Sens, took upon themselves the care of his education, and, when he was properly qualified, obtained for him admission into holy orders. Some time afterwards he was presented to the living of St. Lambert, near the monastery of Port-Royal in the Fields; which he served for some years with great zeal and fidelity, greatly to the satisfaction as well as edification of the parishioners. At length, not being able to conquer, it is said, his fears occasioned by the wolves which had the boldness to come almost to his parsonage-house, he resigned that benefice, and removed into the province of Maine, to the lordship of M. le Vayer, the chapel of whose family mansion served as a church to the parish in which it was situated. In this chapel M. Paris officiated

for a considerable time, to crowded audiences from the neighbouring country, and diligently discharged at the same time the other functions of a parish-priest. His last removal was to Paris, where he died sub-vicar of the parochial church of St. Stephen of the Mount, in 1718, at a very advanced age. As he was a person of great industry, and fond of retirement whenever his ministerial duties permitted it, he found time to compose a number of works, which are said to be equally solid and edifying. The principal of them are, "Forms of Prayer, founded on a Paraphrase of the Psalms," first published in 1690, 12mo. and afterwards frequently reprinted; "Prayers founded on a Paraphrase of various Passages of the sacred Scriptures," 12mo.; "a Martyrology, or, general View of the Lives of the Saints, of their Virtues and principal Actions," 1691, octavo; a treatise "on the Benefit of the Sacraments of Penance and the Eucharist, according to the Sentiments of the Fathers, the Popes, and the Councils," 1673, in which he is said to have been assisted by his friends MM. Arnauld and Nicole; "Familiar Instructions founded on the Gospels for all the Sundays and Festivals throughout the Year," 1699, 12mo. and often reprinted; "the Gospel explained according to the Fathers, ecclesiastical Authors, and the Harmony of the four Evangelists," in four volumes octavo, the two first published in 1693, and the two last in 1698; "Prayers and divine Aspirations, extracted from the Confessions of St. Augustine," 1698; "Christian Regulations for the Conduct of Life, taken from the sacred Scriptures and the holy Fathers," 1673, 12mo.; a French version, rather paraphrastic, of Thomas a Kempis's four books "on the Imitation of Jesus Christ," 1705, 12mo. to which is prefixed a concise and well-written view of the principal foundations of christian morality; and other pieces, for an account of which, as well as of the author's inedited manuscripts, we refer to *Moreri. Nouv. Dict. Hist.—M.*

PARIS, FRANCIS, generally known by the name of the *abbé Paris*, and rendered famous for a time by the impostures and delusions which were practised at his tomb, was the eldest son of a counsellor to the parliament, and born at Paris in the year 1690. Had he chosen to follow the profession of the law, he would have succeeded to his father's appointment; but he preferred embracing the ecclesiastical life, and was admitted to deacon's orders. For some time he instructed the catechumens

in the parish of St. Como, and had the conduct of the conferences attended by the young candidates for the clerical order. In the disputes occasioned by the bull *Unigenitus*, he attached himself to the Jansenist party; on which account the cardinal de Noailles was desirous of presenting him to the living of St. Como, but was prevented from that design by unforeseen obstacles. Upon the death of his father, the abbé Paris renounced all claim to his patrimonial inheritance in favour of a younger brother, and devoted himself to what he conceived to be a life of meritorious poverty. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marcel, where he spent his time in prayer, and the most rigorous acts of penance, supporting himself by making stockings for the poor, with whom he divided the earnings of his labour. By this course of life he acquired a character for extraordinary sanctity with the superstitious populace, and pious old women, whose ignorance and credulity led them to ascribe such mortifications to the perfection of virtue. He died, most probably owing to the severity of the discipline which he observed, in 1727, when he was only thirty-seven years of age. He was the author of a "Commentary on the Gospel of St. Matthew," an "Explication of the nine first Chapters of the Epistle of St. Paul to the Romans," an "Explication of the Epistle to the Galatians," and "an Analysis of the Epistle to the Hebrews," which are very indifferent performances, and have had few readers. He was buried in the churchyard of St. Medard at Paris, where his brother erected a monument to his memory, which the great reputation of his sanctity drew many people to visit, who paid their devotions to him, as to a saint. This concourse gradually increasing, he was soon considered to be a subject proper to revive the credit of the Jansenist party, which was now depressed by the Jesuits, who were supported by the authority of the court. Within five years, therefore, after his death, the confident report of miracles wrought at his tomb, was propagated not only in the city of Paris but through the whole kingdom. In consequence of this, infinite crowds were perpetually pressing to the place, who were duped by the artifices of crafty impostors, and went away proclaiming the benefits received from the saint, in the cure or relief of the most desperate diseases. In vain did men of sober sense endeavour to disabuse the multitude; nor could all the power

of the government give a check to the rapidity of this superstition, till by inclosing the tomb within a wall, all access to it was effectually obstructed. This step gave occasion to the following epigram, which was fixed upon the inclosure, in the style of the royal edicts:

*De par le Roy. Défense à Dieu
De faire Miracles en ce Lieu.*

But though this expedient put an end to the external worship of the saint, it did not for some time shake the credit of his miracles, distinct accounts of which were drawn up and dispersed among the people. One collection of them was made by M. de Montgeron, as we have seen under his article, and presented to the king; and several other collections of them were published, containing in the whole above an hundred miracles. The reality of these wonders was attested by clergy of the first dignity, who presented a verbal process of each to the archbishops, with a petition signed by above twenty of the beneficed clergy of Paris, desiring that they might be authentically registered, and solemnly published to the people as true miracles. There can be no doubt but that many of the persons concerned were imposed upon by their own superstitious credulity; but on behalf of others, whose sagacity, learning, and good sense were abundantly discovered in other matters, no such plea can be admitted. With Dr. Mosheim we say, that "we can easily account for the delusions of weak enthusiasts, or the tricks of egregious impostors; but when we see men of piety and judgment appearing in defence of such miracles as those now under consideration, we must conclude, that they look upon fraud as lawful in the support of a good cause, and make no scruple of deceiving the people, when they propose, by this delusion, to confirm and propagate what they take to be the truth." *Morel. Nouv. Dict. Hist. Middleton's Enquiry into miraculous Powers, p. 223, &c. Mosh. Hist. Eccl. sæc. xvii. sect. ii. par. i. cap. i. not. ad § 42.—M.*

PARIS, MATTHEW, an early English historian, was a monk of St. Alban's of the Cluniac congregation, and flourished from the year 1245 to 1259, which was that of his death. He is said to have been a man of almost universal accomplishments; a mathematician, poet, orator, theologian, painter, and architect, and moreover a person of uncommon integrity. He was employed to visit the monasteries and revive their decayed discipline, and he freely

censured what he found wrong in all orders of people. His principal work is his "*Historia Major*," which is supposed originally to have had a first part commencing with the creation, and coming down to William the Conqueror, but there is left of it only the annals of eight English kings, from the beginning of the Conqueror's reign to the end of that of Henry III., the latter years being added by another writer, supposed to have been William Rishanger, a monk of the same monastery. This is, upon the whole, a valuable history, composed with candour and exactness. It displays great freedom in exposing the usurpations of the Roman see upon the prerogatives of the English kings, on which account it incurs the censure of cardinal Baroni-
 us, who otherwise speaks of it with great commendation. This work was first printed at London in 1571, which edition was copied at Zurich. It was republished by a Dr. Wats in 1606, folio, with various readings, the author's additamenta, and his lives of the abots of St. Alban's. Matthew Paris also composed a "*Historia Minor*," being an abridgment of the former, but with some circumstances not contained in that. It is extant only in MS. He wrote some other works which have either perished, or are concealed in libraries. *Vossii Hist. Lat. Nicholson's Histor. Libr.—A.*

PARKER, MATTHEW, the second protestant archbishop of Canterbury, and a prelate of considerable abilities and learning, was the son of a substantial tradesman of Norwich, where he was born in the year 1504. When only twelve years of age he lost his father; but his mother took care to place him under the instruction of good masters, by whom he was well grounded in grammar-learning. In the year 1520, he was sent to the university of Cambridge, where he entered of Corpus-Christi, or Bennet-college; of which house he was chosen a bible-clerk, or scholar, in the following year. Here he applied with great assiduity to his studies, and in 1523, was admitted to the degree of B. A. In 1527, he was ordained deacon, and afterwards priest; and in the same year he commenced M. A. and was chosen fellow of his college. He had now acquired so high a reputation for learning, that he was one of the students who were invited from Cambridge to adorn cardinal Wolsey's college at Oxford, now Christ-church college; but, by the advice of his friends, he declined that invitation, and continued diligently to prosecute his studies at Cambridge.

Having, within five or six years, read over the fathers and councils, and rendered himself an accomplished divine, in 1533, when he was about nine-and-twenty years of age, he preached his first sermon before the university. Afterwards he preached frequently in the neighbourhood of Cambridge, and in the town, with great acceptability. In the course of his enquiries he had strongly imbibed the principles of the Reformation, and he shewed so much zeal for them, that archbishop Cranmer granted him a licence to preach throughout his province. About this time he was sent for to court, and made chaplain to queen Anne Boleyn, with whom he soon grew into great favour; and so high was the opinion which she entertained of his learning, prudence and piety, that a short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel. In 1534, Mr. Parker commenced bachelor of divinity; and soon afterwards he was presented by the queen to the deanery of the college of Stoke, near Clare in Suffolk, a preferment of small value in a pecuniary view, but affording a pleasing place of retirement when he chose to withdraw from the court, or the university, from which it was about twenty miles distant. Here he laboured to reform the popish superstitions which were practised in the college, making new statutes for that purpose; and he likewise founded a grammar-school, for the instruction of youth in good learning, and in the principles of the christian religion, at which the children of the poor were taught gratis. Mr. Parker still continued to preach assiduously, at Stoke, Cambridge, and other places; and sometimes in London, at St. Paul's cross. By the zeal with which, in one of his sermons at Clare, he attacked some popish superstitions, he excited the resentment of some bigoted papists, who exhibited articles against him; but he defended himself in a manner so satisfactory to the lord chancellor Audley, that he bid him go on, and not fear such enemies. In the year 1537, after the death of queen Anne Boleyn, king Henry VIII. took Mr. Parker into his own service, appointing him one of his chaplains. In 1538, he was created doctor of divinity; in 1541, installed prebendary in the cathedral church of Ely; and in the following year, presented by the chapter of Stoke to the rectory of Ashen in Essex. This living he resigned in 1544; immediately after which he was presented to the rectory of Birlingham All-Saints,

in his native county of Norfolk. In the same year, in consequence of the king's letters commendatory, containing a very honourable testimony to his character and worth, he was chosen master of Corpus-Christi, or Bennet-college; to which he afterwards became a liberal benefactor, and compiled for it a new body of statutes. In 1545, he was elected vice-chancellor of the university of Cambridge; and in the same year he was presented by his college to the rectory of Landbeach in Cambridge-shire. In 1547, he lost his deanery of Stoke by the dissolution of that college, which he ineffectually exerted himself to prevent: however, from a regard to his merit, he had a yearly pension of forty pounds settled on him in lieu of it, and a promise of the deanery of Lincoln. After the accession of king Edward VI. matrimony being allowed to the clergy, Dr. Parker married a lady of a good family, who proved an excellent wife, as well as excellent woman, and contributed materially to his happiness during twenty-three years. Bishop Ridley, who used to visit her husband at Cambridge, was so struck with her charming behaviour, that he was heard once to ask, "whether she had a sister like her?" intimating, probably, that he should be willing to marry, could he meet with such a woman. Being accidentally in Norfolk, in 1549, during the time of Kett's rebellion, Dr. Parker had the resolution to go to the rebels' camp, where he preached to them under the oak of reformation, taking the opportunity to exhort them to temperance, moderation, and submission to the king. In doing this he ran great hazard, and his life appears to have been in danger from the fury of some of the enraged multitude; however, he happily escaped out of their hands. In 1551, Dr. Parker was included in a commission for correcting and punishing anabaptists; under which term seem to have been comprehended, not only persons who rejected infant baptism, but Arians, Pelagians, and others who administered the sacrament in a different way from that prescribed by the book of common-prayer. About the same time he preached a funeral sermon at Cambridge, occasioned by the death of Martin Bucer, regius-professor of divinity, between whom and our author there had subsisted an intimate friendship. In 1552, Dr. Parker was presented by king Edward VI. to a prebend in the cathedral church of Lincoln, and a few days afterwards to the deanery of the same church. He had before been nominated a

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chaplain to his majesty, probably soon after his accession to the crown. Thus he lived in great reputation and affluence, during the reigns of Henry VIII. and Edward VI. and happy in the acquaintance and esteem of some of the greatest men of his time; among whom were the learned Immanuel Tremellius, lord Cromwell, archbishop Cranmer, bishop Ridley, bishop Latimer, sir William Cecil, sir John Cheke, and Mr. Nicholas Bacon, afterwards lord keeper.

After the accession of queen Mary to the throne, Dr. Parker was deprived of all his preferments, under the pretence of his being disqualified for holding them as a married man; but, in reality, on account of the active part which he had taken in promoting the principles of the Reformation. Upon this, he withdrew privately into Norfolk, with his wife and family, bearing his reverse of fortune with a contented and chearful mind. The first asylum which he chose was in the house of one of his friends; but as strict search was frequently made after him, he was obliged to remove from place to place, and proved so fortunate as to escape the vigilant and active persecutors of that bloody reign. At one time he received notice of a plan that was laid to take him, just seasonably enough to fly by night in great danger; when he was so much hurt by a fall from his horse, that he was never able to recover from its effects. Some part of the leisure which his present obscure situation afforded him, Dr. Parker employed in turning the book of Psalms into English verse, and in writing a defence of the marriage of priests. Upon the death of queen Mary, and the accession of Elizabeth, in 1558, a very great alteration took place in the circumstances of Dr. Parker; for he not only became free from all fear and danger, but was elevated to the highest dignity in the English church, the archbishopric of Canterbury. For this exalted station he was considered to be the fittest man among the English clergy at that difficult crisis, when the great work of reformation was to be carried on with vigour, on account of his great learning, piety, zeal, courage, and prudence. He was so far from seeking this dignity, that he appears to have been really averse to the acceptance of it, and sincere in his application to the lord keeper Bacon, to use his interest with the queen that he might be permitted to decline it. Her majesty, however, persisting in her choice, he was obliged to submit, and was consecrated in Lambeth chapel, on

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the seventeenth of December, 1559, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester, John Scory, late bishop of Chichester, and then elect of Hereford, Miles Coverdale, bishop of Exeter, and John Hodgkin, suffragan bishop of Bedford. We mention these particulars, of which there is the clearest evidence, as affording a decisive confutation of the malignant falsehood that was invented and propagated some years afterwards by the papists, that Parker was consecrated at the Nag's Head inn, or tavern, in Cheapside. Before his consecration, Dr. Parker was appointed one of the visitors of the university of Cambridge; and he privately addressed the queen, to dissuade her from the unequal exchange of the temporal revenues of bishoprics for impropriations, which she was impowered to make by act of parliament, upon a vacancy. He also advised her majesty to remove crucifixes and lighted tapers out of churches, particularly out of her own chapel; but Elizabeth did not think proper to comply with this advice. Being thus constituted primate and metropolitan of the church of England; Dr. Parker endeavoured to fill the vacant sees with men of learning and piety, who were zealous for promoting the Reformation; and soon after his own consecration, he consecrated at Lambeth, Grindal, bishop of London, Cox, bishop of Ely, Sandys, bishop of Worcester, Jewel, bishop of Salisbury, and several others. He also extended his influence and his concern for the protestant interest to the kingdom of Ireland, sending over proper instructions to Hugh Corwin, archbishop of Dublin, for completing the work of the reformation of the church of Ireland. Accordingly, the Litany was sung in English at the cathedral in Dublin, in the presence of the earl of Sussex, the queen's lieutenant, and his court; which so highly exasperated the popish party, that they had recourse to their old fraud of inventing a miracle, to keep up the reputation of the old superstition. That which they adopted, however, was so indifferently contrived, that it was easily detected, to the shame and disgrace of the parties concerned, and of the cause which it was meant to support. The particulars of this ridiculous story having been transmitted by the archbishop of Dublin to archbishop Parker, he took care that it should be universally circulated, to expose the credulity of those who still retained a veneration for images. This letter was published by him very opportunely in England, as the question whether

they should be continued in the churches or not, was now debating by the clergy, and the queen seemed inclined to retain them; but the sight of this letter, backed by several passages produced from scripture by the archbishop and other divines, produced her consent that they should be taken down throughout the kingdom and demolished.

About this time archbishop Parker received a letter from Calvin, congratulating him on the religious change which had taken place in England, and entreating him to prevail with the queen to summon a general assembly of all the protestant clergy, wheresoever dispersed, for the purpose of agreeing upon one common form of worship and of church government, to be established not only within her dominions, but also among all the reformed and evangelical churches abroad. This letter was taken into consideration by the queen's council, who requested his grace to return thanks to Calvin for his proposals, which they acknowledged to be candid and desirable; but at the same time to signify to him, that the church of England would still retain her episcopacy. In the year 1560, the archbishop wrote a letter to the queen, which was also signed by the bishops of London and Ely, exhorting her majesty to enter into "the blessed state of wedlock;" but she chose to reign alone. In the same year the archbishop performed a metropolitical visitation of the several dioceses; in many of which he found the churches miserably served. Of the popish clergy several were now deprived, for nonconformity to the queen's laws and injunctions. Their number, however, did not much exceed two hundred, which bore a small proportion to the body of the clergy, since there were nine thousand four hundred parochial benefices in the kingdom. But among those who conformed to the alterations made in religion, so much ignorance prevailed, that "it was impossible," says Dr. Warner, "with all the assistance they could get from both the universities, to fill the vacant parishes with men of tolerable learning, character, or abilities. Many churches were quite unfurnished; and not a few mechanics, altogether as unlearned as the worst of those who had been ejected, were preferred to dignities and livings, who were disregarded by the people, and did the Reformation more harm than good; whilst others, of the first rank for learning, piety and usefulness in their functions, being puritans, were laid aside." In the summer of 1561, the queen took a journey into Essex and Suff-

folk, during the course of which she expressed much displeasure at finding so many of the clergy married, and at observing so many women and children in the cathedrals and colleges. So strong, indeed, were her prejudices in favour of the celibacy of priests, that it was owing to Cecil's courage and good management that she did not absolutely prohibit the marriage of all ecclesiastics. However, he was obliged to submit to receive a royal injunction, "that no head or member of any college or cathedral, should bring a wife or any other woman into the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical promotions." Upon this, archbishop Parker waited on the queen, to remonstrate against this injunction; when, as he told Cecil in a letter which he wrote to him on that occasion, he was surprised to hear her treat the institution of matrimony with a satire and contempt which gave him horror. She even declared to him, that she repented having made any married men bishops, and wished it had been otherwise; nay, threatened him with injunctions of another nature, which he understood to be in favour of the old religion: but he attributed this threatening to some sudden heat occasioned by unjust report raised against them by their enemies. In this letter he assured Cecil, that all the bishops had great reason to be dissatisfied with the queen; and that for his part, he repented his having accepted of the station which he then held.

No sooner had this misunderstanding been adjusted, than disturbances arose in the English church on the subject of ecclesiastical habits, which threatened an alarming schism, and could not fail giving cause of scandal to all well-disposed christians. In consequence of a clause in the act of uniformity, which gave the queen power to add any rites and ceremonies which she thought proper to those of the established church, she had issued injunctions, by which particular ecclesiastical habits were ordered to be worn by the clergy, which had been laid aside in the reign of king Edward VI. These injunctions occasioned a great diversity of practice in the church, many conforming themselves implicitly in every circumstance, while others rejected a part of the habits, and not a few the whole, considering them to be relics of popery, and consequently superstitious and sinful. Square caps, copes, and surplices, in particular, were strongly objected to, and many forsook the service in the churches where these habits were used, while

others deserted those places where they were rejected. The great majority of the laity, however, who were zealous for the Reformation, were against these habits; and the clergy who wore them were subject to the insults of the common people, who believed them to be papists at heart, and conformists to the protestant religion only from interested motives. At length the matter was laid before the queen, who was highly offended at this diversity in the practice of the clergy, and especially that any opposition should be made to laws enacted with her concurrence and authority. Upon this, she directed a letter to the archbishops of Canterbury and York, reflecting with some acrimony on these diversities, as if they were owing to remissness in the bishops; and requiring them to confer with her ecclesiastical commissioners, "and to take effectual methods that an exact order and uniformity be maintained in all external rites and ceremonies, and that none hereafter be admitted to any ecclesiastical preferment, but who was well disposed to common order, and should formally promise to comply with it." In compliance with this letter, archbishop Parker, together with the bishops of London, Ely, Winchester, and Lincoln, drew up "Ordinances for the due Order in preaching and administering the Sacraments, and for the Apparel of Persons ecclesiastical." According to some of these ordinances, all the licences for preaching were to be directly cancelled; but were to be renewed to such of the clergy as their bishops should think worthy of the office. Those who should be licensed, were to preach once in three months; and those who should be unlicensed, were to read homilies. In administering the sacrament, the principal minister was to wear a cope; but in the other parts of the devotional service, only the surplice. In cathedrals they were to wear hoods, and to preach in them. The sacrament was to be received by every person kneeling. Communion-tables were to be placed in all churches towards the east, and the ten commandments set up on the walls above them. No person was to be ordained, without having first taken his degrees; and a subscription was to be required of all who were admitted to any office in the church, that they would observe uniformity, and conform to all the laws and orders already established for that purpose, &c. These ordinances the archbishop brought to court, in order to their receiving the royal sanction. In the mean time the puritans, foreseeing the

approaching storm, had applied to all their friends who had any interest at court, to use it in their favour, and their cause was successfully recommended by some of the more moderate bishops to the patronage of Robert Dudley, earl of Leicester, who was then Elizabeth's greatest favourite. Such was the effect which the representations of this nobleman and others had in softening the queen's rigour, that when the ordinances were presented to her, she refused to enforce them by the sanction of her authority; telling Parker, that the ecclesiastical court had already sufficient power by the canon law, to bind the inferior clergy to their duty, without the interposition of the crown. Exasperated at this disappointment, the archbishop told the ministry that he had drawn up the ordinances by the queen's orders; and that if she did not give them the royal sanction, they had better have done nothing, and should only be laughed at for all that they had done. He also applied to Cecil, with some warmth, desiring another letter from the queen, to support their endeavours for conformity; and, adverting to her majesty's refusal on the present occasion, added, "if you remedy it not by letter, I will no more strive against the stream, fame or chide who will."

Determined to carry his ordinances into execution, the archbishop published them, under the title of *advertisements*, and soon gave the clergy to understand, that he would enforce them with rigour in the spiritual court. Among those whom he cited before him, were Mr. Thomas Sampson, dean of Christ-church, and Dr. Lawrence Humphreys, regius professor of divinity and president of Magdalen-college, Oxford, who were universally respected for their great learning, piety, and zeal for the Reformation, and had been exiles on account of their religion in the reign of queen Mary. These men, together with the rest of their brethren who entertained conscientious scruples about wearing the habits, were now classed under the general denomination of puritans. Upon their appearance before the archbishop, he endeavoured to remove their scruples by arguments, accompanied with menaces of deprivation, in case of their refusal to conform; but found them inflexible. After a long attendance, and many checks from some of the high-commissioners for their refractoriness, they were ordered not to depart the city without leave. The interval thus afforded them they employed in writing an elaborate and elegant supplicatory letter to the commission-

ers, in defence of their own conduct, and in support of religious liberty. With great coolness and good sense they expressed their concern, that such differences should be occasioned by things in themselves of such trivial moment as woollen and linen; meaning the cap and surplice. Yet that it was some ground for consolation, that they "all, under Christ their captain, professed the same gospel, and the same faith; and that it was in things plainly indifferent, that each followed their own spirit and opinion; where there might be a room for liberty often, but there ought to be for charity ever. Conscience," they said, "was a tender thing, that ought not to be touched nor angered. But they were taught by conscience, that things in their own nature indifferent, do not always seem indifferent to the opinions of men, and are changed by times and accidents. That," in their judgment, "the law concerning the ceremonies of the Romish church, is joined with the hatred of slavery, necessity, and superstition." To this they added, "because this does not seem so to you, you are not to be condemned by us; because this does seem so to us, we are not to be vexed by you." This letter occasioned the commissioners to be at first divided in their opinions how to proceed with them; some being disposed towards a connivance, and others towards a compromise. But the archbishop, who guided their ultimate determinations, would not grant them the least indulgence; and on their next appearance he peremptorily told them, that they must comply with the *advertisements*, or part with their preferments. Upon their answering that, whatever the event might be, their consciences would not allow them to comply, they were taken into custody, and confined in prison for some time, by way of terror to others; and when this proceeding was found not to produce the desired effect, they were deprived, and then dismissed. However, the archbishop applied to the chapter of Christ-church in Sampson's behalf, and obtained some favour for him, though it does not appear what that was. Soon afterwards the archbishop summoned the whole body of the incumbents and curates of the city of London to appear before him and some of the other commissioners at Lambeth. On this occasion he requested that Cecil and others of the privy council would countenance them with their presence; but they all refused to be concerned in such a disagreeable business; however, he prevailed upon the queen to issue a proclamation, peremptorily requiring

uniformity in the habits, upon pain of prohibition from preaching, and deprivation. When on the appointed day the clergy appeared in court, the archbishop's chancellor ordered them to declare, by a subscription under their hands, whether they would promise conformity to the habits, or not. When some of the clergy offered to speak, he cried, "Peace, peace. Apparitor, call over the churches, and ye masters answer presently, *sub pœna contemptus*; and set your names." After much persuasion, and many threatenings, sixty-one subscribed, and thirty-seven absolutely refused; in which latter number were some of the best preachers in the city, as archbishop Parker acknowledged. These were immediately suspended from the office of the ministry, notwithstanding their crying out for compassion to themselves and families, and they were assured, that if they did not conform within three months, they should be deprived. When they offered a paper containing the reasons of their refusal, the chancellor told them, that it was not the business of the commissioners to argue and debate, but to execute the queen's injunctions. And the archbishop observed, that "he did not doubt but when they had felt the smart of poverty and want, they would comply; for the wood," said he, "is yet but green." Not satisfied with what they had hitherto done, the archbishop and the other commissioners proceeded to form such injunctions for the London clergy, as had never been heard of in a protestant kingdom, or a free government. They obliged all who had a cure of souls to swear obedience, not only to all the queen's injunctions and letters patent, but to all letters from the privy council, to the articles and injunctions of their metropolitan, to the articles and mandates of their bishop, archdeacons, chancellors, and their officers, and, to make it impossible for them to escape the high-commission, appointed in every parish four or more censors, spies, or jurats, who were sworn to take particular notice of the conformity or nonconformity of the clergy and the parishioners, and to give in their presentments when required. To make thorough work with the refusers of the habits, the archbishop called in all licences, according to the *advertisements*, and appointed all preachers throughout his whole province to take new ones; by which measure he reached those who were neither incumbents nor curates in parishes, but lecturers, or occasional preachers. At the same time, all parsons and curates were forbidden to

suffer any to preach in their churches upon any former licences granted by the archbishop; and those who took out new licences, bound themselves for the future not to disturb the public establishment, or vary from it. Justly, therefore, did the nonconformists consider the archbishop to be the principal mover in the rigorous proceedings which were carried on against them. The queen might have been softened; the secretary and council declared that they could not keep pace with Parker; the bishop of London did nothing but as he was compelled, always relaxing in his proceedings when the council refrained from giving him orders; and the bishop of Durham declared, that he would resign his see, sooner than permit such proceedings in his diocese: but the archbishop persisted with unbending firmness in his measures of severity. In one of his letters to Cecil he observed, that "if he were not better backed, there would be fewer Winchesters, as is desired," referring to Gardiner, the bloody persecuting bishop of Winchester in queen Mary's reign; "but for my part," said he, "so that my prince may win honour, I will be very gladly the rock of offence; since the Lord is my helper, I will not fear what man can do to me; nor will I be amused or daunted, *fremat mundus ruat cœlum*." In consequence of these proceedings against the puritans, many churches in London, and in every part of the kingdom where the queen's injunctions were rigidly executed, were shut up for want of preachers; the serious well-wishers to the Reformation lamented to see its progress impeded by such arbitrary and oppressive measures; and the papists rejoiced with inexpressible pleasure to see the protestants thus weakening their own hands, by silencing such numbers of their best divines. The sufferers under these persecutions having been refused a hearing by the archbishop and the rest of the commissioners, thought it their duty to lay their case before the world, and published various books and pamphlets in defence of their nonconformity. To some of these answers were written, on the part of the bishops, either by themselves or their chaplains; which were followed by replies from the puritans, whose tracts were eagerly sought after, and were widely spread among the people. Provoked at the attention which was paid to them, the archbishop and the other commissioners complained to the privy council, that, notwithstanding the queen's injunctions, the schism in the church was kept

open, and increased, by the printing and publication of seditious libels. In consequence of this complaint, they obtained a decree from that arbitrary tribunal the star-chamber, prohibiting all books and pamphlets in which any thing should be advanced against the queen's injunctions, ordinances, or letters patent; and empowering the wardens of the stationers' company to search all suspected places for such books, and to bring the offenders before the ecclesiastical commissioners. This high stretch of tyranny, which took place in June 1566, was a disgrace to the cause in behalf of which it was exerted, and excited against the men who had recourse to such an expedient for silencing their opponents, the detestation of all the consistent friends of truth and liberty.

The puritans, thus shut out of the church by sequestrations, imprisonments, the taking away of their licences to preach, and the restraints of the press, were at first at a loss how to act, being unwilling to separate from a communion, in which they admitted that the faith and essentials of religion were uncorrupted, though they conceived that the administration of the word and sacraments was defiled with popish superstitions. At length, after much serious discussion, they came to this determination, "that it was their duty in their present circumstances, to break off from the public churches, and to assemble, as they had opportunity, in private houses, or elsewhere, to worship God in a manner that might not offend against the light of their consciences." It was also debated among them, whether they should use as much of the common-prayer and service of the church, as was not offensive, or resolve at once to set up what they considered to be the purest and best form of worship, most consonant to the holy scriptures, and to the practice of the foreign Reformers. The latter of these measures was concluded upon; and, accordingly, they laid aside the English liturgy, and made use of the Geneva service-book. Thus commenced the formal separation of the protestant nonconformists from the church of England: "a most unhappy event of this controversy," says Mr. Strype, "whereby people of the same country, of the same religion, and of the same judgment in doctrine, parted communions; one part being obliged to go apart into secret houses, and chambers, to serve God by themselves, which begat strangeness between neighbours, christians, and protestants." "And not only strangeness," adds Mr. Neal, "but unspeakable mischiefs to the nation in this

and the following reigns. The breach might easily have been made up at first, but it widened by degrees; the passions of the contending parties increased, till the fire, which for some years was burning under ground, broke out into a civil war, and with unspeakable fury destroyed the constitution both of church and state. At whose door the beginnings of these sorrows are to be laid," the impartial reader will be at no loss in determining. In the year 1567, the archbishop founded three grammar-schoolships, or exhibitions, in Bennet-college; and two years afterwards, seven more scholarships, and two fellowships, in the same house. In 1568, a new folio edition of the English "Bible" was published, chiefly under the inspection of archbishop Parker, with a preface written by him. This was commonly called *the bishops' Bible*, on account of its having been revised and corrected principally by bishops, from the translation published by Cranmer; and it was made use of in the churches, till the last translation took place in the reign of James I. In the parliament which was convened in 1571, a spirit appeared to attempt something in favour of the puritans, and Mr. Strickland, a very ancient member of the house of commons, offered a bill for a further reformation in the church; maintaining, that the common-prayer book, with some superstitious remains of popery, might easily be altered without any danger to religion. With this motion the queen was so much displeased, that she sent for Mr. Strickland before the council, and forbade his attendance again in parliament. This attack on their privileges alarmed the members of the house of commons, who made so many warm speeches against the queen's tyrannical proceeding, that she thought proper to restore Mr. Strickland to his seat within a few days. As soon as he had resumed his place in the house, he made another motion; that a Confession of Faith should be published, according to the practice of other protestant churches, and confirmed in parliament. A committee was accordingly appointed to confer with the bishops on this subject, who drew up certain articles, agreeing with some of those which passed the convocation of 1562, but omitted those for the homilies, for the consecration of bishops, and some others relating to the hierarchy. Upon archbishop Parker's asking them why these articles were not inserted; Mr. Peter Wentworth replied, because they had not yet examined how far they were agreeable to the

word of God, having confined their enquiries chiefly to doctrines. "Surely," the archbishop answered, "you will refer yourselves wholly to us the bishops in these things?" To which Mr. Wentworth warmly replied, "No! by the faith I bear to God, we will pass nothing before we understand what it is, for that were but to make you popes. Make you popes who list, for we will make you none." Accordingly, the articles relating to discipline were waved, and an act was passed, confirming all the doctrinal articles agreed upon in the convocation of 1562.

In the convocation which sat at the same time with this parliament, several canons were passed against the puritans, which went beyond the statute law, and were subscribed by the bishops of both provinces, though they never had the sanction of the great seal. To the latter circumstance it was owing, that when archbishop Parker desired Grindal to carry them into execution in the diocese of York, to which he was now translated, he refused to do so, lest he should be involved in a *premunire*. However, Parker and the other bishops, relying on the queen's approbation, put the new canons in force in their several dioceses with the greatest rigour; suspending and depriving many eminent divines, who made no objection to the subscription which the statute law required. During the sessions of parliament in 1572, an act was passed enforcing subscription to the thirty-nine articles, according to the interpretation of the bishops. As soon as the sessions was at an end, this act was carried into execution in every part of the kingdom, together with the queen's injunctions; and Mr. Strype calculates, that more than a hundred clergymen were deprived this year for refusing to subscribe. In the instances of several of them, the commissioners, not contented with exceeding the law in what they required, exceeded also the punishment which it inflicted, by detaining them in prison greatly beyond the time limited by the statute, to the ruin of their health, and impoverishment of their families. About this time archbishop Parker gave handsome presents of plate, and other benefactions, to several colleges in the university of Cambridge, and founded a scholarship for the study of the law, and another for the study of physic. In 1574, he presented many volumes to the library of the university of Cambridge, of which twenty-five were valuable manuscripts: and he gave additional benefactions to Corpus-Christi-college. One of

the last public acts in which his grace was employed, was a metropolitical visitation of the diocese of Winchester, and in particular of the Isle of Wight, in the year 1575, in which he exercised such severities as exposed him to universal odium, and even induced the court to interfere and reverse his proceedings. That island being a place of resort for foreign protestants, and sea-faring persons of all countries and religions, many of whom were Calvinists, it had been judged expedient by government not to be so strict on the subjects of the habits and ceremonies, as in other places, lest the commerce of the country should sustain an injury. But such considerations had no weight with archbishop Parker, who was determined to enforce a strict conformity throughout the island. Accordingly, when he came thither, he deprived all the clergy who refused submission, consisting of the greater part of that body, and shut up their churches. The inhabitants, greatly concerned at this display of intemperate zeal, which they apprehended would be of fatal consequence to the island, sent a complaint against the prelate to the earl of Leicester, who laid it before the queen. The bishop of Winchester, likewise, transmitted a remonstrance to court, against the inquisitorial proceedings of the archbishop in his diocese. These complaints were investigated at the council, who declared their disapprobation of the archbishop's conduct, and advised her majesty that ecclesiastical matters should be placed in the Isle of Wight upon their former footing. This was done accordingly; and when Parker came next to court, the queen not only received him very coldly, but declared her displeasure at his unseasonable severities. Full of resentment at the reception which he met with, and the interference of the earl of Leicester, and some others, in this business, the archbishop wrote an angry letter to the lord treasurer, in which he expressed his discontent at the opposition made to his measures, disclaimed all concern in the present policy of the court, and declared the church and state to be in danger of dissolution, from the countenance given to the puritans.

Archbishop Parker now rapidly declined in his health, and suffered much from attacks of the stone and strangury; a violent paroxysm of which carried him off in May 1575, when he was in the seventy-first year of his age. He was buried, with great magnificence and solemnity, in his own private chapel at Lambeth, under a tomb erected by himself; which

remained there till 1648, when colonel Scot, having purchased that palace for a mansion-house, pulled down the tomb, and scandalously abused the remains of the prelate, by directing them to be thrown into a hole near an out-house where poultry were kept, while he disposed of the leaden coffin which had contained them to a plumber. Some time after the Restoration they were again decently re-interred in the place where the monument had stood, which was again erected to his memory. Archbishop Parker has the honour to rank among the principal agents in exposing the superstitions of popery, and in placing the protestant religion on a permanent footing in England. It is to be lamented, however, that he sullied this honour, by introducing into protestantism much of the ecclesiastical pride, and tyrannical persecuting spirit, of the church from which he separated. It is justly observed by Dr. Warner, that a general character of him cannot be given, which will accord with the former and latter part of his life, since he was so different a man in those two periods. In the former part of his life he had behaved with remarkable good temper, as a modest humble man; and the great unwillingness with which he accepted the primacy, shews that he entertained a deep sense of the duties of the episcopal office, and that he was then uninfluenced by avarice or ambition. But when he was invested with the archiepiscopal dignity, he lost all his former humbleness of mind, and assumed high notions of authority both in church and state. He became as rough and uncourtly in his behaviour towards those who had business with him, as he was slavish in his obedience to the prerogative and supremacy. The queen had once told him, that he had a supreme ecclesiastical authority in himself; which seems to have fired him with ambition, to see what great things he could do for the church. He appears to have thought, that his best method of rendering service to it, would be by enforcing an uniformity of opinion and worship; forgetting that, upon the same principles, the popish persecutions might have been defended. Indeed, the arbitrary, and even illegal manner in which he persecuted the puritans, as we have seen in the preceding narrative, will ever reflect the greatest dishonour on his memory. His religion seems to have almost wholly consisted in a servile submission to the queen's injunctions, and in regulating the public service of the church; for while he was expending his zeal,

and time, and labour, in suppressing puritanism, he appears to have taken little care to reform the lives and manners of his clergy; of which many complaints were made in parliament, in pamphlets, and in conversation. Neal remarks, that "his grace had too little regard for public virtue; his entertainments and feastings being chiefly on the Lord's day: nor do we read, among his episcopal qualities, of his diligent preaching or pious example. Fuller calls him a *parker* indeed, careful to keep the fences, and shut the gates of discipline, against all such night-stealers as would invade the same; and indeed this was his chief excellence." He was naturally of a warm temper; but till his head was turned by his exaltation, he exhibited no instances of haughtiness or ill-nature. He was to the last hospitable and charitable; and did many kind and benevolent things to private people, as well as for the public benefit. The regulation of his family was extremely laudable; he assigned all his domestics some employment or other, and kept no idle people about him. Those who were not occupied in learned pursuits, about the management of his revenues, or the affairs of his household, were variously employed; some in binding books, others in engraving, painting, transcribing manuscripts in fine hand-writing, drawing, or illuminating.

Archbishop Parker was much attached to the study of British and Saxon antiquities; and he spared neither labour nor expence in collecting and preserving whatever manuscripts of this kind could any where be met with, of which a fatal havock and destruction had been made at the time of the dissolution of the monasteries. Mr. Strype says, that one of his agents, in the space of no more than four years, procured for him not fewer than six thousand seven hundred volumes. In 1563, he was the instrument of preserving two volumes of collections in folio, made by archbishop Cranmer. All these valuable MSS. besides a considerable number of printed books, he deposited in a library which he built for Corpus-Christi-college in Cambridge. To him literature is indebted for editions of four of our ancient English historians; namely, Matthew of Westminster, Matthew Paris, Thomas Walsingham, and Asser's Life of king Alfred, all in folio. He also published, besides the articles which have already been noticed by us, "a Testimony of Antiquity, shewing the ancient Faith of the Church of England, touching the Sacrament of the

Body and Blood of the Lord, here publicly preached, and also received, in the Saxons' Time, about seven hundred Years ago," 1566, octavo, being a sermon translated out of Latin into Saxon, by Ælfric, abbot of St. Alban's about the year 996, and appointed to be delivered to the people at Easter, before they should receive the communion. This piece was accompanied with two "Letters" of Ælfric, which were brought forwards to afford additional proof that the doctrine of the real presence was not then admitted by the church. Another considerable work of the archbishop contains the lives of his predecessors in the see of Canterbury, and is entitled, "De Antiquitate Britannicæ Ecclesiæ, et Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem LXX," 1572, folio. Most of the copies of this work want the account of Parker's own life, he having caused it to be suppressed while he lived; on which account Mr. Strype has inserted it in the appendix to his Life of our prelate. The materials for this performance were collected from ancient historians, by John Josceline, secretary, or chaplain to our prelate, who was himself the digester and compiler of it. The best edition of it was published at London, in 1729, folio, illustrated with excellent engravings. *Strype's Life of Parker, passim. Biog. Britan. Brit. Biog. Neal's Hist. Purit. vol. I. ch. iv.—vi. Warner's Eccl. Hist. vol. II. p. 424—445.—M.*

PARKER, SAMUEL, an English prelate in the seventeenth century, notorious for his temporizing servile spirit, and the scandalous sacrifice of his principles, was the son of John Parker, a serjeant at law under the protectorate of Oliver and after the Restoration, and born at Northampton, in the year 1640. He was educated in grammar-learning among the puritans at his native place; whence he was sent, in 1656, to the university of Oxford, where he was entered of Wadham-college, and placed under a presbyterian tutor. Here he is said to have led a very strict and religious life, and became a member of a society of young students who met weekly to fast and pray together, and were distinguished by the name of *Gruellers*, from their making water-gruel their principal diet. So constant was he in his attendance upon prayers, sermons, and sacraments, in the meetings of the puritan party, that they esteemed him as "one of the most precious young men in the university." In 1659-60, he was admitted to the degree of B. A. Upon

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the restoration of king Charles II. he hesitated for a time what side to take, but still continued freely to talk against episcopacy; on which account, being discountenanced by Dr. Blandford, the new warden of Wadham-college, he withdrew from that house, and became a member of Trinity-college. In this society, by the conversation and arguments of Dr. Ralph Bathurst, then senior fellow, he was prevailed upon to renounce his puritanical opinions, and to become a zealous member of the church of England. He now lost no opportunity of ingratiating himself with his new friends, and of affording proofs of the sincerity of his conversion, by opposing the principles, and by endeavouring to exercise his wit at the expence of the party which he had quitted. In 1663, he took the degree of M. A. and on that occasion went out grand compounder. Soon afterwards he entered into holy orders, and resorting frequently to London, became chaplain to a nobleman, whom he was accustomed to divert by his drolleries and reflections on his old friends the puritans. In 1665, he was elected a fellow of the Royal Society; and about the same time he published some physico-theological essays, entitled, "Tentamina physico-theologica de Deo: sive Theologia Scholastica, ad Normam novæ et reformatæ Philosophiæ concinnata," quarto. These essays were attacked in a piece, entitled, "of the Bulk and Selvedge of the World, by N. Fairfax, M. D.;" and they were severely criticised by the celebrated Andrew Marvel, in his "Rehearsal transposed," who calls them, "a tedious transcript of our author's commonplace-book, wherein there is very little of his own, but the arrogance, and the unparalleled censoriousness that he exercises over all other writers." In 1666, Mr. Parker published, "A free and impartial Censure of the Platonic Philosophy," quarto, in a letter written to a friend; which was soon followed by a second letter to the same gentleman, containing "an Account of the Nature and Extent of the divine Dominion and Goodness, especially as they refer to the Origenian Hypothesis concerning the Pre-existence of Souls, &c." quarto. These pieces were written in defence of some passages in his essays; and the last of them called forth the animadversions of the author of an excellent tract, entitled, "Deus Justificatus: or, the divine Goodness vindicated and cleared, against the Assertors of absolute and inconditionate Reprobation."

The dedication of the author's "Tenta-

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mina" to Dr. Sheldon, archbishop of Canterbury, proved the means of introducing him to that prelate, who was so well pleased with him, that, in 1667, he appointed him one of his own chaplains. Having now the road to preferment opened to him, he quitted Oxford, and went to reside at Lambeth; where his attention to his patron was rewarded, in 1670, by his nomination to the archdeaconry of Canterbury. In the same year, having been appointed one of the attendants on William prince of Orange, when he paid a visit to the university of Cambridge, our author was honoured on that occasion with the degree of doctor of divinity. Dr. Parker's next promotion was to a prebendal stall in the cathedral church of Canterbury, which was conferred upon him in 1672; and not long afterwards he was collated by the archbishop, to the rectories of Ickham and Chartham in Kent. He had now been engaged between two and three years in controversy with different writers, which was commenced by a piece of his containing severe reflections upon the presbyterians and other nonconformists, and entitled, "a Discourse of Ecclesiastical Polity, wherein the Authority of the civil Magistrate over the Consciences of Subjects in Matters of external Religion is asserted," 1669, octavo. The principal antagonists whom he provoked to enter the lists by this publication, were Dr. John Owen, and Andrew Marvell; but for the titles of their respective polemical pieces, and the issue of the contest, we must refer to the first of our authorities, and to the particulars already related by us in the life of the eminent writer last mentioned. In 1678, Dr. Parker published "*Disputationes de Deo et Providentia Divina: an Philosophorum ulli, et quinam, Athei fuerint?*" &c. which Dr. Henry More highly commends in the "*Præfatio generalissima*" to the Latin edition of his philosophical works. His next publication appeared in 1681, and was entitled, "a Demonstration of the divine Authority of the Law of Nature, and of the Christian Religion, in two Parts," quarto; in which he attempts to vindicate the genuineness of the famous passage in Josephus concerning our Saviour, from the exceptions of Tanaquil Faber, and other critics; the importance of the testimony of Phlegon, in support of the evangelical narrative concerning the miraculous darkness at the time of our Saviour's crucifixion; and also the genuineness of the acts of Pontius Pilate, with his letter to Tiberius, and of the letter of Ab-

garus king of Edessa to Jesus, with the rescript attributed to our Saviour. In the same year he published, "the Case of the Church of England briefly stated, in the three first and fundamental Principles of a Christian Church: the Obligation of Christianity by divine Right; the Jurisdiction of the Church by divine Right; the Institution of Episcopal Superiority by divine Right," octavo. This attempt to support the exorbitant claims of the church, was followed, in 1683, by another publication, written with the same view, and entitled, "an Account of the Government of the Christian Church in the first six hundred Years, &c." octavo. At the same time Dr. Parker distinguished himself by his zeal in exalting the authority of the crown, and in enforcing the courtly doctrines of passive obedience and non-resistance. In 1684, he published "Religion and Loyalty: or, a Demonstration of the Power of the Christian Church within itself, &c." octavo, which he dedicated to king Charles II. during whose reign he maintained an unreserved obsequiousness to the court. It was, therefore, a considerable subject of mortification to him, that he had obtained no additional preferment or promotion since the year 1672.

Upon the accession of king James II. Dr. Parker continued the same servile complaisance towards the regal power, and in 1685, published the second part of "Religion and Loyalty," octavo, intended still further to corroborate his reasonings in defence of high-church politics. By his conduct and writings he had now rendered himself so acceptable to his majesty, that, upon the death of Dr. Fell in 1686, he nominated him to the bishopric of Oxford, with permission to hold the archdeaconry of Canterbury in *commendam*. Soon afterwards he was made a privy-counsellor; and in 1687, by a royal *mandamus*, in an illegal manner, was constituted president of Magdalen-college in Oxford. For particulars respecting the last-mentioned arbitrary stretch of the regal prerogative, which had no little influence in determining the clergy to concur in those measures which drove James from his throne, we refer to the first of our authorities, to the histories of the times, and to what we have already related in the life of bishop Hough. So far did Dr. Parker carry his servile conformity to the royal pleasure, that he appeared ready without scruple to sacrifice his religion to it, and prostituted his pen by writing in defence of transubstantiation, and the worship of saints and images. That

the papists regarded him as a proselyte to their faith, appears from two letters which were written about this time. In the first, sent by a jesuit of Liege to a jesuit of Fribourg, is the following passage: "the bishop of Oxford himself seems to be a great favourer of the catholic faith. He proposed in council, whether it was not expedient, that one college at least in Oxford should be allowed to the Catholics, that they might not be forced to be at so much charges in going beyond sea to study; but it is not yet known what answer was made. The same bishop having invited two of our noblemen (i. e. Roman-catholics), with others of the nobility, to a feast, drank the king's health to a certain heretical lord there, wishing his majesty good success in all his undertakings. Adding also, that the religion of the Protestants in England, did not seem to him in a better condition than Buda was before it was taken; and that they were next to atheists who defended that faith." The other letter, written by father Petre, a jesuit, and privy-counsellor to king James, and directed to father la Chaise, contains these words: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of: his design being to continue bishop, and only change communion; as it is not doubted but the king will permit, and our holy father confirm: though I do not see how he can be further useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church; nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on." These two letters were first printed in "a third Collection of Papers relating to the present Juncture of Affairs in England," &c. 1689, quarto. So little decency did bishop Parker observe in his compliance with the most unjustifiable measures of the court, that he rendered himself quite contemptible; and his influence and authority in his diocese became so very insignificant, that when he assembled his clergy, and desired them to subscribe an address of thanks to the king for his declaration of liberty of conscience, he could only prevail with one clergyman to concur with him in it. The last effort which he made to serve the views of the court, was by publishing "Reasons for abrogating the Test, &c." 1688,

quarto; in which he endeavoured to palliate, or represent in false colours, the popish doctrine of transubstantiation, and likewise took great pains to excuse, and explain away, the shameful idolatry practised in the church of Rome. To this piece various able answers soon appeared, which are enumerated in the first of our authorities; and among others, one by Dr. Burnet, who observes, that Parker's book "raised such a disgust at him, even in those that had been formerly but too much influenced by him, that, when he could not help seeing that, he sunk upon it." "I was desir- ed," says he, "to answer his book with the severity that it deserved: and I did it with an acrimony of style, that nothing but such a time, and such a man, could in any sort excuse." At length, the shame and vexation which he felt at being despised by all good men, brought on him a distemper, of which he died unlamented, at the president's apartments in Magdalen-college, in March 1687-8, when he was about forty-eight years of age. Bishop Burnet's character of him is, that "he was a man of no judgment, and of as little virtue, and as to religion rather impious.—He was covetous and ambitious; and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride, that he was become insufferable to all that came near him.—There was an entertaining liveliness in all his books: but it was neither grave nor correct." Dr. Nichols, in his "Defence of the Church of England," calls him "a high-flown affected writer, entirely devoted to the court, and scarce notable for any thing besides smart satirical expressions." After his death, a piece was published, said to be taken from his manuscripts, and entitled, "a Discourse sent to the late King James, to persuade him to embrace the Protestant Religion; with a Letter to the same Purpose," 1690, quarto; and he left behind him a History of his own Times, in Latin, which was published in 1726, under the title of "Reverendi admodum in Christo Patris Samuelis Parkeri, &c. de Rebus sui Temporis Commentariorum Libri quatuor, &c." octavo; of which two English versions afterwards appeared. Our prelate had a son, of his own name, who was a man of learning, and after the revolution adhered to the principles of the nonjurors. He was the author of an English translation of "Tully's five Books *de Finibus*, or, moral Ends," 1702, octavo; "An

Abridgment of the Ecclesiastical Histories of Eusebius, Socrates, Sozomen, and Theodoret," 1729, quarto; "Bibliotheca Biblica, or, a Commentary on the five Books of Moses, extracted chiefly from the Fathers," quarto, &c. *Biog. Britan. Brit. Biog. Burnet's Own Times*, vol. II. pp. 260 and 296.—M.

PARKHURST, JOHN, a learned and pious divine of the church of England in the eighteenth century, was the second son of John Parkhurst, esquire, of Catesby in Northamptonshire, where he was born in June 1728. He was educated in grammar-learning at the school of Rugby in Warwickshire. Being a younger son, he was intended for the church, and entered of Clare-hall, in the university of Cambridge, where his application and improvement were highly commendable. He proceeded B. A. in 1748; M. A. in 1752; and was many years fellow of his college. Soon after he had entered into holy orders, by the death of his elder brother he became heir to a very considerable estate; though, as his father was still living, it was some time before he came into the full possession of it. When, however, it descended to him at the death of his father, his accession of fortune produced no change in his manners or pursuits. He still continued to cultivate the studies becoming the clerical profession, paying particular attention to that of the original languages of the Jewish and Christian scriptures. From his family-connections, as well as from his learning and piety, he might have reasonably looked forwards to preferment in the church; but he never obtained any. This circumstance some have attributed to his being considered as a disciple of Hutchinson, from his partiality for the writings of that singular character. But might not his fortune, which placed him above the want of preferment, be the reason why none was conferred upon him? Besides, he was so attached to retirement, and a life of close and intense study, that he had no inclination to seek after preferment. Yet he took pleasure in the exercise of the clerical duty, and for a long time officiated in the capacity of curate, with exemplary zeal and diligence, but without any salary, in his own chapel at Catesby, which, after the demolition of the church of the nunnery there, served as a parish-church. When some years afterwards he became possessed of the right of presentation to a living, he considered church-patronage as a trust, rather than a property, and instead of taking it himself, he bestowed it on a gentleman known to him only

by character, from no motive but a persuasion that he would faithfully discharge the duties of his office. The living referred to was Epsom, and the person benefited, the late reverend Jonathan Boucher.

In the year 1754, Mr Parkhurst married a lady who brought him a daughter and two sons; and after her death he took a second wife in 1761, by whom he had one daughter, who had a passion for classical learning, and arrived at a degree of perfection in it which is rarely met with in the female world. He had begun his career of authorship in the year 1753, by publishing "a friendly Address to the Reverend Mr. John Wesley, in Relation to a principal Doctrine maintained by him and his Assistants," octavo; which has had the fate of most controversial treatises, that of being forgotten or uninteresting after the period when it made its appearance. Our author's next work was the result of much labour and application, and was given to the public in 1762, under the title of "an Hebrew and English Lexicon, without Points; to which is added, a methodical Hebrew Grammar, without Points, adapted to the Use of Learners," quarto. Independently of numerous etymological and philosophical disquisitions which occur in it, and which are tinged by the author's peculiar opinions, this performance reflects great credit on his learning and patient enquiry; and it deserves to be recommended, as affording valuable assistance to the biblical student in forming an acquaintance with the Hebrew scriptures. That such was the general opinion of its merits, may be concluded from its favourable reception by the learned world, and the encouragement which was thus afforded the author to correct and improve it. In 1778, he published a second edition of this lexicon, considerably enlarged; and a third in 1792. But Mr. Parkhurst's philological studies were not confined to the Hebrew language: for in the year 1769, he published "a Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," in quarto. Of this work a second edition made its appearance in 1794; and so desirous was the author of rendering his literary labours more generally useful, that he continued to revise, correct, enlarge, and improve both his lexicons, till within a few weeks of his death. It was his intention to give new editions of them in octavo, with his last corrections; and he had completed the copies, and received the first proof-sheet of the Greek

Lexicon from the press, when the all-wise Disposer of events called him to himself. The subsequent task of editing them devolved on his youngest daughter, the wife of the reverend Joseph Thomas, to whose qualifications for such an undertaking we have alluded above. They have since been published, each in one large octavo volume. In the year 1787, Mr. Parkhurst published "the Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture; in Answer to the first Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication of Mr. Gilbert Wakefield," octavo. In this treatise, according to the judgment of the orthodox, Mr. Parkhurst satisfactorily performed all that its title-page promised; but their opponents are of opinion, that Dr. Priestley's letter to Mr. Parkhurst, in his "Defences of Unitarianism for the Year 1786," contained a sufficient reply to what the author advanced on the subject of the divinity of Christ; and particularly to the article most laboured by him, namely, the proof of the doctrine of the Trinity, from the plural form of the word which is used to denote *God* in the Hebrew language.

Mr. Parkhurst died, after a painful and lingering illness of ten months, on the twenty-first of February 1797, in the sixty-ninth year of his age, at Epsom in Surrey, where he had resided during the latter part of his days. Throughout the whole of his life he was a most assiduous student. For many years it was his constant practice to rise at five o'clock, and, in winter, to light his own fire. It has been already mentioned that he was of the Hutchinsonian school: but we are told, that though he continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow, that he was often a confused and bad writer, and sometimes unbecomingly violent. What Mr. Parkhurst believed, he was not afraid to profess, and he never professed to believe any thing which he did not very sincerely believe. In forming his religious principles, however, he did not implicitly follow any guide but the sacred scriptures, which were at once the business and the pleasure of his life. Of his disinterestedness, his conduct in the affair of church-patronage, already noticed, is a sufficient proof; and as an instance of the high sense which he entertained of strict justice, and of the steady resolution with which

he practised it, an incident which occurred between him and one of his tenants is deserving of being mentioned. This man having failed in the regular payment of his rent, which amounted to five hundred pounds a year, it was represented to Mr. Parkhurst that his backwardness was owing to his being too highly rented. This being believed to be the case, a new valuation was made; and it was then agreed that, for the future, the rent should not be more than four hundred and fifty pounds. Upon this Mr. Parkhurst, justly inferring that if the farm was then too dear, it must have been always too dear, unasked, and of his own accord, immediately struck off fifty pounds a year from the time of the commencement of the lease, and instantly refunded all that he had received above the rent now fixed. Our author was always of an infirm and sickly habit of body; yet he was enabled to lead such a remarkably studious and sedentary life as we have seen, even to an advanced age, by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life, than is common with most persons in his circumstances. Though he resided in a hospitable, friendly, and pleasant neighbourhood, he visited little; alleging that such a course of life neither suited his temper, his health, nor his studies. Yet his manners were sociable; and his conversation was always instructive, and often delightful. Like many other men of weak and sickly constitutions, Mr. Parkhurst was naturally irritable, warm, and earnest in his resentments; but he effectually subdued this temper by an attention to the injunctions of religion, and passed through a long life in peace and harmony with all around him, respected by men of learning, beloved by his friends, and highly honoured by his family. *Gent. Mag. April 1797, and July 1800. Month. Mag. July 1800. Suppl. Encycl. Britan.—M.*

PARKINSON, JOHN, a botanist and herbalist, born in 1567, was an apothecary in London, and eminent in his profession. He was appointed apothecary to king James I. and obtained from Charles I. the title of *Botanicus Regius Primarius*. He appears to have been living in 1640, but nothing further is known of his history. The first publication of Parkinson was entitled, "*Paradisus Terrestris, or a Garden of all Sorts of pleasant Flowers, &c.*" 1629, folio; a second edition of this work, with additions, was printed in 1656. It is properly a treatise on gardening, and is curious

as affording a view of the treasures of horticulture at that time subsisting in this island, under the heads of flowers, culinary vegetables, and fruits, which are much more numerous than might be supposed. The individuals described are nearly one thousand, and of these seven hundred and eighty are figured in wooden cuts. A more extensive work of this author is his "*Theatrum Botanicum, or Theatre of Plants*," 1640, folio, the principal labour of his life, and certainly the most complete herbal then published in England. The plants are divided into seventeen tribes, in a vague and unscientific classification; and it must be acknowledged that neither Gerard, Johnson, nor Parkinson, had emulated their cotemporary Lobel in his advance towards true science. This work, however, was the result of much study and research, and contributed to extend the knowledge of plants in England. It is full upon their supposed virtues, stated according to the Galenical principles then generally followed. The number of species described is near three thousand eight hundred, but there is reason to suspect that many are twice inserted, under different names. The author availed himself of the works on exotic botany which now began to appear in different parts of Europe. *Pulteney's Sketches of Botany in England.*—A.

PARMENIDES, a celebrated Greek philosopher of the Eleatic sect, flourished about the sixty-ninth olympiad, or the year 504 B. C. He was a native of Elea, who possessed a large patrimony, and lived in much splendour in his earlier years. He also distinguished himself in civil affairs, and is said to have drawn up for his fellow-citizens some excellent laws, to which their magistrates obliged them annually to swear obedience. Having formed an intimacy with Diogenes, a Pythagorean, Parmenides was persuaded by him to withdraw from the concerns of public life, to the silence and leisure of the schools. Here he received the highest satisfaction from the study of philosophy; and he considered himself to be so much indebted to Diogenes, for first introducing him to it, that after his death he consecrated a temple to his memory. Parmenides became the disciple and successor of Xenophanes, and is also said to have attended the instructions of Anaximander; but, if the latter statement be well founded, it must have been while he was very young. According to the testimony of Cebes, in his allegorical tale, our philosopher was distinguished as an eminent pattern of virtue. He

wrote the doctrine of his school in verses, of which a few mutilated fragments only have reached modern times, which were collected together by Henry Stephens, under the title of "*de Poesi Philosophica*," &c. Plato, in the dialogue to which he gave the name of Parmenides, professed to represent his tenets, but confounded them with his own. The following abstract of his philosophy, as collected by Brucker from the scattered reports of the ancients, we give from Enfield's abridgment of that author: "Philosophy is two-fold, that which follows the report of the senses, and that which is according to reason and truth. The former treats of the appearances of sensible objects; the latter considers the abstract nature of things, and enquires into the constitution of the universe. Abstract philosophy teaches, that from nothing nothing can proceed. The universe is one, immoveable, immutable, eternal, and of a spherical form. Whatever is not comprehended in the universe has no real existence. Nothing in nature is either produced or destroyed, but merely appears to be so to the senses. Physical philosophy teaches, that the principles of things are heat and cold, or fire and earth, of which the former is the efficient, the latter the material cause; that the earth is spherical, and placed in the centre, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another; that the first men were produced from mud, by the action of heat upon cold; that the frame of the world is liable to decay, but the universe itself remains the same; and that the chief seat of the soul is the heart." Parmenides adhered more closely to the Pythagorean doctrine than Xenophanes, the founder of the Eleatic sect; for while the latter considered the universe as possessing within itself a divine force, the former supposed the Deity to be an informing principle, or intellectual fire, diffused throughout the universe, but more especially residing in the extreme sphere of the world; on which account he is metaphorically represented by this philosopher as a crown of light, inclosing within its circumference the celestial orb. *Diogen. Laert. lib. ix. cap. 3. Suidas. Fabricii Bibl. Græc. vol. I. lib. ii. cap. 23. Stanley's Hist. Phil. part xi. Enfield's Hist. Phil. vol. I. b. ii. ch. 13.*—M.

PARMENIO, a distinguished Macedonian commander, arose to great reputation under king Philip, who is said to have pronounced him the only general he had ever met with.

When Alexander invaded Asia he was accompanied by Parmenio, who, after the victory at the Granicus, gave the advice of venturing upon a naval engagement, and offered himself to serve on board the fleet. Alexander, however, regarding the sea as the proper element of the Persians and their allies, would not consent to the hazard. At the battle of Issus, Parmenio had the command of the left wing; and after that important victory, he was dispatched to Damascus to take possession of the treasures of Darius, left in that city. When Darius, humbled by this defeat, sent a message to Alexander, then before Tyre, with offers of his daughter in marriage, and all the country which he had over-run as far as the Euphrates, Parmenio, whose views seem always to have been prudent and moderate, declared in council "that he would accept them, were he Alexander;" to which the prince made the noted reply, "So would I, were I Parmenio." In the decisive action of Arbela or Gaugamela, Parmenio again commanded the left wing of the Macedonian army, whilst his two sons, Philotas and Nicanor, had separate commands on the right. During the battle he had to sustain the charge of the whole Persian cavalry, and was reduced to such danger, that he sent for succour to Alexander, who was victorious in the centre. That prince arrived in time to rescue Parmenio, who thereupon took possession of the enemy's camp, while Alexander continued the pursuit of Darius in person. He again displayed his cool good sense in endeavouring, though in vain, to divert Alexander from the frantic design of burning the royal palace of Persepolis. These interferences were probably displeasing to the conqueror, and caused Parmenio to be considered by him as envious of his glory; his ruin, however, was occasioned by the conduct of his son Philotas. That youth wanted his father's moderation, and, elated by his prince's favour, affected a pomp and splendour which might render him suspected of ambitious views. He is reported to have said to a woman of whom he was enamoured, "What was Philip but Parmenio, what is Alexander but Philotas?" His father, justly apprehensive of the consequences of this indiscretion, used to say to him, "My son, make thyself less." The discontents of the army at the Persian manners assumed by Alexander after the death of Darius, having produced a conspiracy against his life, Philotas, on its detection, was involved in the guilt, or, at least, in the accusation, and

was put to the rack to force a confession. Unable to endure the torture, he named many accomplices, and among the rest his father. His criminality being supposed to be proved, he was put to death; but Parmenio, then commanding in Media, was not publicly declared a culprit. Alexander, however, who had now adopted the character and policy of an eastern despot, was resolved to remove the man of whom he stood in awe, and accordingly dispatched a trusty messenger with orders to some officers who served under Parmenio to assist in putting him to death. This was effected in a base and treacherous manner. Approaching the general as he was walking in his pleasure-grounds, they presented him with a letter from the king, and another in which the hand of Philotas was counterfeited, and while he was intent upon reading them, they stabbed him with repeated wounds. His head was then cut off, and sent to Alexander; whilst the soldiers mournfully interred his remains. *Arrian. 2. Curtius. Univers. Hist.—A.*

PARMENTIER, JOHN, a scientific French navigator in the sixteenth century, was a native of Dieppe, where he was born in the year 1494. He was educated to the mercantile profession, and possessed a love of science, and spirit of enterprize, by which he acquired celebrity among his contemporaries, and deserved to have his name transmitted with respect to posterity. He also wrote verses on different subjects; of which a collection was published in 1531, quarto, by the author's friend Peter Crignon, under the title of "*Description nouvelle des Dignités de ce Monde, et de la Dignité de l'Homme, composée en Rithme François, et en Maniere d'Exhortation, &c.*" This volume is extremely scarce, and highly prized by collectors of rare and curious books; but is chiefly valuable on account of the particulars concerning the author, prefixed to it by the editor, which deserve to be extracted. "From the year 1522," says Crignon, "he had applied himself to the science of cosmography, and the study of the wonderful fluctuations of the sea. On these subjects he became profoundly skilled, as he was likewise in the science of astrology. He drew several maps and charts, both spherical and plane, which were of essential service to navigators. He was a man worthy of the esteem of all men of learning, and capable, had his life been prolonged, of reflecting honour on his country by his great enterprizes. He was the first pilot who conducted ships to the coast of Brasil, and the

first Frenchman who discovered the Indies as far as the island of Samothra or Sumatra, called Trapobane by the ancient cosmographers. It was his intention to have proceeded as far as the Moluccas; and he frequently told me that he was determined, after he should have returned to France, to seek a northern passage, and from thence to pursue his discoveries towards the south." These designs, however, were unhappily frustrated by his death, which took place in 1530, at the island of Sumatra, when he was only thirty-six years of age. *Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.—M.*

PARMIGIANO, is the usual appellation of FRANCESCO MAZZUOLI, an eminent painter, born at Parma in 1503. His father dying when he was an infant, he was brought up by two uncles, painters, from whom he imbibed a taste for the art of design. Such was his proficiency, that at the age of sixteen he painted in fresco several pieces of his own invention, and finished, in oil, a baptism of St. John, for one of the churches in Parma. After having acquired a reputation in his native place, he went to Rome at the age of twenty, and applied himself to the study of the works of the great masters, especially Michael Angelo, Raphael, and Corregio. From these he formed the style for which he is so much celebrated, of which the leading features (says Mr. Fuseli) "are elegance of form, grace of countenance, contrast in attitude, enchanting chiaro-scuro, and blandishments of colour." These qualities distinguish his best works, but they sometimes deviate into imperfections; and it seems that although he possessed exquisite taste, he was deficient in the great and solid principles of the art, which are requisite for permanent excellence. He was a learned designer, and his touch had uncommon freedom and decision. In invention he did not excel, for he has frequent repetitions in his pictures; and the expression in his figures is void of character. This artist was painting at Rome at the time of its sack in 1527, and he calmly continued his work till he was interrupted by the soldiers, who exacted a ransom from him. He afterwards went to Bologna, where, having seen the emperor Charles V. at dinner, he surveyed his countenance so attentively, as to execute his portrait from memory. On his return to Parma, he was chosen to paint in fresco the dome and grand arcade of the Madonna della Steccata, a considerable work, sufficient to occupy him for some years. By way of relax-

ation he practised music, and also finished small etchings, which by the connoisseurs are regarded as models of freedom and delicacy. His labours were but scantily rewarded, and he brought himself into difficulties by an unhappy passion for alchemy. Blackened by the furnace, and squalid through indigence and melancholy, he contracted the appearance of a savage. A fever at length carried him off at the age of thirty-six, in 1540. The great works of this master are in the churches of Parma, and other towns of Italy, and in the Vatican palace; but they are not numerous. One of the finest is the altar-piece of St. Marguerita, at Bologna. Some of his paintings are found in all the principal collections, and are highly valued. A great number of prints have been engraved from his designs. *D'Argenville. Pilkington's Dict. by Fuseli.—A.*

PARNEILL, THOMAS, a pleasing English poet, was descended from an ancient family in Cheshire. His father, who had followed the parliamentary cause in the civil wars of Charles I., upon the Restoration went to Ireland, where he purchased an estate. His eldest son, Thomas, was born at Dublin, in 1679, and received his school-education in that city, whence, at the age of thirteen, he was transferred to the college. Of his progress in that seminary, nothing particular is recorded, but his writings sufficiently show that he laid in a respectable store of classical learning. He was admitted to the degree of M. A. in 1700, took deacon's orders in the same year, and was ordained priest three years afterwards. In 1705 he was presented to the archdeaconry of Clogher, and about the same time married a lady of great beauty and merit. He now began to make those frequent excursions to England, in which the most desirable part of his life was thenceforth passed. His social qualities caused him to be universally well received; but his first connexions were principally with the whigs, at that time in power, and he was familiar with their most distinguished men of letters, as Addison, Congreve, and Steele. Towards the latter part of queen Anne's reign, when the tories were triumphant, Parnell, influenced, it is thought, by Swift, their zealous partizan, deserted his former friends, and joined in close union with that celebrated wit, and his associates, Pope, Gay, and Arbuthnot. Swift introduced him to lord-treasurer Harley; and, with the dictatorial air he was fond of assuming, insisted upon the treasurer's going with his

staff in his hand into the ante-chamber, where Parnell was waiting to welcome him. Yet Parnell could never claim any high rank in literature, nor was there much to be expected from his political services. Though his biographer, Goldsmith, is disposed to throw all possible lustre on his character, he cannot raise it higher than that of a benevolent good-natured man, pleasant in company when in spirits, much attached to his particular friends, and so much addicted to society that he preferred what was indifferent to solitude. "Every year (it is said) as soon as he had collected the rents of his estate, and the revenue of his benefices, he came over to England and spent some months, living in an elegant style, and rather impairing than improving his fortune." He was at one time an assiduous preacher in the London pulpits, with a view of rising to notice; but the change of the ministry at queen Anne's death destroyed his brilliant prospects in the church, and limited his future advancement to the favour of private friends. By means of Swift's recommendation to archbishop King, he obtained a prebend, and the valuable living of Finglass. His domestic happiness received a severe shock in 1712, by the death of his beloved wife. The loss is said to have had such an effect upon his spirits, as to lead him into those habits of intemperance in wine which shortened his life; and Goldsmith indulgently represents him as "in some measure a martyr to conjugal fidelity;" but it can scarcely be doubted that his mode of life had already formed in him that convivial disposition which is with so much difficulty kept within bounds. His very unequal spirits would require frequent recourse to the glass; and he is represented as a man of no moderation in his temper, but ever fluctuating between elevation and despondency. After his wife's death, however, company grew more necessary to him. When condemned to a retreat into the wilds of Ireland, he could not refrain from frequenting the society he found there, whilst it was the object of his contempt and ridicule in his letters to his English friends; and the report of his splenetic effusions on this head subjected him to various mortifications. He died at Chester, on his way to Ireland, in July, 1717, in the thirty-eighth year of his age; and was buried, without any monumental record, in Trinity church in that city. Parnell was the author of several pieces, both in prose and verse. In the former, he wrote the *Life of Homer* prefixed to

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Pope's *Iliad*, which, however, on account of the stiffness of the style, cost that poet much labour in the correction. He likewise wrote a life of Zoilus, meant as a satire against Theobald and Dennis; and some papers in the *Spectator* and *Guardian*. None of these are masterpieces, but they display learning and imagination. It is as a poet that he is now exclusively known and valued. After his death, Pope made a selection of such of his compositions as he thought worth preserving, and published them in one volume octavo, 1721. They have ever since formed a part of the body of approved English poetry, and have been often reprinted. The characteristics of these pieces are ease, sprightliness, fancy, clearness of language, and melody of versification. Though not ranking among the noblest or most finished productions of the British muse, they claim a place among the most pleasing. Their sentiments are elegant, and their morality pure. Several of them are translations or imitations happily executed. Another volume of posthumous pieces was printed at Dublin in 1758, and its contents have since been added to the former in the collections of English poets. In bulk they much exceed the first publication, but in merit they are so much inferior, that they are rather a drawback from Parnell's reputation than an accession to it. Dr. Johnson has thought it superfluous to enquire into their authenticity, or canvass their merits; and he expressly limits his commendations, which are by no means scanty, to the pieces published by Pope. *Goldsmith's Life of Parnell. Johnson's English Poets.*—A.

PARRENNIN, DOMINIC, a distinguished jesuit missionary, was born in 1665, at le Russey, in Franche-Comté. He entered among the jesuits at Avignon, in 1682, and feeling a strong inclination to engage in the missions of the society, he was sent to China in 1698. The emperor Cam-hi, who reigned at that time, was favourable to the Christian missionaries, on account of the scientific improvements which they introduced into his dominions, and father Parrennin had masters assigned him for the Chinese and Mantshoo-Tartar languages, in which he acquired a proficiency beyond that of any preceding European. The emperor frequently conversed with him on the history, manners, and politics of Europe, and on different sciences, which obliged the father, in order to be able to answer his questions, to become himself a student in all the branches of scientific knowledge. He translated into the

Tartarian language every thing which he found new and curious in geometry, astronomy, and anatomy, in the Memoirs of the French Academy of Sciences, and in other works. During more than twenty years he followed the emperor in all his hunting parties in Tartary, and in his progresses through the different provinces of the empire; and for a much longer period he acted as interpreter for all the European missionaries and ambassadors who came into China, and as mediator in the disputes between the courts of Moscow and Peking. He drew up many books in the Chinese and Tartarian languages, as well for the information of the emperor, as the instruction of the christian proselytes. He also wrote a number of letters to correspondents in Europe, relative to the affairs of the mission, and to the manners, sciences, and occurrences of China, which have been printed in father Du Halde's collection of letters from jesuit missionaries. Of these the most valuable are his letters to the celebrated academician De Mairan. From his labours also principally proceeded the maps of all the provinces of China and of Chinese Tartary, with which Du Halde's description of that empire is illustrated. This meritorious person died at Peking, in 1741, in his seventy-seventh year, and was honoured by the emperor Kien-long with a public funeral. *Mori.—A.*

PARRHASIUS, a famous painter of antiquity, was a native of Ephesus. His father, Evenor, was also a painter, and flourished in the ninetieth olympiad, or B. C. 420. The son may be placed twenty-five years later, which will correspond with the age of Zeuxis, with whom he is related to have had a competition. According to the representation of Pliny, Parrhasius first gave symmetry to painting, first threw a sprightly expression into the countenance, made the hair to flow with elegance, and infused grace into the features; and by the general consent of artists, excelled all painters in the contour or outline. As an instance of his powers in expressing the complications of character and sentiment, the same writer mentions that he painted the Genius of the Athenian state, fickle and inconstant, at once mild and passionate, clement and cruel, just and unjust, proud and humble, in short, a medley of inconsistencies. How he contrived to represent these contradictory qualities in one subject, we are not told, nor is it easy to conceive. Some of his other celebrated pieces were a picture of Theseus, which appears to

have procured him the citizenship of Athens, and was afterwards placed in the capitol of Rome; Meleager, Hercules, and Perseus in one piece; a Cretan nurse, with a child in her arms; father Bacchus, with Virtue standing by; two admirable figures, one of a man running a race in armour and seeming to sweat under the weight, the other pulling off his armour and appearing to pant with the past exertion. He likewise painted fancied portraits of many of the heroes of antiquity, and was not less distinguished for the fertility than the powers of his pencil. His high reputation rendered him singularly vain and arrogant. He assumed lofty titles, and affected a splendor in his dress, beyond the condition of a private citizen. This might perhaps be the cause of the preference given above him to Timanthes, when they painted in concurrence the contest of Ajax with Ulysses for the armour of Achilles. Parrhasius is said to have relaxed from his greater exertions by small performances of a lascivious character. A story, which, if true, would render his memory detestable, is the subject of one of the controversial declamations of Seneca, the rhetorician; who says, that this painter, having to represent Prometheus tortured, purchased an old Olynthian captive, and caused him to die in torments by way of a model. But this is probably a mere fiction; for Olynthus was not taken till Parrhasius must have been, if living, in extreme old age. It is certain that he was in high esteem among his cotemporaries; and Xenophon makes him an interlocutor with Socrates in a dialogue on the pictorial art. A work of his is the subject of an elegant epigram in the Greek Anthology; and there are several passages in the poets alluding to his celebrity. *Plinii Hist. Nat. l. 35. Carolo Dati Vite de' Pittori Ant.—A.*

PARRHASIUS, **AULUS JANUS**, is the assumed name of **GIANPAOLO PARISIO**, an eminent philologist, born in 1470. He was originally from Cosenza, and his father, Tommaso Parisio, was a counsellor in the Neapolitan senate. Having imbibed in his youth a decided taste for polite literature, he displeased his father by declining the study of the law, and was deprived of further assistance in his education. The wars in the kingdom of Naples occasioned his removal to Rome, where his life was brought into danger through his intimacy with two cardinals who incurred the displeasure of pope Alexander VI. He made his escape to Milan, where he married a daughter of Demetrius Chalcondylas, and was appointed

professor of eloquence in the university. He was in this situation in 1500, when he first published his commentaries upon Claudian's Rape of Proserpine. Such was the reputation he acquired by his learned lectures, that he had sometimes the famous general Trivulzi for an auditor. He had also among his scholars the celebrated Andrea Alciati, who, however, afterwards brought a charge of imposture against his master, as citing books which never existed. The cause of his quitting Milan, was an accusation of an infamous nature brought against him, which, perhaps, had no other foundation than the envy of his rivals. He retired to Vicenza, where he was elected to the chair of eloquence with a liberal salary. The wars consequent upon the league of Cambray obliged him to quit that country, and he returned to his native place, where he laid the foundation of the Cosentine academy, which afterwards became famous. Some domestic disquiets caused him to accept an invitation from Leo X. to occupy the chair of eloquence at Rome. The gout, however, to which he was a martyr, would not permit him long to fulfil the duties of this office, and he returned to Cosenza, where, after passing many years in continual sufferings, he was released by death in 1534. Parrhasius ranks among the many unfortunate men of letters, having been a wanderer during great part of his life; subject to frequent losses, among which was that of his children, and of his library, which was five times pillaged; and a victim to indigence and disease.

The works of Parrhasius were published conjunctively by Henry Stephens in 1567, octavo. The principal of these is intitled "*Liber de Rebus per Epistolam quæsitis*," and consists of a number of letters written to different learned men, containing explanations of passages in the ancient writers, and elucidations of points of antiquity, and displaying much erudition, but not equal felicity of style. There are, besides, illustrations of Ovid's Heroical Epistles, of Horace's Art of Poetry, of Cicero's oration for Milo, and various other tracts on classical subjects. The whole collection was reprinted in the first volume of Gruter's "*Thesaurus Criticus*." A new edition of the book "*De Quæsitis*," with additions from the author's manuscript, was given at Naples in 1771. *Morevi. Tiraboschi.—A.*

PARROCEL, JOSEPH, an eminent battle-painter, was born in 1648, at Brignoles in Provence. He learned the rudiments of his art under his father Bartholomew, a painter, and

his brother Lewis, who practised in the same profession in Languedoc. At the age of twenty he went to Rome, where he entered the school of Courtois, named Borgognone, a famous painter of battles. He imbibed from that master a taste for the same branch of composition, and acquired a great degree of excellence. For further improvement he travelled to the other principal towns of Italy, and resided a considerable time at Venice to study the eminent colourists of that school. On his return to France, he fixed himself at Paris, where he married, and was received into the academy of painting. The victories of Lewis XIV. furnished subjects to his pencil which could not fail of pleasing that monarch: and notwithstanding the ill-offices of Mansard, superintendent of the royal buildings, whom he offended by an action for debt, the king heard of his picture of the passage of the Rhine, and upon inspection approved it so much, that he ordered several pieces of him for the palace of Versailles. He was very industrious, and worked with great facility, drawing all his ideas from the fund of his own fancy, for he never was a witness of scenes similar to those he painted. His colouring was extremely fresh and lively, his touch light, and his compositions full of spirit and movement. Few have surpassed him in fire and animation of expression, and in the variety of characteristic attitudes and expressions. Although battles, marches, and huntings, were his favourite subjects, he did not confine himself to them, but occasionally painted portrait and history. He had a taste for letters, and was well acquainted with sacred and profane history; a series of his own etchings of the life of Christ, presented to the academy, did him great credit, as well for the design, as the excellent management of the lights and shades. Parrocel was a man of very respectable private character, regular in his conduct, sincere, pious and charitable. He died of an apoplexy in 1704, at the age of fifty-seven. His principal works are at Paris, in the church of Notre Dame, Versailles, the Invalids, and various hotels. *D'Argenville.—A.*

PARROCEL, CHARLES, son of the preceding, born at Paris in 1688, was brought up first under his father, and then in the school of la Fosse. He studied at Rome and Venice; and following his father's line of the art, he served some years in the cavalry, in order to obtain exact ideas of military operations. On his return to France he painted several great

works, by which he acquired a high reputation. He particularly excelled in representing horses, to which he gave singular animation, with the greatest variety and truth of figure and action. In 1744 and 1745 he accompanied Lewis XV. into Flanders for the purpose of recording his victories by his pencil. He made ten designs from these subjects, but only finished that of the battle of Fontenoy, in which he introduced a number of portraits. His health was injured by his campaigns, and he died of a dropsy of the chest in 1752. Although his pictures have much merit, he was never able to attain his father's brilliancy and truth of colouring. Many of his battle and history pieces, and his cavalry-studies, are dispersed in the hotels and cabinets of Paris; and a number of his designs have been engraved.

There have been several other painters of this name and family, of whom *Ignatius Parmeele*, son of Lewis, and nephew and pupil of Joseph, is reckoned to have approached the nearest to the manner of his uncle in his battle-pieces. He worked much in Italy and at Vienna, and died in 1722. *D'Argenville*.—A.

PARSONS, JAMES, a physician, anatomist, and antiquarian, was born at Barnstaple in 1705. Soon after birth he was taken to Ireland by his father, who was made a barrack-master in that country, and he received the early part of his education at Dublin. Being destined to the profession of physic, he went to Paris, where he attended the lectures of all the most eminent teachers in the different branches of medical science. He took the degree of M. D. at Rheims in 1736, and came to London, where he was employed as an anatomical assistant by Dr. James Douglas. He soon after commenced practice and married. His residence was for many years in Red-lion-square, and the branch of the profession in which he was principally engaged was the obstetrical. In 1740 he was admitted a fellow of the Royal Society, with the most learned members of which he maintained an intimate connection. He was likewise a member of the Antiquarian Society, and that of Arts and Manufactures; and he maintained a correspondence with some of the most eminent men of science abroad. Respectable for his morals, attainments, and usefulness, he died, much regretted, in 1770.

The first work published by Dr. Parsons was a "Mechanical and Critical Enquiry into the Nature of Hermaphrodites," 1741, octavo; this is chiefly a compilation from

other writers. In the following year he published "A Description of the Urinary Human Bladder and the Parts belonging to it, with Figures," octavo, afterwards translated into French and German; of this the principal aim was to dissuade the use of Mrs. Stephens's medicine for the stone. His "Croonian Lectures on Muscular Motion" were printed in the Philosophical Transactions for 1745: in these he considers the muscular fibres as tubes, filled at intervals by a nervous aerial spirit; the third lecture relates to the uterus and its appendages. In the appendix of the Philosophical Transactions of 1746 is given his "Human Physiognomy explained;" the object of which is to show what muscles of the face are brought into action by affections of the mind. In 1752 he published an octavo volume entitled "Philosophical Observations on the Analogy between the Propagation of Animals, and that of Vegetables;" an ingenious treatise, in which he considers the various systems of generation, and proposes one of his own. He particularly discusses the facts relative to the reproduction of the polype, and refutes the arguments drawn from them relative to the materiality and divisibility of the soul. Several other papers of his on anatomical and physiological topics are printed in the Philosophical Transactions, of which one of the most valuable is the dissection of a rhinoceros, illustrated with good figures. As an antiquary Dr. Parsons distinguished himself by an elaborate publication entitled "Remains of Japhet: being historical Enquiries into the Affinity and Origin of the European languages," 1767, quarto. This is a performance of great erudition and research; but the writer, like most who have speculated upon similar topics, is led, by his zeal for establishing a system, to place too much confidence in fabulous traditions and dubious remains. He finds, in the inhabitants of the British isles, the lineal descendants of Gomer and Magog, with the vestiges of their primitive language. *Nichols's Anecd. of Bowyer. Haller's Bibl. Anatom. Monthly Review*.—A.

PARSONS or PERSONS, ROBERT, an English jesuit, was born of mean parentage at Nether Stowey in Somersetshire, in 1546. The quick parts which he displayed from infancy, caused him to be noticed by the vicar of the parish, who instructed him in Latin, and in 1563 procured him admission into Balliol-college, Oxford. He soon acquired distinction as an acute disputant; and having obtained a fellowship in his college, was made chap-

ain, and entered into holy orders. He took pupils, and became the most eminent tutor in that seminary. At this period he was so zealous a Protestant, that he gave the first admission to the writings of several authors of that persuasion, to the college-library, exchanging for them many old books and manuscripts. In 1572 he succeeded to the office of bursar, and in the following year proceeded M. A. At this period a storm arose against him which was the occasion of his quitting the university, and the cause of which is differently stated. It appears that his harsh and disputatious temper had made him many enemies, and there seems sufficient authority for crediting a charge brought against him of falsifying his bursar's accounts, and thereby defrauding the society. More, a brother-jesuit, indeed affirms that his open declaration of an attachment to the Roman-catholic religion was the cause of measures being taken to compel him to resign; but there is good evidence that he continued to profess himself a Protestant as long as he remained in college. His resignation took place in February 1573-4, and in that year he left England and went to Flanders. He spent some time in the jesuits' college at Louvain, and then proceeded to Italy, with the intention of studying physic or law. Instead of pursuing either of these professions, he entered the society of jesuits, in June 1575, at Rome; and completing his course of theological studies, became a chief penitentiary, and a director of the English seminary in that capital. On the recommendation of father (afterwards cardinal) Allen, he was appointed in 1580, together with Edmund Campion, to the dangerous mission of England, the object of which was not only to propagate the catholic religion, but to excite disturbances against the government of Elizabeth. Parsons landed at Dover, disguised in a military habit, and proceeded to London, where he was joined by his companion. He entered with great zeal into the business of his mission, and loudly condemned those compliances with the existing authority in which many of the catholic laity thought themselves justified. He particularly opposed the occasional conformity of the papists in going to church, and wrote a discourse containing reasons against this practice. The vigilance of the queen's ministers rendered his office very hazardous; and on the apprehension of Campion, the danger appeared so urgent, that he crossed the sea and withdrew to Rouen. He there employed himself in printing several

books for the support of the cause, which he procured to be privately dispersed in England. One of these, entitled "A Christian Directory or Exercise," is highly extolled by the writers of his communion, and is said to have been very successful.

In 1583 Parsons returned to Rome, where the management of the English mission was confided to him; and in 1586 the students in the English seminary at Rome chose him for their rector. In 1588, the year of the armada, he was sent by the general of the order into Spain, where he employed every engine to promote Philip's designs for the conquest of England. Among other expedients, he planted several English seminaries, the members of which he obliged to subscribe to the infant's title to the crown of England. After the failure of this great project, when there were no longer any hopes of effecting the deposition of Elizabeth, he turned his thoughts to the defeating of king James's succession to the crown, and for this purpose, under the assumed name of *Daleman*, published in 1594 a famous treatise, entitled "A Conference about the next Succession to the Crown of England." This work is supposed to have been drawn up by Parsons from materials suggested in a society to which he belonged with cardinal Allen, sir Francis Inglefield, and other English Catholics. Its object is twofold; first, 'to shew upon what grounds kings may be deposed or set aside, of which one of the principal is argued to be difference of religion. This topic had been amply discussed, especially by the jesuits, in the case of Henry IV. of France, and is here urged with so much force, that the book was afterwards reprinted in support of the national rights in the disposal of the crown. The other object was to invalidate James's hereditary title to the English crown, by exhibiting the many other claims that might plausibly be adduced from different stocks of royalty. On this account the work was popularly called, the *Book of Titles*; there were, however, several mistakes or misrepresentations in the genealogies, as was shewn by Camden. Parsons continued two years longer in Spain; and in 1596, after the death of Allen, he went to Rome, with the hope, it is thought, of succeeding him in the cardinalate. He was, however, not only disappointed in this expectation; but upon several complaints against him from the English secular priests on the ground of his meddling and factious conduct, found the pope so ill disposed towards him, that he thought

proper to retire to Naples, where he remained till the death of that pontiff (Clement VIII).

In 1606 he returned to Rome, having assiduously employed himself during this interval, as he did afterwards, in executing the office of superintendant of the English mission, and writing a number of books for the advantage of his religion and order. It is allowed that he acquitted himself with equal vigour and fidelity in the discharge of his trust, inflexible in the rigorous principles with which he commenced his catholic warfare. Of this he gave an example, by procuring the removal of the arch-priest of England for taking the oath of supremacy to king James; and by obtaining a brief from Paul V. for the deprivation of all the priests who took it. In April 1610 he was attacked with a fever, and soon appeared past recovery. In this state he dictated three letters relative to his office; and having been indulged in all the ceremonial belonging to cardinals on their death-bed, he expired, and was interred in the chapel of the college of which he was rector. Father Parsons was undoubtedly a man of considerable abilities, and great industry; but his bigoted zeal led him to employ his talents to the injury of his native country, whilst his busy and domineering temper involved him in frequent quarrels with those of his own persuasion. *Biog. Brit.* —A.

PARUTA, FILLIPPO, a learned antiquarian, was a noble of Palermo, and secretary to the senate of that city, where he died in 1629. He wrote several works, but is principally known by his "*Sicilia descritta con Medaglie*," published in 1612 at Palermo. This work, afterwards augmented by Leonardo Agostini, was printed at Rome in 1649, and at Lyons in 1697. Havercamp published a Latin edition of it in three volumes, folio, 1723, which makes part of the Italian antiquities of Grævius and Burmann. *Tiraboschi. Nouv. Dict. Hist.* —A.

PARUTA, PAOLO, a noble Venetian, known as a writer in history and politics, was born in 1540. He succeeded Contarini as historiographer of the republic in 1579, and afterwards filled various offices in the state. He was employed in several embassies, was made governor of Brescia, and finally was elected a procurator of St. Mark. With a high character for wisdom, integrity, and zeal for the public good, he died in 1598, at the age of fifty-eight. The works of this writer are, "*A Funeral Oration to the Praise of those who fell*

in the Battle of Curzolari in 1571;" "*Della Perfezione della Vita Politica*," 1582, quarto; "*Discorsi Politici*," published by his sons in 1599, in quarto; both these political works are much esteemed for the depth and sagacity of their reflexions, interspersed with sentiments of morality and religion: "*A History of Venice from 1513 to 1551, with the Addition of the War of Cyprus in 1570-72*," quarto, 1605; this work is written in Italian, in a style rather grave and dignified than elegant, and is accounted, for the exactness and skill of the narrative, and the judiciousness of the remarks, one of the best works of that class in the language. He had begun to write it in Latin, in imitation of the style of Sallust, and is said to have finished four books in that tongue. A new edition of this history was given by Apostolo Zeno in 1703. *Tiraboschi. Nouv. Dict. Hist.* —A.

PASCAL, BLAISE, a very distinguished French mathematician and philosopher in the seventeenth century, was born at Clermont in Auvergne, in the year 1623. His father, who was president of the court of aids in his province, was also a man of considerable learning, and an able mathematician. As Blaise was his only son, so great was his affection for him, that in the year 1631 he relinquished his official situation and settled at Paris, in order that he might himself undertake the employment of being his tutor. From his infancy young Pascal gave evidence of a very extraordinary capacity. He was very inquisitive, and desirous of knowing the reasons of every thing; and when good reasons were not given him, he would search for better; nor would he ever be satisfied, but by such as appeared to him to be well founded. What we are told concerning his manner of learning the mathematics, and his rapid progress in that science, is very astonishing. His father, perceiving in him an extraordinary inclination to reasoning, was afraid lest the knowledge of the mathematics should prevent him from learning the languages. He therefore resolved to keep from him, as much as he could, all notions of geometry, locked up all the books that treated of it, and refrained even from speaking of it in his presence. Yet he could not refuse to give this general answer to the importunate curiosity of his son: "*Geometry is a science which teaches the way of making exact figures, and of finding out the proportions between them*;" but at the same time he forbade him to speak or think of it any more. The slight idea which had been thus conveyed to him of the

science occupied young Blaise's thoughts, who was now only twelve years of age, and led him in his hours of recreation to make figures on the chamber-floor with charcoal, the proportions of which he sought out, laying down definitions and axioms, and then going on to demonstrations. So far had he proceeded with his enquiries, that he had come to what was just the same with the thirty-second proposition of the first book of Euclid, when he was one day surprised by his father in the midst of his figures, who asked him what he was doing. He replied, that he was searching for such a thing, which was just that proposition of Euclid. When asked afterwards how he came to think of this, he answered that it was because he had found out such another thing; and so, going backwards, and using the names of *bar* and *round*, he at length came to the definitions and axioms which he had formed to himself. Astonishing as it may appear that a boy should be capable of thus working his way into the heart of a mathematical book, without having seen that or any other treatise upon the subject, or even knowing any thing of the terms; yet we are assured of the fact by madame Perier, Pascal's sister, and several other writers, the credit of whose testimony is unquestionable.

From this time young Pascal had full liberty to indulge his genius in mathematical pursuits, and was furnished by his father with Euclid's Elements; of which he made himself master in an incredibly short time, without any assistance. So wonderful was his proficiency in the sciences, that at the age of sixteen he wrote "a Treatise on Conic Sections," which, in the judgment of the most learned men of the time, was considered to be a great effort of genius. M. Des Cartes, who had been in Holland for a long time, having read it, added his opinion to the universal verdict in its praise; but when informed of the age of the author, he rather chose to believe that it was the production of M. Pascal the father, than to admit that so young a person was capable of writing a book with such strength of reasoning. At the age of nineteen, our young mathematician had contrived his admirable arithmetical machine, furnishing an easy and expeditious method of making all sorts of arithmetical calculations without any other assistance than the eye and the hand. This was esteemed a very wonderful thing, and would have done credit to any man versed in science, and much more to such a youth. About this time the state of his

health becoming impaired, owing most probably to the intenseness of his studious application, he was obliged to suspend his labours for the space of four years. At the age of twenty-three, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he directed his attention to those subjects, and made several new experiments. Among others, having provided himself with a glass tube, forty-six feet in length, open at one end and hermetically sealed at the other, he filled it with red wine, that the liquor might easily be distinguished from the tube, and stopped up the orifice; having then inverted it, and placed it in a vertical position, with the lower end immersed in a vessel of water one foot in depth, he opened that end, and the wine descended to about thirty-two feet from the surface of the water in the vessel, leaving a considerable vacuum at the upper part of the tube. He next inclined the tube gradually, till the upper end became only of thirty-two feet perpendicular height above the surface of the water, and he observed the liquor proportionally ascend to the top of the tube. He, likewise, made many experiments with syphons, syringes, bellows, and all kinds of tubes, using different fluids, such as quicksilver, water, wine, oil, &c. and having published an account of them in 1647, dispersed his work through all countries. These experiments, however, only ascertained effects, without demonstrating the causes. Pascal knew that Torricelli conjectured that those phenomena which he had observed were occasioned by the weight of the air, though they had formerly been attributed to nature's abhorrence of a vacuum; but, were Torricelli's theory true, he concluded that the liquor in the tube of the barometer ought to stand higher at the bottom of a hill, than at the top of it. In order to ascertain the fact, he made an experiment at the top and bottom of a mountain in Auvergne, called le Puy de Dome, the result of which gave him reason to conclude that the air was indeed heavy. Of this experiment he published an account, of which he sent copies to most of the learned men in Europe. He also repeated it at the top and bottom of several high towers, as those of Notre Dame at Paris, St. Jacques de la Boucherie, &c. and always remarked the same difference in the weight of the air, at different elevations.

M. Pascal being now fully convinced of the general pressure of the atmosphere, drew many important and useful inferences from this

discovery. He also composed a large treatise, in which he fully explained the subject, and answered the objections which were preferred against that theory; but afterwards, considering it to be too prolix, he divided it into two small treatises, one of which he entitled "a Dissertation on the Equilibrium of Fluids;" and the other, "an Essay on the Weight of the Atmosphere." These treatises were published after the author's death. The reputation which M. Pascal had acquired by his scientific labours, occasioned his being frequently consulted by some of the greatest mathematicians and philosophers of the age, who applied for his assistance in the resolution of various difficult questions and problems. Among other subjects on which his ingenuity was employed, was the solution of a problem proposed by father Mersenne, which had baffled the penetration of all who attempted it. This problem was, to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion; which curve was then called a roulette, but is now commonly known by the name of cycloid. As a spur to genius, M. Pascal offered a reward of forty pistoles to any one who should give a satisfactory answer to it. No person having succeeded, he published his own solution at Paris; but, as he now began to grow disgusted with the sciences, he would not send it into the world under his own name, but prefixed to it that of A. D'Ettonville. This exertion of his genius was a triumph over all the old mathematicians of Europe; and it was made in circumstances which cannot but excite astonishment. For his sister informs us, that he made the discovery, as it were, in spite of himself, and to his own great surprise, while passing sleepless nights in his bed, tormented by severe paroxysms of the tooth-ache. Before this time he had drawn up a table of numbers, which, from the form in which the figures in it are disposed, he called his "Arithmetical Triangle." Of this table he has been spoken of as the inventor; but Dr. Hutton has shewn, in the first volume of his "Mathematical Tracts," that such a table of numbers, and many properties of them, had been treated of more than a century before, by Cardan, Stifelius, and other arithmetical writers.

When M. Pascal was in the twenty-fourth year of his age, and the highest expectations were entertained of the advantages to science from his future labours, he all at once renounced the study of the mathematics and natural

philosophy, as well as all human learning, and devoted himself wholly to a life of mortification and prayer. This change in him was occasioned by his reading the books of some of those ascetic religionists, who unnaturally make the height of virtue to consist in an abstinence from the enjoyment of those blessings which a kind Providence affords, and strangely consider the miseries which his creatures inflict upon themselves, to be the most acceptable sacrifice which they can offer to a benevolent deity. Their superstitious and gloomy notions were unhappily embraced by M. Pascal, and he became as great a devotee as almost any age has produced. From this time he renounced all pleasure and all superfluity; and to this system he adhered in the illnesses to which he was frequently subject, being of a very infirm habit of body. He not only denied himself the most common gratifications, but he also took without reluctance, and even with pleasure, either as nourishment or as medicine, whatever was disagreeable to the senses; and he every day retrenched some part of his dress, food, or other things, which he considered as not absolutely necessary. Though his continual infirmities obliged him to use very delicate food, and though his servants employed the utmost care to provide what was proper, he never relished what he ate, and seemed indifferent whether they brought him what was good or bad. His indifference in this respect was so great, that though his taste was not vitiated, he forbade any sauce or ragout to be made for him which might excite his appetite. He entertained no strong affection for those whom he loved, and advised others not to suffer any person to love them in a very high degree; since by entertaining and cherishing such an ardent affection, a man possesses a heart which belongs only to God. He occasionally wore an iron girdle full of points next to his skin, and when any vain thought came into his mind, or he took pleasure in any circumstance, he gave himself some blows with his elbow, to increase the violence of the smart, and by that means put himself in mind of his duty. During the latter years of his life, his principal relaxation from the rigorous system which he prescribed to himself, consisted in visits which he paid to the churches where some relics were exposed, or some solemnity observed; and for that purpose he had a spiritual almanack, which informed him of the places where particular services were performed.

However, notwithstanding that M. Pascal thus abstracted himself from the world, he was not entirely indifferent to what was passing in it; and he even interested him in the contest between the jesuits and the jansenists. Taking the side of the latter, he wrote his celebrated "Provincial Letters," published in 1656, under the name of Lewis de Montalte, in which he ably employed his talents of wit and humour in ridiculing the former. Voltaire says, in his "Siccle de Louis XIV." that "these letters may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of them; and the sublimity of the latter part is equal to any thing in Bossuet. It is true, indeed, that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose; for the whole raillery was to be levelled only at the jesuits. These letters were intended to prove, that the jesuits had formed a design to corrupt mankind: a design which no sect or society ever had or can have." He also pronounces Pascal the first of the French satirists, and maintains that Despreaux must be considered as only the second. In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has now been written almost an hundred years, yet not a single word occurs in it, savouring of that vicissitude to which living languages are so subject. Here then we are to fix the epoch when our language may be said to have assumed a settled form. The bishop of Luçon, son of the celebrated Bussy, told me, that asking one day the bishop of Meaux what work he would covet most to be the author of, supposing his own performance out of the question, Bossuet replied, 'the Provincial Letters.'" These letters have been translated into almost all the European languages. Of all the books which were published against the jesuits, none did them more harm, nor vexed them more, than these productions of M. Pascal's pen. Numerous were the answers to them which they caused to be distributed, one of the most ingenious of which, entitled, "the Dialogues of Cleander and Eudoxus," is attributed to the celebrated father Daniel. But, notwithstanding the efforts of

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the apologists for the society, and the decrees of condemnation against our author's work which they procured to be passed by the parliament of Aix, and the council of state, the "Provincial Letters" maintained their ground, interesting the more serious readers by their solidity, and by their pleasant and comical turns of wit engaging all the party of laughers on their side. To discredit them some years after the author's death, the jesuits gave out that he retracted them towards the close of his life, and in his last sickness declared his detestation of them, while at the same time he abjured the principles of the jansenists; but these reports had no foundation in truth, and failed of producing the designed effect.

M. Pascal was only about thirty years of age when the "Provincial Letters" were published; yet he was exceedingly infirm, and as his disorders increased so much afterwards that he considered himself to be hastening to the close of life, he gave up all further thoughts of literary composition. With the view also of spending the remainder of his days in retirement and pious meditation, he broke off all his former connections, changed the place of his abode, and spoke to no one, not even to his own servants, whom he hardly ever admitted into his room. He made his own bed, fetched his dinner from the kitchen, and carried back the plates and dishes in the evening; so that he employed his servants only to cook for him, to go on a few unavoidable errands, and to do such things for him as he was incapable of performing himself. Nothing was to be seen in his chamber but two or three chairs, a table, a bed, and a few books. It had no kind of ornament whatever; he had neither a carpet on the floor, nor curtains to his bed. These circumstances, however, did not prevent him from occasionally receiving visits; and when his friends appeared surprized to see him thus without furniture, he replied, that he had what was necessary, and that any thing more would be a superfluity, unworthy of a wise man. M. Pascal had now given up all intense study, and lived in the most temperate manner; yet his health continued rapidly to decline, and his disorders so enfeebled his organs, that his reason became in some measure affected. In these circumstances he met with an accident which produced an unfavourable impression upon his imagination, not to be effaced, excepting during short intervals, by the soothing persuasions of his friends and of his confessor. In the year 1654, the state of weakness to which

he was reduced having alarmed his physicians, they prescribed to him taking the air and gentle exercise. As he was one day crossing the Seine at the bridge of Neuilly, in a coach and four, the two leading horses became unmanageable at a part where the parapet was down, and plunged over the side into the river. Happily, their weight broke the traces, by which means the other horses and the carriage were extricated on the brink of the precipice. The effect on the feeble and languishing frame of M. Pascal may easily be conceived. It was with great difficulty that he was recovered at all from a long swoon; and he was never reinstated in the calm possession of his mental faculties. He always imagined that he saw a deep abyss on the left side of him, and he would never sit down till a chair was placed there, to secure him from danger. He also persuaded himself that he had a kind of vision; the particulars of which he preserved in a memorandum on a piece of paper, which he always carried about him between the cloth and lining of his coat. After languishing for some years in this imbecile state of body and mind, M. Pascal died at Paris in 1662, when about thirty-nine years of age.

To M. Pascal's extraordinary and diversified talents, the particulars which we have related, and the works which he left behind him, bear sufficient testimony. They do so likewise to the ardour of his piety, and exemplariness of his morals. That his ideas of perfection in the religious and moral character were not unmingled with superstition, and enforced a servile rigour and austerity of conduct, is to be attributed to the influence of that creed which had been taught him in his infancy. His heart was the seat of the purest benevolence; and his exertions in alleviating the miseries, and contributing to the happiness of the unfortunate and indigent, were limited only by the extent of his fortune. Though his abilities entitled him to assume an air of superiority, he never displayed that haughty and imperious tone which is too commonly observable in men of shining talents, but was distinguished by uncommon modesty and humility. And he was also distinguished by the admirable patience with which, during his long illness, he edified and surprized all persons who were about him. In company, he was remarkable for the amiableness of his behaviour, and for his easy, agreeable, and instructive conversation. He possessed a natural kind of eloquence, which was in a manner irresistible. He intended to

have written a work against atheists and unbelievers in christianity, and collected materials for that purpose, which he did not live long enough to digest. These consisted of reflections upon devout, moral, and other subjects connected with the evidences of the christian religion, which were written down by him at different times, on the first piece of paper which he could find; and he commonly set down only a few words of each sentence, as he panned them merely for his own use. After his death, these pieces of paper were found filed upon different pieces of string, without any order or connection; and being exactly copied as they were written, they were afterwards arranged and published in thirty-two chapters, under the title of "*Pensées de M. Pascal sur la Religion et sur quelques autres Sujets*," 12mo. They have been translated into the English and various other languages, and have been deservedly admired as the precious remains of a great man, which exhibit striking traits of his sublimity of genius, beautiful turn of sentiment, as well as force and elegance of expression. At the same time we must acknowledge, that some opinions occur in them, relative to the condition of human nature, and the proceedings of the divine government, which appear to us to be utterly irreconcilable with just and rational views of religion, and to reflect dishonour on the wisdom and benevolence of the Deity. On some of these Voltaire has made able animadversions in his "*Lettres Philosophiques*."

The works of M. Pascal were collected together, and published in five volumes octavo, in 1779, at the Hague, and at Paris; consisting of the articles mentioned in the preceding narrative, and some pieces which had till then remained only in manuscript. This collection was given to the public by the abbé Bossu, whose eulogium on the author we present to our readers: "This extraordinary man," says he, "inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect that, in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and the method of resolving various problems respecting the cycloid; that he fixed in an irrevocable manner the wavering opinions of the learned concerning the weight of the air; that he wrote one of the most perfect works existing in the French language; and that in his

'Pensées' there are passages the depth and beauty of which are incomparable: we can hardly believe that a greater genius ever existed in any age or nation. All those who had occasion to be with him in the ordinary commerce of the world, acknowledged his superiority; but it excited no envy against him, as he was never fond of shewing it. His conversation instructed, without exciting in those who heard it a mortifying sense of their own inferiority; and he was remarkably indulgent towards the faults of others: excepting that, as he was particularly careful to repress in himself the passion of self-love, he could with difficulty observe the marks of it in others without reproving them.' On this subject he used to declare, 'that a worthy man should avoid naming himself; that christian piety annihilates the worldly *me*, and that worldly civility hides and suppresses it. It may easily be seen by his 'Provincial Letters,' and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company, he readily indulged in that harmless and delicate railery which never gives offence, and which greatly tends to enliven conversation; but its principal object was generally of a moral nature. For example: ridiculing those authors who say *my book, my commentary, my history*, 'they would do better,' observed he, 'to say, *our book, our commentary, our history*; since there is in them much more of other people's than their own.'" We shall close this article with observing, that the celebrated Bayle pronounces M. Pascal to have been "one of the sublimest geniuses whom the world ever produced—a prodigy; and," says he, "if I might be so bold as to use the expression, I would call him a paradoxical individuum of the human species." *La Vie de Pascal par Madame Perier. Bayle. Moreri. Nouv. Dict. Hist. Gen. Dict. Hutton's Math. Dict.—M.*

PASCHAL I., pope, was a Roman by birth, and the son of Bonosus. He became presbyter of the Roman church, and abbot of the monastery of St. Stephen the Protomartyr. In the year 817, upon the death of pope Stephen IV. he was elected his successor, by the unanimous suffrages of the senate, clergy, and people. Immediately after his ordination, he sent his nomenclator Theodore into France, to carry the tidings of his elevation to the emperor Lewis, who sent him assurances of his protection, and confirmed the grants which had been made by his father and grandfather to the holy

see. No sooner was his election known in the East, than letters were sent to him from the famous monk Theodore Studita, and other defenders of image-worship, containing grievous but exaggerated complaints of the persecution which they suffered from the *Iconoclasts*; and exhorting his holiness to assemble a council, for the purpose of anathematizing those wicked heretics. This measure Paschal did not deem it advisable to adopt; but he sent letters to the zealots for the use and worship of images, to confirm them in their adherence to that practice. To comfort them under their sufferings he assured them, that to be martyrs on account of images was to be martyrs on account of Christ; and that the same reward was reserved in heaven for those who suffered under the *Iconoclast* emperors for the sake of images, which was given to those who suffered under the Pagan emperors for the sake of Christ. In the year 818, Paschal built a monastery at Rome for the Greek monks, who had fled from Constantinople and the other cities of the East, rather than renounce the worship of images. The only transactions of this pope during the four following years, of which any mention is made by historians, were his rebuilding, repairing, or enriching with costly ornaments, several churches and monasteries at Rome. In the year 823, Lotharius, the eldest son of the emperor Lewis, who had taken him for his partner in the empire, came to Rome, where he was received by the pope with every possible mark of respect and distinction, and crowned by him emperor and king of Italy. Scarcely had he returned to France, before a messenger arrived from Rome with the intelligence, that two of the chief officers of the Roman church, distinguished by their zealous attachment to the interests of France, had been apprehended soon after his departure, and carried to the Lateran palace, where their eyes were first cruelly pulled out, and they were then beheaded. Shocked and incensed at such barbarity, the emperor Lewis sent commissioners to Rome, to examine whether the pope was implicated in that black affair. After a strict enquiry, so different and contradictory were the depositions of the witnesses who came before them, that they could not with any certainty declare the pope either innocent or guilty of the murders. They, therefore, acquiesced in an offer which Paschal made of declaring his innocence upon oath. He could not, however, be persuaded to deliver up the assassins, alleging that they were his

own servants, and in fact guilty of no crime or injustice, since the persons whom they had put to death had long deserved that punishment by their treasonable practices. Not long afterwards the pope was seized with a dangerous illness, to which he fell a sacrifice in February 824, after a pontificate of rather more than seven years. From a conviction that, notwithstanding his oath, he was in fact privy to the assassination which his servants had perpetrated, the Romans would not allow him to be interred with his predecessors in the Vatican; and he remained unburied till his successor caused his remains to be deposited in one of the churches which he had rebuilt. Three "Letters" which are attributed to him are inserted in the seventh volume of the "Collect. Concil.;" but doubts of their genuineness are entertained by catholic critics. *Platina et Anastasius de Vit. Pont. Cave's Hist. Lit. vol. II. sub sac. Phot. Dupin. Moreti. Bower.*—M.

PASCHAL II., pope, originally called RAINERIUS, or RAGINGERIUS, was a Tuscan by nation, and the son of one Crescentius, an inhabitant of the town of Bleda in the Flaminian province. He was educated in the monastery of Cluny, where he embraced the monastic life while he was very young. At the age of twenty he was sent by his abbot to Rome, on some business relating to the monastery; when pope Gregory VII. who was then on the pontifical throne, finding him to be distinguished by uncommon parts, retained him at his court. In this situation he conducted himself perfectly to Gregory's satisfaction, who caused him to be ordained priest, and promoted him to the dignity of cardinal with the title of St. Clement. Afterwards he was nominated abbot of St. Lawrence and St. Stephen at Rome. In the year 1099, upon the death of pope Urban II. the cardinals, bishops, and clergy of Rome having assembled in the church of St. Clement to proceed to the choice of a successor, and expressed their determination to elect cardinal Rainerius; he found means to withdraw and conceal himself, believing, or pretending, that he was utterly unworthy of that exalted station. He was soon found out, however, and brought back to the assembly, by whose unanimous suffrages he was chosen pope; and he was then immediately carried to the Lateran palace, where he was placed on the pontifical throne with the usual ceremonies. On the following day his consecration took place, when he assumed the name of Paschal II. One of the first objects of his attention was

effectually to crush his rival Guibert, who had maintained the name of pope for nearly twenty years, and given considerable trouble to his three predecessors, Gregory VII. Victor III. and Urban II. He had, indeed, been finally driven from Rome by pope Urban, but still continued master of his bishopric of Ravenna. From this city he was compelled to fly by Paschal's troops; upon which he retired to Citta di Castello, or, as others say, to the mountains of Abruzzo, where he died suddenly. Immediately after information of his death was brought to his friends, they chose one Albert in his room; but he was apprehended on the very day of his election, and confined to the monastery of St. Lawrence. In his room Guibert's party elected a Roman, named Theodoric; who within between three and four months fell into Paschal's hands, and was shut up in the monastery of Cava near Palestrina. Lastly the same party elected an archpriest, called Magninulph, who took the name of Sylvester IV.; but, the interest of Paschal prevailing, he was forced to quit Rome, and died soon afterwards.

Paschal, having now triumphed over all his rivals, and seeming to be firm and secure in the possession of the apostolical chair, began the exercise of his pontifical office by sending legates into France, to remonstrate with king Philip on account of his living in open adultery with Bertrada, wife of Fulk count of Anjou, and to cut him off from the body of the church, should not their admonitions have the effect of reforming him. The legates finding that the king paid no regard either to their exhortations or menaces, summoned a council to assemble at Poitiers; and, having acquainted the assembly of the inefficacy of their endeavours to retrieve the king from his wickedness, with their approbation excommunicated that prince and his adulterous concubine. In the year 1101, the pope, knowing that Anselm, archbishop of Canterbury, was wholly in his interest, attempted to introduce the legatine power into England, and sent over Guido, archbishop of Vienne, with the character of his legate *a latere*; but when king Henry and the nation understood that he was commissioned to exercise in this kingdom the same uncontrolled power over all persons, laymen as well as ecclesiastics, which had been displayed in other countries, but was altogether unprecedented in England, they would not acknowledge him, nor was he allowed to exercise any function of his office. Even Anselm, however zealous for the papal power, did not interest himself in behalf of the

legate, well knowing that his power and authority, if once admitted, would speedily eclipse his own. This prelate, however, had refused to do homage to the king and to receive the archbishopric from his hands, after the example of his predecessors; and during the present year that famous contest between him and his sovereign commenced, relative to the incommunicable right of the apostolic see to ecclesiastic investitures, of which we have given a particular account in the lives of Anselm and king Henry I. In the year 1102, Paschal assembled a council at Rome, in which the decrees of his predecessors against investitures were confirmed, and the pope himself, with great solemnity, and in the presence of an immense multitude, pronounced the sentence of excommunication against the emperor Henry IV. In the year 1104, king Philip of France was absolved from the sentence of excommunication, upon his taking an oath to abstain in future from all criminal commerce with Bertrada. In the same year he held a council at Rome, in which Bruno, archbishop of Treves, was deposed from his dignity, for having received the investiture of his see from the emperor; but, upon his submission with all humility to the sentence, the pope restored him to his see, enjoining him at the same time a penance, which should remind him of the heinousness of his crime in receiving the badges of his sacred dignity from the hands of a layman.

In the year 1105, Paschal held another council in the Lateran palace at Rome, in which a sentence of excommunication was thundered out against the count of Meulan and his accomplices, who were charged with having persuaded the king of England not to part with the investitures; and the bishops who had received investitures from the king's hands were also excommunicated. In our lives of the emperors Henry IV. and V. we have seen how the latter, during the following year, broke out into an unnatural rebellion against his father, whom he obliged to abdicate the empire. "It has been a matter of dispute," says Dr. Mosheim, "whether it was the instigation of the pontiff, or the ambitious and impatient thirst after dominion, that engaged Henry V. to declare war against his father; nor is it, perhaps, easy to decide this question with a perfect degree of evidence. One thing, however, is unquestionably certain, and that is, that Paschal II. dissolved, or rather impiously pretended to dissolve, the oath of fidelity and

obedience that Henry had taken to his father; and not only so, but adopted the cause and supported the interests of this unnatural rebel with the utmost zeal, assiduity, and fervour." Soon after the abdication and death of the emperor Henry IV. the pope held a council at Guastella on the Po, in which decrees were passed which reunited the whole of Lombardy to the apostolical see, from which all that country, excepting the places held by the countess Mathilda, had been separated ever since the year 1080, when it declared in favour of the antipope Guibert. By this time the pope had the mortification to find, that the new king of Germany was equally determined with his predecessors to maintain his right to investitures. That he might therefore be assured of assistance in case of a rupture between him and that prince, he took a journey to France, where he was received with the highest respect and veneration, and was promised support by king Philip, with whom he had an interview at St. Dennis. Here a solemn embassy waited upon him from Henry, sent for the purpose of terminating the difference between them, if possible, in an amicable manner; but as Paschal would not recede in the least from his claims, his ambassadors returned without accomplishing the object of their mission. In the year 1107, the pope presided in a council at Troyes, consisting of the bishops of France, Burgundy, and the neighbouring countries, who shewed themselves to be wholly subservient to the ambition of the court of Rome, by confirming all the decrees relating to the pretended papal right to investitures. Two years afterwards the king of Germany sent a second embassy to the pope, by means of which an agreement was at length negotiated, binding the former to renounce all right to investitures, by a writing to be delivered by him to the pope in the presence of the clergy and the people. On his side Paschal engaged, that the bishops and abbots should resign and give over to the king all the grants of these rights and privileges belonging to royalty, which they had received from Charlemagne and the other emperors his successors; and he also promised to crown Henry emperor, in the same manner as his predecessors had been crowned by other popes.

In the year 1110, the pope held a council in the Lateran palace, in which he excommunicated anew all laymen who should, from that time, give investitures, as well as all ecclesiastics who should, under any pretence whatso-

ever, receive them at their hands. During the following year the king of Germany set out for Rome, at the head of a numerous army, in order to put the finishing hand to the treaty which his ambassadors had negotiated, and to go through the ceremony of his coronation. Henry entered the Leonine city in February 1111, and proceeded to the church of St. Peter, where he was received by Paschal with every possible mark of respect. When, however, the conditions of the treaty were to be mutually fulfilled, the German and Italian bishops present protested to a man that they would not part with their estates, which the pope had no right to dispose of, nor could either his exhortations or menaces induce them to depart from their resolution. In these circumstances Paschal had the assurance to demand of Henry the fulfilment of the treaty, pretending that he had complied with all the articles on his side. This produced a warm altercation between the king and the pope, Paschal declaring that he would not proceed with the coronation, unless the king immediately ratified the treaty. Exasperated at the unfairness of the pontiff's conduct, Henry ordered his guards to arrest him that moment, and the cardinals who were with him, determined to compel Paschal to crown him. In the mean time two of the cardinals having made their escape in disguise into Rome, animated the citizens to fly to arms, in order to rescue the pontiff. The consequence was, that a dreadful slaughter took place both among the Germans and Romans, as either party alternately had the advantage; and though the latter were finally repulsed, they appeared so formidable, and so resolutely bent on continuing the struggle, that the king thought it advisable to retire into the country of the Sabines, carrying with him the pope, the cardinals, and several of the Roman nobility. In the course of his march the king, having in vain attempted to persuade Paschal to crown him without requiring him to give up investitures, caused him to be stripped of his pontifical ornaments, bound like a criminal, and shut up in close confinement. After he had been imprisoned two months, and still withstood the persuasions and menaces which were made use of to engage his compliance, the king ordered that he should be brought, with the other prisoners, to his camp, which was then not far from Rome, and swore in the presence of his army, that if Paschal did not fulfil the articles of their agreement, he would put him

to death, and all who were with him. Notwithstanding this threatening the pope remained unmoved, till the cardinals and the other prisoners, by their earnest and incessant entreaties that he would yield for their sakes, and to prevent the calamities which must otherwise fall upon the church, at length melted him into a compliance. Upon this, the articles of agreement which were drawn up between Paschal and Henry, were solemnly sworn to on both sides, and the king received a papal bull, confirming to him the right of investiture. All things being thus settled, the pope and Henry entered the Leonine city together, and proceeded to the church of St. Peter, where the king was crowned emperor of the Romans by the pope, with the usual solemnity; soon after which that prince took his leave of his holiness and returned into Germany.

Paschal's reception at Rome, especially from the cardinals who had continued in the city during his imprisonment, was highly mortifying. On all sides the cry was raised against him, and he was accused of having ignominiously sacrificed the rights of the church and the dignity of his station to his own safety. To appease these commotions, and that he might be furnished with a plea for revoking the bull which he had granted, notwithstanding his oath, in the year 1112 he appointed a council to meet at the Lateran, to whom he confessed his contrition for concluding such a convention with the emperor, and submitted the matter to their judgment and decision. By this council that treaty was pronounced to be scandalous, null, and void; and though no direct steps were taken in it against the emperor, yet all the members concurred in opinion that the pope might excommunicate his own bull, and thus render it ineffectual. Soon afterwards Guido, archbishop of Vienne, and papal legate in France, assembled a synod of all the bishops under the jurisdiction of his see, who thundered out a sentence of excommunication against the emperor, for the violence which he had offered to the pope, and even placed him in the list of heretics: a denomination which exposed him to the greatest dangers in those superstitious and barbarous times. This sentence, notwithstanding his oath, was confirmed by Paschal; which was in effect the same thing as if he had excommunicated the emperor himself. In the year 1113, an embassy arrived from the emperor Alexius Comnenus at Rome, to court the friendship of the pope, which, probably, he hoped might be the

means of preventing the western princes from invading his dominions. During the years 1114 and 1115, the emperor was excommunicated in several synods and councils both in France and Germany; and in 1116, their sentence was confirmed in a council held at the Lateran. Provoked at these hostile measures, which were sanctioned by the pontiff, the emperor resolved to set out a second time for Italy; and accordingly, in 1117, he advanced into that country at the head of a numerous army. No sooner did Paschal hear of his arrival in Lombardy, than he left Rome in great haste, and retired into Apulia, where he placed himself under the protection of the Norman princes. From Lombardy Henry led his army into the neighbourhood of Rome, which was soon compelled to surrender; to which city the pope sent Maurice Bourdin archbishop of Braga, with the character of his legate, in order to negotiate a peace. Upon this prelate the emperor prevailed, some say by a promise of the pontifical dignity, to crown him anew, since it was objected against his former coronation that it was extorted by force. When Paschal was informed of this proceeding, he immediately excommunicated Bourdin, as a traitor and rebel to the apostolic see, and declared him, as such, deprived of his dignity. In the mean time the emperor, affected by the excessive heat of the climate at Rome, retired into Tuscany; upon which the pope, taking advantage of his absence, marched with a body of troops furnished by the Norman princes, and recovered several of the strong places in the territories of the church which were held by the Germans. In Campania he was seized with a dangerous illness; from which, however, he recovered, contrary to expectation, and then marched with his Normans to Rome, which he entered without opposition, the imperial party having either fled, or kept themselves concealed. Here he employed himself in putting the city in a state of defence, and in preparing every thing for a vigorous war against the emperor; but in the midst of these preparations he fell ill again, and died in January 1118, after a pontificate of eighteen years, and rather more than five months, which he spent in incessant efforts for extending the power and promoting the aggrandisement of the papal see. One hundred and seven of his "Letters," together with several fragments of his "Decrees," may be found in the tenth volume of the Collect. Concil.; and six others of his "Letters" are inserted in the second volume of Baluze's "Miscell." *Pla-*

tina. Cave's Hist. Lit. vol. II. sub sec. Hild. Dupin. Morevi. Bower. Mosb. Hist. Eccl. sec. xii. par. ii. cap. 2.—M.

PASCHAL III. pope, or antipope, originally known by the name of *Guy de Crema*, was probably a native of the city whence he derived his surname. He was promoted to the sacred college by pope Adrian IV. who sent him into Germany, with the character of his legate, to appease the resentment of the emperor Frederic Barbarossa, which he had provoked by his exorbitant and arrogant claims to temporal power and authority. His mission, however, appears not to have been attended with success, since the pope would not relinquish his high pretensions, and the emperor was determined not to sacrifice the rights of his crown and his own dignity, to the ambition of the bishop of Rome. Upon the death of Adrian in 1159, the cardinals were divided into two parties, the greater number of whom declared the election to have fallen upon Alexander III.; while the minority, in which cardinal Guy was one, gave their votes for cardinal Octavian, who had long aspired to the pontificate, and was prepared to support his pretensions by an armed force. In short, a double election took place, and both the rivals were consecrated by their respective partizans; on which occasion Octavian assumed the name of Victor. Supported by the emperor, he retained the pontifical dignity till his death in 1164, when cardinal Guy was chosen his successor, and took the name of Paschal III. This election was confirmed by the emperor; and in 1166, Paschal was acknowledged in the character of sovereign pontiff by the bishops and princes of the empire at the diet of Wurtzburg. In the mean time the Romans had declared for Alexander, and received him with the same honours which had been paid to his predecessors. This pontiff having instigated several cities in Italy to withdraw their allegiance from the emperor, Frederic determined to march against them in person, and to put Paschal, who now resided at Viterbo, in possession of the city of Rome and of the apostolic see. Accordingly, in 1167, the emperor advanced with a powerful army into Italy, where he reduced several cities, and then laid siege to Rome, whence Alexander judged it prudent to retire in the disguise of a pilgrim. When Paschal heard of his flight, he repaired to the emperor's camp, where he was received by the whole army with the highest marks of honour; and as the Leonine city was soon afterwards obliged to submit, he celebrated mass with great solemnity in the

church of St. Peter, where also, with the usual pomp and ceremonies, he crowned the emperor as well as the empress Beatrix. These transactions were followed by the submission of the greater part of the Romans to the emperor, and their acknowledgment of Paschal for lawful pope. Scarcely had these events taken place, before a dreadful pestilential disorder made such ravages in the emperor's camp, that to save the remainder of his army he found it necessary to withdraw from the neighbourhood of Rome and retire into Lombardy. After his retreat, however, Paschal retained possession of the church of St. Peter and the Leonine city, and would have proved a formidable rival to Alexander, had he not been carried off by a cancer in 1168, after he had held the title of pope nearly four years. One of the acts which he performed in this character, was the canonization of Charlemagne in the year 1165; but as the Roman church classes Paschal among the antipopes, it only connives at the honours of saintship which are paid to that prince.

There was another antipope of the name of PASCHAL, who created a schism in the Roman church in the seventh century. He held the office of archdeacon; and upon the death of Conon in the year 687, aimed at the papacy, and with his friends possessed himself of one part of the Lateran palace, while Theodore the archpriest, and his rival for the same dignity, with his friends secured the possession of the other. When the magistrates and clergy found that they could not bring these parties to an agreement, they determined to elect a third person to the papal dignity, and fixed upon Sergius, presbyter of the Roman church, whom they carried in triumph to the Lateran, and, after forcibly expelling the two rivals, put him in possession of the palace. Upon this Theodore and his party submitted; but Paschal, who had agreed with the exarch at Ravenna, by the promise of thirty pounds weight of gold, to secure to him the popedom, instead of acquiescing in the choice of Sergius, dispatched a messenger to the exarch, soliciting his presence at Rome without delay, to support his interest against his new competitor. The exarch lost no time in repairing to that city; but on his arrival there found that so general was the attachment to Sergius, that it would be in vain for him to make any attempt in favour of Paschal. He resolved, however, to be no loser by his journey, and compelled Sergius to pay an exorbitant price before he would

sign the decree confirming his election, as will be seen in the life of that pontiff. As to Paschal, Sergius deposed him from the office of archdeacon, and shut him up in a monastery, where, Anastasius says, he died impenitent about five years afterwards. *Platin. et Anastas. Vita Pont. Cave's Hist. Lit. vol. II. sub sac. Hild. Dupin. Moreri. Bower. Mosheim. Hist. Eccl. sæc. xii. par. ii. cap. 2.—M.*

PASCHASIUS-RADBERT, a celebrated French monk in the ninth century, to whose writings protestant controversialists trace the origin of the doctrine of transubstantiation, is most generally spoken of in ecclesiastical history under his *prænomen*, on which account we have assigned him to this department of our alphabetical list. He was a native of Soissons, who, being deserted in his infancy by his relations, was brought up by the charity of the nuns of our Lady of Soissons, in an out-house dependent on their convent. When he had grown to man's estate, he embraced the monastic life among the benedictines of the abbey of Corbie, where he applied with great diligence to his studies, distinguished himself in the polemic conferences and disputations of his time, and wrote several books. So high was the reputation which he acquired for learning and virtue, that he was elected abbot of his monastery in the year 844, when he was only in deacon's orders, his humility preventing him from entering into the order of priesthood. He did not retain this situation, however, for any considerable length of time, but, in consequence of some differences which took place between him and the religious of his house, resigned his dignity and returned to the condition of a simple monk, spending the remainder of his life in the exercises of the cloister, close study, and the composition of various works. He died in the year 865. Dupin says, that he "was a man of great piety and learning, who wrote in a clear, neat, and elegant style. He was well-read both in ecclesiastical and profane authors. He possessed good natural abilities; only it may perhaps be said, that he was rather too mystical." Mosheim describes him as one "who was constantly employed either in inventing or patronizing the most extravagant fancies." The first work which he gave to the public was a treatise "concerning the Sacrament of the Body and Blood of Christ," composed by him in the year 831. In this performance he pretended to explain with precision the doctrine of the church on this head, maintaining that, after the consecration

of the bread and wine in the Lord's supper, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were really and locally present; and that the body of Christ thus present in the eucharist, was the same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead. That this doctrine was then new, may be concluded from the great astonishment which it excited, and the general opposition which it met with from the learned men of the age, among whom were Rabanus Maurus, Ratramn, or Bertram, John Scotus Erigena, Heribald, and others. In Mosheim the reader may meet with a concise and judicious abstract of the controversy to which this publication gave rise. Among the variety of impressions which it has undergone, the most accurate is that published by father Martenne, in the ninth volume of his "Ampliss. Collect. Vet. Scriptor." In the year 846, Paschasius published a treatise, entitled, "De Partu Virginis Lib. II," intended to support an opinion propagated at that time by certain German doctors, that Christ was born in a manner quite different from those general and uniform laws of nature that regulate the birth of the human species. He maintained, that the virgin Mary, having conceived without concupiscence, was free from the pains of child-birth, and was even delivered without any opening of the womb, Jesus having passed through her flesh as it is supposed that he did through the door into the room where his disciples were assembled after his resurrection, though the door was shut. And when Ratramn opposed this opinion, Paschasius charged him with denying the virginity of Mary. During many years this curious performance appeared under the name of Ildephonsus, archbishop of Toledo, till father D'Achery, when he edited it in the twelfth volume of his "Spicilegium," after having collated different manuscripts, proved that it was the production of Paschasius. He was also the author of "Vita S. Adelhardi, Abbatis Corbeiensis," inserted in the collections of Surius and Bollandus, under January 1st; "Vita S. Walæ, Comitæ et Abbatis Corbeiensis," which was first published by father Mabillon, in his "Ord. Benedict. Sæc. IV." "Comment. in Evangelium S. Matthæi, Lib. XII.;" "Exposit. in Psalmum XLIV. Lib. III.;" "Exposit. in Threnos Jeremiæ, Lib. V.;" &c. All these pieces were collected together, and published by father Sirmond in 1618, in one volume folio; and they may like-

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wise be found in the fourteenth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. II. sub sec. Phot. Dupin. Moreri. Mosh. Hist. Eccl. sæc. ix. par. ii. cap. 3. Priestley's Gen. Hist. Christian Church, vol. III. per. xvi. sect. 5.—M.*

PASCHIUS, GEORGE, a learned German Lutheran divine and professor in the seventeenth and early part of the eighteenth century, was the son of a tradesman at Dantzic, where he was born in the year 1661. We are not informed to what seminaries he was indebted for his education, but find that when he had completed his courses of academic studies, he travelled for further improvement in Germany, France, and England. In the year 1701, he obtained the appointment of professor of moral philosophy at Kiel in Holstein; and in 1706, he was nominated professor extraordinary of divinity in the same university. He died in the following year, about the age of fifty-six. He was the author of various publications, abounding in uncommon erudition, but said to want method and arrangement; some of which are highly commended for their useful tendency, and others as affording much entertainment from the curious discussions contained in them. In the year 1695, he first published his curious "Tractatus de novis inventis, quorum acuratori Cultui Facem prætulit Antiquitas," octavo, which afterwards made its appearance in a new and enlarged form in 1700, under the title of "Inventorum nov-antiquorum," &c. quarto. It is a work replete with profound enquiries, and calculated to exalt former times at the expence of the present. For he attempts to prove, that the knowledge of the moderns has been imperceptibly borrowed from the rich stores of ancient wisdom, and that our boasted inventions are only improvements on the discoveries of the ancients. In endeavouring to establish his point, he will be found to bring forwards a number of interesting facts relating to the history and progress of the arts and sciences. The titles of his other works are, "Gynæceum Doctum," 1686, quarto; "De Fabulis Romanensibus antiquis et recentioribus," 1703, quarto; "De fictis Rebus publicis," 1705, quarto, being a treatise on the imaginary republics of Plato, sir Thomas More, and Campanella; "De Philosophia Characteristica et Parænetica," 1705, quarto; "De Re literaria, potissimum morali Platonis," 1706, quarto; and "De variis Modis moralia tractandi Liber; cui accessit Introductio in Rem literariam mo-

ralem Veterum Sapientie antistitum," 1707, quarto, &c. *Saxii Onomast. Lit. par. v. Nouv. Dict. Hist.*—M.

PASQUIER, STEPHEN, a celebrated lawyer and man of letters, was born at Paris in 1528. He was admitted an advocate in the parliament of Paris, and distinguished himself as one of the most eloquent pleaders of his time, as he was likewise one of the most learned men of the age. There were few important causes in which he was not engaged, and he particularly shone as advocate for the university against the order of jesuits. That order never had a keener adversary, and he bestowed upon it all the satirical and invidious appellations that have since proceeded from the most zealous Protestants. His conclusion was, that the jesuits ought not only to be excluded from the university, but banished and exterminated from the kingdom. The first part of the sentence was obtained, chiefly through his means; for the latter, the times were not yet ripe. One of Pasquier's chief objections to this society was the infringement made by its vow upon the royal authority, of which he was always a most zealous supporter, against all parties. His loyalty was rewarded by Henry III. with the post of advocate-general of the chamber of accounts, which he exercised with great credit, and transmitted to his eldest son. Notwithstanding the warmth of his pleadings, and his satirical vein in writing, he was mild and benevolent in private life, of pleasing manners, and lively conversation. He was thrice married, the first time (as he says in a Latin epigram) for enjoyment, the second for money, and the third for help. He died, with great composure, in 1615, at the age of eighty-seven. Pasquier was a copious writer both in verse and prose. His poems are in the Latin and French languages, the former reckoned by much the best, as is generally the case with those who have no real genius for poetry, the want of which is best concealed under the veil of a dead language. The subject of one of his French poems, which became the parent of a whole collection of verses, affords a remarkable example of the sportive levity which in that nation mixes itself with the most serious concerns and characters. Happening to descry a flea upon the bosom of mademoiselle des Roches at the great assizes of Poitiers in 1588, he wrote some lines on the occasion, which set to work all the Latin and French poets in France, and produced a miscellany, entitled, "*La Puce des Grands Jours de Poitiers.*" The most

important of Pasquier's works is his "*Recherches sur la France,*" of which he himself published seven books, and three more were added after his death from his papers. The best edition is that of 1665, folio. Though the language is antiquated, the work is read with pleasure on account of its interesting information and lively remarks, but neither his praise nor his censure are to be indiscriminately trusted. His "*Letters,*" of which the best edition is that of du Chesne, in five volumes, octavo, 1619, are also full of curious anecdotes and remarks. His "*Catechisme des Jesuites,*" octavo, 1602, is a very severe and rather coarse attack upon the founders and principles of that order, against which he was ready to adopt the most exaggerated and improbable tales. It cannot be denied, however, that he entertained just ideas of the probable consequences of their political system. One of his unavowed writings was "*Exhortations aux Princes, &c. pour obvier aux Seditions qui semblent nous menacer pour le Fait de la Religion,*" octavo, 1552, the object of which is to prove the necessity of permitting the free exercise of both the rival religions.

NICHOLAS, second son of Stephen Pasquier, a master of requests, left a volume of letters, replete with historical anecdotes. *Moreri. Nouv. Dict. Hist.*—A.

PASSAVANTE, JAMES, an Italian dominican monk in the fourteenth century, was descended from a noble family, and born at Florence, where he died in 1357. His name is celebrated in Italy, on account of his being the author of a treatise on genuine repentance, entitled, "*Le Specchio della vera Penitenza,*" which was published for the first time in the year 1595, quarto. What entitles it to our notice is the circumstance, that the famous academy de la Crusca directed an edition of it to be printed in 1681, which was its seventh impression, and received their *imprimatur* as a beautiful exemplar of chaste and elegant Italian style. In 1725, it was again reprinted at Florence, in quarto. *Moreri. Nouv. Dict. Hist.*—M.

PASSEMANT, CLAUDE SIMEON, an able French optician and mathematical instrument-maker in the eighteenth century, was born at Paris in the year 1702. As his parents were not endowed with the gifts of fortune, he found it necessary to support himself by his own industry, and wrote for some time in an attorney's office. Afterwards he served as clerk to a woollen-draper, and then carried on the

business of a haberdasher on his own account. Having married, he committed the care of his shop to his wife, and directed his attention to the study of natural philosophy, optics, and astronomy, which he had cultivated from his youth at his leisure hours; and he also devoted much of his time to the construction and improvement of mathematical instruments, for which a strong mechanical turn well qualified him. In 1738, he published "A Treatise on the Construction of reflecting Telescopes, from sixteen Inches to six Feet and a Half in Length," the largest of which were equal in power to such refracting instruments as were then known, supposing them to be carried to the length of an hundred and fifty feet. Some time afterwards he published, "The Description and Use of Telescopes, Microscopes, &c." of his own invention. However, notwithstanding that his principal excellence as an artist was displayed in his optical instruments, he did not confine himself to these, but executed others of different kinds. Among the rest he constructed an astronomical pendulum, crowned with a moving sphere, which represented the revolutions of the planets in a manner that exactly corresponded with the astronomical tables. This machine was presented to Lewis XV. and was formerly to be seen in the royal apartments at Versailles. Our artist made a similar instrument for the Turkish emperor, which shewed the rising and setting of the sun and moon. He also furnished the king of France with sets of instruments for making experiments in optics; telescopes; barometers with the intervals, or spaces of variation, extending to the length of ten feet, so as to indicate the most sensible changes in the atmosphere; a burning mirror of 45 inches diameter, which melted silver in three seconds; time-pieces, &c. This able artist died suddenly in 1769, about the age of sixty-two, equally respected for his integrity and amiable character, as for his talents and science. *Nouv. Dict. Hist.*—M.

PASSERAT, JOHN, an ancient French poet and man of letters, was born in 1534 at Troyes in Champagne. After studying law at Bourges under Cujas, he repaired to Paris and taught the belles-lettres in the colleges of the university. In 1572 he succeeded Peter Ramus as professor-royal of eloquence. His lectures were much frequented by the most cultivated persons in the capital, and he received marks of esteem from Charles IX. and Henry III. The disorders of the League caused him to shut up his school, till the entry of Henry

IV. into Paris in 1594. Being at Espernay when that place was besieged by the prince of Condé, who threatened to put the inhabitants to the sword, he was deputed by them to the prince, who pardoned them at his request. He had the misfortune to lose an eye from the stroke of a tennis-ball, and this accident aggravated the naturally severe and gloomy expression of his countenance; but nothing could be more amiable than his temper, or gayer than his conversation. He was particularly patronised by Henry de Mesmes, who gave him an apartment in his house, which he occupied for thirty years. He was extremely ardent in study, and often passed days together without a regular meal. This excess of application brought on a paralytic disorder, under which he sunk in 1602, at the age of sixty-eight. The following epitaph which he made for himself shows that he preserved his sprightly and humorous vein to the last.

Hic situs in parva Janus Passertius urna,
Ausonii doctor regius eloquii;
Discipuli memores, tumultu date sarta magistri,
Ut vario florum munere vernet humus.
Hoc culta officio mea molliter ossa quiescent,
Sint modo carminibus non onerata malis.

This author is principally known by his Latin and French verses. The Latin are chiefly distinguished by their purity and facility, and by the elegant turn which he gives to common thoughts. His French poems, published in 1606, octavo, consist chiefly of short pieces, which, notwithstanding the language is antiquated, are still read with pleasure on account of their ingenious thoughts and simple graces. His metamorphosis of a man into a bird is particularly admired, and served as a model to la Fontaine in his tales. Passerat is at this day, by some critics, reckoned one of the most agreeable of the French poets. His gaiety, ease, and natural air of sentiment and expression, are charms which time has not impaired. He is more harmonious than most of his cotemporary poets, but never at the expence of meaning. He joined Rapin in composing the verses of the *Satire Menippée*, against the Leaguers. He also wrote "De Cognatione Litterarum," 1606, octavo, a work on ancient orthography; "Orationes et Præfationes," 1606, 1637, octavo; "Commentaries on Catullus, Tibullus, and Propertius;" and "A Translation of the Bibliotheca of Apollodorus." *Moreti. Nouv. Dict. Hist.*—A.

PASSERI, GIAMBATTISTA, an eminent antiquarian, was born at Farnese in 1694. He was destined to the profession of the law, but his inclination led him to the study of antiquities, which he pursued with assiduity during a four years residence at Rome. Returning thence to Todi, where his father practised physic, he collected the monuments of antiquity in that place and its vicinity. In 1726 he turned his attention to Etruscan antiquities, and collected a great number of lamps, which he arranged in classes. In 1738, having lost his wife with whom he had passed twelve years in great harmony, he entered into the ecclesiastical order, and obtained the office of vicar-general of Pesaro. This he exercised for many years with zeal and fidelity. His death in 1780, was occasioned by a fall from his carriage as he was returning from his country house. He was the author of a great number of works, among which are the following:—"Lucernæ fictiles Musæi Passerii," three volumes, a description of the earthen lamps in his collection: "a Discourse on the History of the Fossils of the District of Pesaro;" "Picturæ Etruscorum in Vasculis, in unum collectæ, Dissertationibus illustratæ," three volumes: several "Dissertations on ancient Monuments in the Museum Clementinum." He also composed the second and third volumes of the "Thesaurus Gemmarum Astriferarum Antiquarum," published by Gori in 1750; and the fourth volume of the "Thesaurus veterum Diplichorum consularium," published by the same; and added notes to the other volumes of that work. He wrote a great number of learned dissertations in the different journals of Italy. In 1780 the first volume of an extensive work of his, entitled "Thesaurus Gemmarum Selectissimarum," was printing at Rome. *Nouv. Dict. Hist.*—A.

PASSIONEI, DOMINICO, cardinal, was born of a noble family at Fossombrone in the duchy of Urbino, in 1682. He was educated at the Clementine college in Rome, where he began to collect the copious library which he afterwards rendered so useful to men of learning. In 1706 he visited Paris, and contracted an acquaintance with all the eminent scholars of that metropolis, especially Mabillon and Montfaucon. He went to Holland in 1708, where he did not confine himself to objects of literature, but essayed his talents as a negotiator. The belligerent powers in the Spanish succession-war had sent their deputies thither to treat on peace; and pope Clement XI., who

could not have a nuncio in that country, secretly commissioned Passionei to take care of the interests of the holy see. His efforts were successful in procuring the evacuation of the papal territories by the German troops. He was recompensed in 1713 by the posts of privy chamberlain and domestic prelate to that pope. In 1714 he was sent to the congress at Basil, and in 1715 to Soleure; and in both those legations he displayed equal zeal and dexterity, and obtained the approbation of Clement, who, in 1719, nominated him secretary to the college of Propaganda. The succeeding pontiff, Innocent XIII., made him titular archbishop of Ephesus, and appointed him to the nunciature of Switzerland, which he kept till 1730. He was then sent by Clement XII. as nuncio to the court of Vienna, where he was highly distinguished by the emperor Charles VI. and prince Eugene. In this situation he had the credit of effecting by his pious labours the conversion to the Roman-catholic religion of the learned Eccard and the prince of Wirtemberg. In 1738 he was made secretary of the briefs, and honoured with the purple, and at the same time was incorporated in all the congregations of Rome. Benedict XIV. entrusted him with the most important affairs, and in 1755 nominated him to the office of librarian of the Vatican. He exerted himself in augmenting the riches of this celebrated collection, and extended its usefulness by his correspondences. The Academy of Inscriptions and Belles-lettres chose him in the same year one of its foreign associates. This cardinal died of an apoplexy in 1761; and although he lived to the mature age of seventy-nine, his death was attributed to his displeasure at signing the brief of condemnation issued against the Exposition of Christian Doctrine by the jansenist Messengui. It is certain he was not favourable to the enemies of this divine. He warmly opposed the canonization of cardinal Bellarmine, and is said to have proscribed from his library all works written by jesuits—a prejudice unworthy of a man of learning! Nor was he more fond of any other religious order. The warmth of his temper rendered him disputatious. He was frequently engaged in disputes with pope Benedict; and notwithstanding the great kindness of that pontiff towards him, he would obstinately persist in maintaining his own opinion, so that the pope was in the end always obliged to yield. With these foibles, he possessed many good qualities, and was justly regarded as a great benefactor to learning by the generous assist-

ance he afforded to its votaries, and the liberal communication of his literary treasures. He was himself a writer: he joined Fontanini in a revision of the "*Liber diurnus Romanorum Pontificum*," and wrote some scriptural paraphrases and translations, and a funeral oration on prince Eugene. He also compiled the "*Acta Legationis Helveticæ*," folio, an useful guide to future nuncios. His nephew Benedict Passionei published at Lucca in 1765, a volume in folio, containing all the Latin and Greek inscriptions collected by this cardinal. *Nouv. Dict. Hist.*—A.

PASTORIUS, JOACHIM, of Hirtenberg, a writer of history, was born in 1610, at Great Glogau in Silesia. He was brought up to the medical profession, took the degree of doctor, and received the title of honorary professor at Elbing and Dantzic; but his avowal of Socinian principles subjected him to various ill offices. His constancy at length gave way, and he conformed to the Roman-catholic religion. This change was of great advantage to his fortune: he was ennobled, created apostolic prothonotary, canon of Warmia and Chelm, dean and official general of Dantzic, and finally, historiographer, secretary, and commissary of the kingdom of Poland. He died at Frauenburg in Prussia in 1681. This author published several historical works in the Latin language; viz. "*Theodosius Magnus, seu Vita illius excellentis Imperatoris*," 1664: "*Florus Polonicus, seu, Polonicæ Historiæ Epitome*," 1679; "*Historiæ Polonæ plenioris Partes duæ, ab Anno 1647 ad Annum 1651; accedit Dissertatio de Originibus Sarmaticis*," 1685: "*Bellum Scythico-Cosaicum*," 1659. He also published the Aristotelian Ethics of Crellius, with a life of the author; and some orations, poems, &c. *Moreri.*—A.

PATERCULUS, VELLEIUS, a Roman historian, was descended from an ancient family in Campania, which had borne various important offices in the state. He himself was a military tribune at the time that Caius Cæsar, the grandson of Augustus, had an interview with the king of Parthia, B. C. 1. He served under Tiberius in Germany, as commander of the cavalry, and accompanied him during nine years in all his expeditions. After having been ~~questor~~ ^{questor}, he declined the chance of a province, and was legate to Tiberius in the Pannonian war. In the first year of that emperor's reign, A. D. 30, he was nominated pretor. These circumstances he relates of himself, and we have no further information concerning his life. As he was a friend of Sejanus, it has been con-

jectured that he was involved in the ruin of that minister. Paterculus composed in two books an abridgment of Roman history, addressed to the consul M. Vinicius. Of this work the greatest part has perished, and what remains is incurably corrupted, only one manuscript having been discovered. The style of this author is pure and elegant. In chronology he is more exact than was usual with ancient writers, and he has many short and curious notices of the foundation of cities and states. In drawing characters he has rarely been excelled, sketching with a few strokes a striking and masterly likeness. His connexions with Tiberius and Sejanus have rendered him an adulator of those men, who are so generally held up to detestation by other writers; and his attachment to monarchical power has warped him in his representation of the actions and characters of the republican party. The first edition of Paterculus was given by Beatus Rheanus in 1520, from the press of Froben. Of the numerous later editions, those of Burmann, *Lugd. Bat.* 1719, 1744, and of Ruhnken, *Lugd. Bat.* 1779, are most esteemed. *Vossii Hist. Lat. Moreri. Bibliogr. Dict.*—A.

PATIN, GUY, a physician distinguished for his wit and learning, was born in 1601 of respectable parents in humble life, at Hodenc in Bray, near Beauvais. He was for some time a corrector of the press at Paris, in which station he obtained the esteem and friendship of Riolan, a celebrated physician. Probably through his encouragement he turned his studies to medicine, in which he graduated in 1627, and was admitted among the faculty of Paris. He practised during his life in that city, much esteemed by many persons of distinction for his learning, and for the caustic vivacity of his conversation, but too much attached to his liberty to push his way at court or among the great. Zealous in maintaining the privileges and honours of the faculty, he was elected to the post of dean in 1650, and was appointed successor to Riolan the younger, in the chair of physic at the College-royal. He delivered himself in Latin with so much fluency and choice of expression, that it became quite a fashion at Paris to attend upon his theses. In his medical opinions he was a most orthodox follower of the ancients, and a determined opposer of innovations, both in theory and practice. In the disputes concerning the use of chemical remedies, especially antimonials, which then divided the faculty, he distinguished himself as their bitterest adversary, nor was he in the least sparing of personalities against

those who employed medicines of that class. All unfortunate cases in which they had been exhibited he set down as so many murders, and he kept a particular register which he termed the Antimonial Martyrology. In his own practice he was a greater shedder of blood than almost any other of the Parisian school, which was noted for phlebotomy, and he generally imputed the death of a patient to the want of sufficient perseverance in the use of the lancet. With this instrument and a few simple remedies, particularly of the purgative class, he thought that every thing might be effected, within the power of the healing art. He, justly perhaps, derided the costly compounds and pretended specifics with which the apothecaries' shops at that time abounded; and had rational notions of the general operation of medicines, though under the influence of false theories and strong prejudices with respect to particular articles.

In other matters Patin was one who speculated freely. Without joining the Protestants, he cultivated a friendship with many of that communion, and was not behind any of them in his keen strictures on the bigotry and superstition of the Roman-catholic church. He seems, indeed, in his private opinions to have concurred with the philosophers of the time; and it has been noted as a very *unchristian* sentiment, that he consoled himself for the idea of quitting this world, with the hope of meeting Aristotle, Plato, Virgil, Galen, and Cicero in the other. He read much and upon a variety of subjects, and was eager in the purchase of new and valuable books, of which he possessed a copious collection. This learned and singular man died in 1672, in his seventy-first year. He wrote few works in his own profession, and those of little importance. After his death a great number of his letters were given to the public, which have been the chief means of preserving his memory. Of these there are two collections; one addressed to various friends, printed in 1685 and 1692, two volumes, 12mo.; the other all written to his friend Charles Spon, of Geneva, and published by that family in 1718, two volumes, 12mo. Patin's letters are an amusing miscellany of political and literary intelligence, biographical anecdotes, free opinions, medical history and criticism, with a plentiful mixture of spleen and sarcasm. It is difficult to say whether he lashes most severely the court and ministry, the clergy, or the chemical doctors. He has been accused of giving credit to idle reports, especially in disparagement of those whom he hated; and it would not be safe to

rely upon the authority of his narratives, which are often only the lie of the day; nevertheless the pictures which he gives of the manners and sentiments of the time are in most respects equally just and lively. Most of his medical opinions are to be found in these letters, with some extraordinary instances of practice. They are copiously interlarded with Latin, in which language his phraseology is much more cultivated than in his mother-tongue. All his letters have been published together in five or six volumes. *Bayle. Halleri Bibl. Med. Eloy. Nouv. Dict. Hist.—A.*

PATIN, CHARLES, second son of the preceding, a physician and eminent antiquary, was born at Paris in 1633. He made an extraordinary progress in learning, and at the age of fourteen sustained theses in Greek and Latin before a large and splendid audience. He was designed for the bar, and became a licentiate in law at Poitiers, and afterwards an advocate in the parliament of Paris. He abandoned however this profession for that of physic, in which he took the degree of doctor in 1656. He had begun to practise with great reputation, when a circumstance occurred which obliged him to quit France for fear of imprisonment. The cause of his disgrace is involved in some obscurity; but it is said, that having been sent into Holland by a great prince in order to buy up all the copies of a work of court scandal, and burn them on the spot, he saved a number of them and dispersed them among his friends. His father, in his letters, lamenting his son's misfortune, gives no hint of such a fact, but mentions the discovery of some obnoxious books in his library. Charles Patin, after passing some time in travelling into Holland, England, Germany, and Switzerland, finally settled with his family in Italy, and in 1676 was made professor extraordinary of medicine at Padua. He had the chair of surgery in 1681, and of the practice of medicine in 1683, which posts he filled with so much distinction, that the republic of Venice conferred on him the title of a chevalier of St. Mark. He was aggregated to the academy *Naturæ Curiosorum*, and was for many years chief and director of the academy of *Ricovrati*. He died at Padua in 1693. This learned person was the author of numerous works in the Latin, French, and Italian languages. Those by which he is best known relate to the numismatic or medallie science, in which he was a great proficient. The following are upon that subject: "*Familie Romanæ ex antiquis Numismatibus*," 1663, folio; this is chiefly founded on the

work of Fulvius Ursinus: "Introduction à l'Histoire par la Connoissance des Medailles," 1665, 12mo.; "Imperatorum Romanorum Numismata," 1671, folio; "Thesaurus Numismatum," 1672, quarto; "Prattica delle Medaglie," 1673, 12mo.; "Suetonius ex Numismatibus illustratus," 1675, quarto. He likewise published several orations and other pieces relative to medicine; an account of his travels; "Lycæum Patavinum," or lives of the professors of Padua; and some tracts relative to antiquities.

The wife and two daughters of Charles Patin were learned, and were all members of the academy of Ricovrati, at Padua. *Charlotte-Catharine*, the eldest daughter, pronounced a Latin oration on the raising of the siege of Vienna, which was printed. She also published "Tabellæ selectæ," being an explanation of forty-one engravings from the most celebrated painters. *Gabrielle-Charlotte*, the youngest daughter, published a Latin dissertation on the phoenix on a medal of Caracalla, and a panegyric oration on Lewis XIV. *Bayle. Moreri. Nouv. Dict. Hist. Eloy.—A.*

PATRICK, SIMON, a learned English prelate in the seventeenth and beginning of the eighteenth century, was the son of a mercer at Gainsborough in Lincolnshire, where he was born in the year 1626. After being well grounded in grammar-learning by an excellent classical master, in 1644 he was sent to the university of Cambridge, where he was admitted a sizar of Queen's-college. He took his degree of B. A. in 1647, and in the following year was chosen fellow of his college. In 1641, he proceeded M. A.; and about the same time received holy orders from Dr. Joseph Hall, the ejected bishop of Norwich. Soon afterwards he became domestic chaplain to sir Walter St. John of Battersea, who presented him to that living towards the beginning of the year 1655. About this time he commenced author, by publishing his "*Mensa mystica*"; or a Discourse concerning the Sacrament of the Lord's Supper: to which is added, a Discourse concerning Baptism," octavo. This piece was followed, in 1659, by another, entitled "the Heart's Ease; or, a Remedy against all Troubles: with a consolatory Discourse, particularly directed to those who have lost their Friends and dear Relations," 12mo., which has undergone numerous impressions. In 1661, Mr. Patrick was elected master of Queen's-college, by a majority of the fellows, notwithstanding the king's recommendation of Mr. Anthony Sparrow: but the affair being brought before the king and council, judgment

was soon given against our author, and some, if not all, of the fellows who had voted for him were ejected. Upon the ejection of Dr. Manton from the rectory of St. Paul's, Covent Garden, under the act of uniformity in 1662, Mr. Patrick was presented to that benefice by the earl of Bedford; and he endeared himself very much to the parishioners, not only by his excellent preaching and exemplary manners, but particularly by his constant residence with them during the dreadful time of the plague in 1665. On his side there was as strong an attachment to his flock; and he is said to have refused an offer of the archdeaconry of Huntingdon, lest it should take him off too much from his cure. In the year 1666, being desirous of proceeding in divinity, his disgust at what had taken place in his old college, determined him against keeping his acts at Cambridge, and he therefore entered of Christ Church-college in the university of Oxford; where he was at first incorporated bachelor, and soon afterwards admitted doctor of divinity. About the same time he was appointed chaplain in ordinary to the king.

Our limits will not permit us to enumerate all the publications of our author as they made their appearance; but we must not omit to mention that, in the years 1669 and 1670, when the controversy concerning the reasonableness of toleration was warmly agitated, he enlisted as a combatant in defence of the established order of things, and sent into the world a treatise intended to expose to contempt the characters and manner of preaching of the non-conformist ministers. It was entitled, "A friendly Debate betwixt two Neighbours, the one a Conformist, and the other a Nonconformist, about several weighty Matters," in three parts, octavo. It certainly was successful in exposing the extravagancies of some enthusiastical dissenters; but it did not make a just distinction between them and the more rational and consistent members of that body, nor did it answer some of the most formidable objections of the latter against conformity. Bishop Burnet says of it, that it had an ill effect, in sharpening people's spirits too much against the dissenters. In justice, however, to the author's memory and in honour of his ingenuity and candour, it ought not to be concealed, that in his advanced age he expressed his dissatisfaction with the part which he took on this occasion, and in a debate in the house of lords about the *occasional bill*, declared, that "he had been known to write against the dissenters with some warmth in his younger years, but that he had

lived long enough to see reason to alter his opinion of that people, and that way of writing." In the year 1672, Dr. Patrick was made a prebendary of Westminster; and he was for some time sub-dean of that church. His next promotion was to the deanery of Peterborough, in 1679; where he completed and published, but not before the year 1686, "The History of the Church at Peterborough," folio, from the manuscript of Simon Gunton, formerly a prebendary of that church. This work was considerably enlarged by the editor, who added a supplement containing a fuller account of the abbots and bishops of Peterborough than had been given by Mr. Gunton. In the year 1680, our author had an offer of the great living of St. Martin's in the Fields, from the lord chancellor Finch; but he refused it, not only on account of the great regard which he had for his parishioners of Covent Garden, but also from an apprehension that he should not be able to discharge the duty of so great a cure. On this occasion he took the opportunity of recommending to his lordship Dr. Thomas Tenison, who was presented to that rectory.

During the reign of king James II. Dr. Patrick, at the hazard of all that was dear to him, shewed his zealous attachment to the protestant religion, by writing and preaching against the errors of the church of Rome. With the hope of gaining him over, or at least of cooling his ardour, his majesty sent for him, and after conversing with him familiarly and kindly, requested that he would remit in his zeal against his church, and quietly enjoy his own religion; but the doctor answered with becoming courage and resolution, "that he could not give up a religion so well proved as that of the Protestants." In the year 1686, he ably sustained his part in a conference with two Romish priests in the king's presence, of which the following account is given by bishop Kennet in the third volume of his "Complete History of England." "The king's next solicitation was to the earl of Rochester, for whom the king had a particular affection and esteem, not only as his brother-in-law, but as his faithful servant, on whom he had therefore bestowed the place of lord high treasurer of England, upon his first advancement to the throne: yet it seems, nothing could maintain the earl in this post, without changing his religion, and embracing the king's, which by this time was become the only means of gaining or keeping preferment. His lordship being pressed and fatigued by the king's intreaties, told his majesty, that to let him see it was not through any

prejudice of education or obstinacy that he persevered in his religion, he would freely consent to hear some protestant divines dispute with some popish priests, and promised to side with the conquerors. Thereupon the king appointed a conference to be held at Whitehall, at which his majesty and several persons of honour were present with the earl of Rochester. The protestant champions were, Dr. Simon Patrick, and Dr. William Jane, professor of divinity in Oxford. Those on the popish side were one Gifford, a doctor of the Sorbonne, and Mr. Tilden, who having turned Roman-catholic at Lisbon, went under the name of Dr. Godden; and the subject of their dispute was, the rule of faith, and the proper judge in controversies. This conference was very long; and at last the Romish doctors were pressed with so much strength of reason and authority against them, that they were really put to silence. Whereupon the earl of Rochester openly declared, 'that the victory the protestant divines had gained made no alteration in his mind, being beforehand convinced of the truth of his religion, and firmly resolved never to forsake it.' His majesty going off abruptly, was heard to say, 'he never saw a bad cause so well, nor a good one so ill maintained.'" Our author's zeal for the protestant religion led him to oppose, to the utmost of his power, the reading of king James's declaration for liberty of conscience, which was published in order to favour the papists; and he also assisted Dr. Tenison in establishing a school at St. Martin's, in order to counteract the influence of the popish one opened at the Savoy, for the purpose of seducing the youth of the city to popery.

At the Revolution that attention and respect were paid to Dr. Patrick which his services and abilities merited, and he was called upon to preach before the prince and princess of Orange. Soon afterwards he was appointed one of the commissioners for reviewing the liturgy; and as he had an excellent talent at devotional composition, he revised the collects throughout the whole course of the year: drawing up most of them anew, and rendering them more suitable to the epistles and gospels of the day. In the year 1689, he was nominated to fill the vacant see of Chichester; and immediately after his consecration he visited his new diocese, in which he discharged in all respects the duties of a faithful and vigilant pastor. He was employed with others of the episcopal bench, in settling the affairs of the church of Ireland; with which view they sent back to that country all the clergy who had fled into

England for refuge from the tyranny and persecution of the late reign, and recommended to their majesties several worthy persons to fill the vacant bishoprics. In the year 1691, our prelate was translated to the see of Ely, which was vacant by the deprivation of Dr. Francis Turner for refusing to take the oaths to the new government. In this situation he fulfilled the duties of the episcopal function with the utmost application, zeal, and integrity, while he continued to prosecute his studies with great assiduity. He established lectures in two churches in Cambridge, with a salary to each of thirty pounds a year, for afternoon sermons every Sunday. He also shewed himself a benefactor to his see by the improvements which, at a considerable expence, he introduced into its temporalities. At the same time he shewed himself a benefactor in the noblest sense to the public at large, by the valuable writings, consecrated to the interests of piety and virtue, which he was continually committing to the press. He died at Ely in 1707, in the eighty-first year of his age. He was a man of very extensive learning and eminent abilities, and possessed great merit as a writer. Of the excellence of his public character we have already made mention; and in private life he was exemplary for the ardour of his piety, the sanctity of his manners, his integrity, candour, and charity, and the other virtues which constitute the good man and the good christian. Bishop Burnet ranks him among those who were indeed an honour to the church, and to the age in which they lived. Among his publications are numerous devotional, practical, and miscellaneous pieces, tracts against popery, sermons, &c. for the titles of which we must refer to either of the two first of our authorities. But the most valuable of his works are his "Commentaries" upon the historical books of the Old Testament, and "Paraphrases" on the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which made their appearance at various times from the year 1679, and, after having been frequently reprinted in octavo and quarto, were collected into three volumes folio. The "Paraphrases" were first in the order of publication. These volumes, with Lowth's "Commentaries" upon the prophets, Arnald's upon the Apocrypha, and Whitby's on the New Testament, form a collection of English exegetical works which is held in high estimation, and, when complete, now sells for an exorbitant price. *Biog. Brit. Gen. Dict. Brit. Biog. Neal's Hist. Purit. vol. IV. ch. viii.—M.*

VOL. VII.

PATRIZI, FRANCESCO, (Lat. *Patricius*), a philosopher and man of letters in the sixteenth century, was born in 1529 in the island of Cherso on the coast of Dalmatia, but he derived his origin from the family of Patrizi in Sienna. At an early age he was sent for education to Padua, where he studied under some of the most eminent masters of the time. In 1553 he began to appear as an author in some miscellaneous Italian tracts. He finished his studies in the following year, and after some excursions, returned to his own country. In 1557, with the view of obtaining the patronage of the duke of Ferrara, he published a panegyric poem on the house of Este, entitled, "L'Eridano," in a novel kind of heroic verse of thirteen syllables, not, however, of his own invention. For several successive years he passed an unsettled life, in which he twice visited the isle of Cyprus, which was his abode for seven years, and which he finally quitted on its reduction by the Turks in 1570 or 1571. He also travelled into France and Spain, and spent three years in the latter country, collecting a treasure of ancient Greek MSS. which he lost on his return to Italy. In 1578 he was invited to Ferrara by duke Alphonso II. to teach philosophy in the university of that city. He had remained there fourteen years, when, upon the accession of Clement VIII. to the popedom, he was appointed public professor of the Platonic philosophy at Rome, which office he filled with great applause till his death in 1597.

Of the various branches of science and literature cultivated by this learned man, ancient philosophy was that by which he most distinguished himself. His work, entitled, "Discussiones Peripateticæ," of which the first part was printed at Venice in 1571, and was reprinted with three others at Basil in 1581, is characterised as a learned, perspicuous and elegant performance. After having commenced with a very particular account of the Aristotelic philosophy and its author, composed with singular erudition, he becomes a violent oppugner of it, and undertakes entirely to subvert it. In a second work, entitled, "Nova de Universis Philosophia," he proposes a new system, founded upon the Platonic philosophy, but with such additions and alterations as seemed requisite. It is, however, in reality, a compound of useless subtleties and chimæras; and like many other philosophers, he has shown himself more happy in refuting error than in establishing truth. Yet he deserves praise, for having been one of

the first moderns who attentively observed the phenomena of nature; and he made good use of the opportunities afforded by his travels to collect remarks concerning various points of astronomy, meteorology, and natural history. He was superior to vulgar prejudices, and rejected the vain science of judicial astrology, then so much in vogue. It is remarkable that in one of his "Dialogues on Rhetoric" he advances, under the fiction of an Ethiopic tradition, a theory of the earth perfectly similar to that afterwards proposed with so much fancy and eloquence by Dr. Thomas Burnet. His propensity to new ideas also appeared in what he wrote respecting the mathematical sciences. In his "Nova Geometria," published in 1587, he attempted to establish certain rules better than those hitherto adopted in geometrical processes; but he appears to have made no converts to his system. His "Paralleli Militari," published in 1594, though a work of much ingenuity and erudition, drew upon him some ridicule for his projects and speculations in an art of which he was so practically ignorant as that of military engineering. In his "Dieci Dialoghi della Storia," in which he treats at large on the art of writing history, the same spirit has led him into frequent digressions upon speculative topics, which are neither instructive nor amusing. Besides his original writings, he appeared as a learned editor in the following publication: "*Oracula Zoroastri, Hermetis Trismegisti, et aliorum ex scriptis Platonis collecta, Græce et Latine, præfixa Dissertatione Historica*," Ferrara, 1591. *Brucker. Moreri. Tiraboschi.*—A.

PATRU, OLIVER, a distinguished French pleader and man of letters, was born at Paris in 1604. His father, who was a procureur in the parliament, brought him up to the bar. After having visited Rome, he returned to Paris and frequented the courts of law, cultivating with great assiduity the talent of speaking and writing with purity. His reputation procured him admission to the French academy in 1640; and at his reception he delivered an oration of thanks, which pleased that body so well, that it became thenceforth the rule for every new member to pronounce a similar harangue. Patru was connected with most of the eminent literary characters in France of that period, and was consulted as an oracle upon every question relative to language. Vaugelas derived great assistance from him in his remarks on the French language, for which he has made a proper acknowledgment. Boileau,

Racine, and other wits, read their works to him, and profited by his remarks. Racine, indeed, sometimes shrunk from the severity of his animadversions; but the correct Boileau seems to have been fully sensible of their value. As Patru, from what cause we are not informed, fell into a state of indigence, Boileau purchased his library, and generously permitted him to retain it during his life. That a poet should be the pecuniary benefactor of a celebrated pleader, seems contrary to the usual order of things; but Patru was probably more engaged in polishing his style than in turning over law-books and hunting for clients. He was a man of a philosophical spirit, generous, compassionate, and not depressed by the frowns of fortune. His opinions were of the sceptical cast, on which account he was visited by Bossuet in his last illness, for the purpose of exhorting him to edify the public by some demonstrations of religious conviction. "It will more become me (said Patru) to be silent, for men in their last moments talk only through weakness or vanity." It was reported, however, that he died like a good christian. On his death-bed he received a visit from the minister Colbert, who brought him a late donation of five hundred crowns. He expired in January 1681, in his seventy-seventh year.

As an author, Patru was principally known by his "Plaidoyers," which have the merit of being free from the former barbarisms of the bar, but are without warmth or imagination. He also wrote harangues, letters, and the lives of some of his friends, which have a similar character of cold correctness, and have lost their former reputation. The best edition of his works is that of 1732, in two volumes quarto. *Moreri. Nouv. Dict. Hist.*—A.

PAVILLEON, NICHOLAS, a pious and celebrated French prelate in the seventeenth century, was a son of an advocate of the parliament of Paris, in which city he was born in the year 1597. Being destined to the church, he was placed under the direction of the famous Vincent de Paul, founder of the congregation of the priests of the missions, who, finding him well qualified by abilities and inclination for the purposes of the society, employed him in the work of preaching and instruction in different parts of the kingdom. He also appointed him director of the order of the Daughters of Charity, and of the *conferences* for the instruction of young ecclesiastics. So high was the reputation which he acquired by his virtues, his zeal, and particularly by his

pulpit talents, that cardinal Richelieu was induced to recommend him to king Lewis XIII. who nominated him bishop of Alet in Lower Languedoc. This diocese needed the indefatigable zeal and exertion of such a person as our prelate, to reclaim it from the low state of ignorance and vice into which it had been sunk, owing to the licentiousness introduced during the civil wars, as well as the neglect and dissipation of the ecclesiastics. To this work he applied with steady and unceasing ardour, and had the satisfaction of being witness to a wonderful reformation, both among the clergy and the people of the diocese in general. It is true, that by the firmness with which he conducted himself he created enemies, whose complaints at court occasioned the king to appoint commissaries to examine into his conduct; who, after a deliberate enquiry, gave an honourable verdict in his favour. During the reign of Lewis XIV. he fell under the royal displeasure, by uniting with those of his episcopal brethren who opposed the *Formula*, refused submission to the *Regale*, and defended the writings of Jansenius. He died in disgrace in 1677, when upwards of eighty years of age. He was the author of a celebrated ritual, entitled, "A Ritual for the Use of the Diocese of Alet," with instructions and rubrics in French, 1667, quarto. This work was complained against before the inquisition at Rome, and, after a severe examination, was placed among proscribed books in the *Index*, and condemned by a decree of pope Clement IX. That decree, however, was not received in France, where the Ritual had an extensive circulation, and the bishop of Alet, in defiance of the papal prohibition, continued the use of it in his diocese. He also published an esteemed collection of "Ordinances, and Synodal Statutes," from the year 1640 to 1647, which were printed in 1655, 12mo. *Moreri. Nouv. Dict. Hist.*—M.

PAVILLON, STEPHEN, a man of letters, nephew to the bishop of Alet, was born at Paris in 1632. He was educated partly under his uncle, with whom he acquired a great knowledge of divinity and ecclesiastical history. His proper profession, however, was that of the law, and he obtained the post of advocate-general at Metz; but a delicate constitution, and a love of study and retirement, caused him to resign that office, and devote himself to a life of leisure. The amenity of his manners and the charms of his conversation procured him many distinguished friends; and during

the fits of the gout, to which he was a martyr, his easy chair was surrounded by persons of rank and eminence. His indolence or his philosophy caused him to refuse the office of preceptor to a young prince, though it would have made his fortune. Lewis XIV. gave him a pension of two thousand livres, and madame de Pontchartrain, on sending him the brevet, told him that it was only till something better offered. Pavillon, who was then very ill, sent for answer, that if the lady meant to be his benefactor, she must make haste. He died in 1705, at the age of seventy-three. He was a member both of the French academy, and of that of inscriptions, without having solicited a seat in either. His literary reputation was chiefly founded on his poems, which for the most part were of the light kind, and were characterised by ease, delicacy, and gaiety. He also wrote letters in the manner of Voiture, with a mixture of verse and prose. His earliest productions are marked with the frivolous gallantry of the age; but he rose to a more dignified and instructive manner. The most complete edition of his works was printed at Paris in two small volumes, 12mo. 1747. *Moreri. Nouv. Dict. Hist.*—A.

PAUL, SAINT, the great apostle of the Gentiles, was of pure Hebrew descent, of the tribe of Benjamin, and born at Tarsus the metropolis of Cilicia, about three years after the birth of Christ, according to the most probable computations of the learned. In his early life he was known by the Hebrew name of *Saul*; but after the commencement of his preaching in Gentile countries he was generally called *Paul*, either, as some think, out of compliment to Sergius Paulus, proconsul of Cyprus, whom he converted to christianity, or because it was more familiar to the Greeks and Romans. He inherited from his ancestors the privileges of a Roman citizen; and it is probable that he was initiated in the knowledge which he afterwards discovered of the learning, religion, manners, and customs of the Greeks, in his native place, which was at that time distinguished by eminent seminaries of education. From Tarsus his father, who was a Pharisee, sent him to Jerusalem, where he was placed under the tuition of Gamaliel, a celebrated rabbi of that sect, in whose school he made a great proficiency in the study of the law, and of the traditions pretended to be handed down from Moses and the prophets. In compliance, likewise, with the Jewish custom of teaching the youth, even of the highest birth, some mecha-

nical employment, that they might be enabled, in cases of necessity, to maintain themselves without being obliged to depend upon the liberality of others, he was instructed in the art of *a maker of mechanical instruments*: for that such is the true meaning of the word which has been commonly rendered a *tent-maker*, is satisfactorily shewn by Michaelis. He possessed excellent natural abilities, quickness of apprehension, strong passions, and firm resolution. He appears also, from his early years, to have been remarkable for an unblemished life; faithful to the dictates of his conscience, according to the knowledge which he had acquired; and zealous for the interests of truth and virtue. It is true that in the exercise of his zeal, he was led by the prejudices of his education, and the example of his brethren of the sect of the Pharisees, to unwarrantable lengths in opposing christianity on its first appearance in the world. Believing Jesus to be an impostor, he became the bitter enemy of all who made a profession of his faith, and even thought himself bound in duty to persecute and put them to death. Hence he was led to be present at the cruel murder of the protomartyr Stephen, and to shew his approbation of it, by taking care of the upper garments of the false witnesses who took the lead in stoning him to death. Hence he became an active instrument of the malice of the Jewish rulers against the believers in Christ, after Stephen's death, and, having received a commission from the chief priests, "made havock of the church," entering into the houses where the disciples met for the worship of God, and dragging men and women to prison, that they might be punished. In consequence of the severity with which he thus harassed them, many of the believing brethren fled from Jerusalem, and were dispersed throughout Judea and Samaria, while others took shelter in foreign cities.

So far was Paul carried by his false zeal against the followers of Jesus of Nazareth, that, not contented with persecuting them in Judea, he obtained letters from the high priest to the synagogues at Damascus, with which, accompanied by assistants equally bigoted with himself, he set out for that city, with the design of bringing prisoners to Jerusalem such of the Jewish inhabitants as were proselytes to the new faith. When they arrived near to Damascus, a miraculous occurrence took place, which defeated their intention, and converted Paul into a preacher of that very faith which he had been so zealous to destroy. At mid-

day, a supernatural light suddenly shone around them, inexpressibly more resplendent than the brightness of the sun, which filled Paul and his companions with such surprize and terror, that they all fell prostrate on the earth. While they were in this posture, Paul heard a voice, calling him by name, and mildly reproaching him with the enmity which he discovered to his cause. Upon Paul's humbly asking who it was that thus addressed him? he received for answer, "I am Jesus, whom thou persecutest." At the same time Paul was ordered to stand up on his feet, that he might have ocular demonstration of the actual presence of him whom the chief priests had crucified at Jerusalem, and of his having really risen from the dead, as his disciples affirmed. This direction Paul obeyed, and distinctly saw Jesus standing before him, but was so unable to bear the dazzling splendour of his appearance, that he fell to the earth a second time. Fully convinced that the high pretensions claimed for Jesus were supported by divine power and authority, Paul now yielded himself up implicitly to his will, declaring his readiness to do whatsoever he should command him. He was then informed that Jesus had selected him for one of his apostles, and commissioned him to preach to the Gentiles in his name, and to turn them from darkness to light; and then directed him to go into the city of Damascus, where he should be instructed what he was to do. Such was the effect of the supernatural brightness which accompanied this appearance of Jesus, that it had struck Paul blind, so that he was obliged to be led by his companions to the house of a person with whom they appear to have been acquainted; and in this condition he remained three days, which he spent in continual fasting, as a proper expression of his bitter grief for having persecuted the disciples of Jesus, and in offering up fervent prayers to God for the pardon of that sin. During this time, among other visions and revelations for his information respecting what he was to do, he saw a man named Ananias coming in, and by putting his hand on him restoring his sight. On the third day of his fasting this Ananias, who was highly esteemed by all the Jews at Damascus for his piety and virtues, and had become a disciple of Christ, being directed by a vision, came to the house where Paul was, whose sight was restored in the manner which had been shewn to him; after which he immediately submitted to the rite of baptism, in token of his faith, repentance, and pardon.

This ceremony was followed by his reception of the same extraordinary and miraculous powers which distinguished the other apostles, and was a necessary qualification for the great employment to which he was appointed.

The conversion of St. Paul, according to the most probable evidence which has been collected by the learned, took place in the year of Christ 36, or the beginning of 37, when he was in the thirty-fourth year of his age. After this event he continued only a short time with the disciples at Damascus, and then went into Arabia. In this country he was instructed by immediate revelation in the duties of his office, and the doctrines of the gospel; which, since the ascension of Christ, was the only proper method of training an apostle. He also received, in the same mode of communication, a complete knowledge of whatever took place during the ministry of Christ on earth; of his sayings, miracles, sufferings, crucifixion, resurrection, and ascension; of the design both of the law and the gospel, and of the confirmation which the latter derives from the writings of Moses and the prophets; by which means he was qualified to preach the gospel, to testify the resurrection of Jesus, and to prove him to be the Christ, without receiving either instruction or gifts through the medium of the other apostles. After continuing in Arabia more than two years, Paul returned to Damascus, where he preached in the synagogues, proving that Jesus was the Christ, or promised Messiah, with such eloquence, force, and cogency of argument, that the Jews in that place were confounded and silenced. Provoked at their defeat, they formed a design against his life, and prevailed upon the governor to guard the city so strictly, in order to prevent his escape, that the disciples were obliged to let him down by the wall, through a window, in a basket. Having by this means eluded the vigilance of his enemies, Paul set out for Jerusalem, whence he had been absent more than three years, preaching that Jesus was the Christ in the different towns through which he passed, as he had done at Damascus. When he came to Jerusalem, he endeavoured to unite himself with the disciples; but, as it was a time of persecution, they were afraid of him, not having received any intelligence about what had passed at Damascus, and in the way thither, and being suspicious that he assumed the character of a believer for the purpose of betraying them. However, he met with Barnabas, who, when he heard of what had befallen him, was

satisfied of the reality of his conversion, and introduced him to James and Peter. After this he was willingly received by the other disciples, whom he also convinced of his sincerity, by the boldness with which he defended the cause of Christ, particularly against the Jewish proselytes from the Grecian provinces, whose zeal for the institutions of Moses had brought them to Jerusalem. These persons, as is not uncommonly the case with new converts to any cause, were so warmly attached to the system which they had recently adopted, that they were filled with the utmost rage against Paul for preaching Jesus; and being also instigated by the rulers, who could not forgive him for going over to the persecuted party, they formed a plan for putting him to death. Intimation of their design having been conveyed to the brethren, they prevented it from being carried into execution by conducting him in safety to Cæsarea, whence they advised that he should go to Tarsus, thinking that he might preach the gospel to the Jews in his native city with more success and less hazard, than in Judea. Accordingly Paul came to Tarsus, where he appears to have continued three or four years. Though the sacred history does not give any particulars of his proceedings during that period, yet we cannot doubt but that he was busied in the work of the ministry, preaching in the name of Christ to native Jews and proselytes to the Jewish religion. It is probable also that, though Tarsus was his home, yet as it was situated upon the sea-coast, he visited from thence many other places, for the purpose of preaching the gospel; and that in his travels by land, or short voyages to neighbouring countries, he met with some of those disasters and shipwrecks to which there is a reference in the recital of his sufferings which he made to the Corinthians.

In the mean time, the persecution of the churches in Judea having ceased, Peter visited the disciples in different parts of that country; and, in obedience to the divine command communicated in a vision, went to the house of the centurion Cornelius at Cæsarea, where he preached to Gentiles; and gave such an account of his reasons for that proceeding to the apostles and brethren at Jerusalem upon his return, as led them to acquiesce in it, and to glorify God for "granting unto the Gentiles also repentance unto life." During the time of persecution, some Jews of Cyprus and Cyrene who were driven from Jerusalem, travelled to Phenice, and Cyprus, and Antioch, in which

places they preached the gospel to Jews, and the proselytes to judaism. Some time after their arrival at Antioch, hearing of Peter's having delivered the truths of the kingdom of God to the Gentiles at Cæsarea, they also extended their ministry to the Gentile inhabitants of the city where they resided, some few of whom might possibly be devout men like Cornelius, but the greatest part of them must have been heathen idolaters. So abundant was the success which attended their labours, that when information of it was brought to the church at Jerusalem, they sent Barnabas to confirm the new converts; and so great was the speedy increase of their numbers under his ministry, that, finding the work too heavy for himself alone, and wishing to have the assistance of an able fellow-labourer, he went to Tarsus, whence he brought Paul to Antioch, in the year 43. Here they continued their joint labours for a whole year, and made such considerable additions to the number of believers, that they attracted the particular notice of the heathens, and were for the first time distinguished by the denomination of *Christians*; which name, as it has a Latin, and not a Greek termination, was probably given to them by the Romans, to discriminate them as a peculiar sect of which Christ was the founder. While Paul continued at Antioch, he appears to have had those visions and revelations mentioned by him to the Corinthians, in which he speaks of himself as having been caught up into Paradise, where he heard and saw things of which he was not permitted to speak; but which were made known to him in this extraordinary manner, to encourage him in the arduous and dangerous undertaking of preaching the gospel to the Gentiles. During the same time, a prophet called Agabus having predicted that the whole land of Judea was about to be visited by a great famine; the new converts at Antioch made liberal contributions for their relief, in proportion to their respective abilities, and sent them to the elders of the church at Jerusalem by the hands of Paul and Barnabas. It appears to have been during this visit to that city, which was in the year 44, that Paul, while praying in the temple, was thrown into a trance or extacy, in which he had a vision of Christ, who commanded him to hasten his departure, that he might proceed on that mission into Gentile regions, for which he was particularly designated when called to the office of an apostle.

In obedience to the command of Jesus, Paul

and Barnabas left Jerusalem and returned to Antioch, accompanied by John, whose surname was Mark, whom they took with them as their assistant in the ministry. From Antioch, after being solemnly recommended to the divine blessing by prayer and the imposition of the brethren's hands, according to the custom of those countries, they proceeded to Cilicia; and from thence they sailed to Cyprus, where they preached with great success both in the Jewish synagogues, and before the idolatrous Gentiles, and converted the proconsul, Sergius Paulus, by the excellence of their doctrine, and the miraculous punishment of Barjesus, or Elymas, the pretended magician, for his insidious opposition to it. Departing from Cyprus, they landed at Perga in Pamphilia, where John Mark deserted them, as we have related in his life; and from thence they travelled to Antioch, the capital of Pisidia, Iconium in Lycaonia, Lystra, Derbe, and other cities and districts in Lesser Asia, in which they made multitudes of proselytes, and wrought many miracles in support of their doctrine. The account of this progress, which lasted two or three years, though given, upon the whole, with great conciseness in the history of the Acts of the Apostles, contains, nevertheless, two remarkable speeches of St. Paul, and sufficiently circumstantial relations of the principal incidents which befel them. After their return from this journey, it is said of our apostles that "they abode long time with the disciples in Antioch." While they continued in this city, a circumstance occurred which gave rise to a considerable discussion among the primitive believers, and occasioned a memorable decree of the apostles and elders respecting the observances of the Mosaic ritual. Some mistaken proselytes, who came to Antioch from Judea, zealously taught the brethren, in public and private, that unless they were circumcised, according to the manner prescribed in the law of Moses, and observed the whole system of his precepts, they could not possibly be saved by the gospel, which was intended to make all that are converted to it Jews; and that they could not otherwise be true and genuine christians. This doctrine, which could not but be disagreeable to the converts from among the Gentiles, was strenuously opposed by Paul and Barnabas, who maintained, that christians converted from other nations were as free from the Mosaic law, as if it had never been given at all. In order to obtain satisfaction on a point which affected the liberties and consciences of a vast

number of believers, the church at Antioch resolved, that Paul and Barnabas, accompanied with Titus, who was a Gentile convert, and some others of their number, should go up to Jerusalem, and be governed by the decision of the apostles and elders in that city on this grand question. Accordingly, they repaired thither, where, on an appointed day, an assembly or council was held, which, after much debate, occasioned by some believers of the sect of the Pharisees who were still zealous for the observance of the ceremonial law, determined that the Gentiles ought not to be subjected to the burthens of the Mosaic institution, and that by the gospel they were called to a perfect law of liberty. That their decision might have the more weight with the christians at Antioch, they deputed Judas and Silas to accompany Paul and Barnabas on their return to that place, that they might attest by word of mouth what was the unanimous judgment of the assembly. This council was held in the year of Christ 49, or 50.

Not long after their return to Antioch, Paul made a proposal to Barnabas, that they should visit the brethren in every city where they had made converts to the cause of Christ, and examine what was the state of religion amongst them. On this occasion Barnabas determined to take with them John Mark; to which measure Paul would not consent, on account of his former desertion of them. To such a length was the difference carried between the two apostles on this head, that they separated from each other, and Paul chose Silas for the companion of his travels. Having departed from Antioch, they went through Syria and Cilicia, confirming the churches, and making new converts; and afterwards they went into Lycaonia, where Paul found Timothy at Lystra, and took him for one of his assistants in preaching the gospel. From this country they passed into Phrygia and Galatia, where they confirmed and founded many churches, and then came to Troas, a noted sea-port, where travellers from the upper coasts of Asia commonly embarked to pass into Europe. At this place they were joined by Luke; and Paul had a vision, in which he was directed to proceed to Macedonia, and to commence proselyting the Greek nations of Europe to the christian faith. In obedience to the heavenly admonition, he took shipping with his three assistants, and landed at Neapolis on the Thracian shore, whence they proceeded to Philippi, the chief city of that part of Macedonia, and a

Roman colony. Here they continued some time, preaching the gospel with great success both to Jews and Gentiles, and laying the foundations of a numerous church, to which Paul afterwards directed one of his Epistles. Among other proofs by which that apostle established his claim to a divine commission, was the restoration to her right mind of an insane female slave, who, from the incoherent rhapsodies which she uttered, was supposed to possess a spirit of inspiration, and brought much profit to her masters from the credulous multitude, who believed her capable of predicting good or ill fortune, and of resolving difficult questions. Exasperated that by this cure their hopes of future gain were at an end, these men seized Paul and Silas, dragged them before the prætors of the city, and accused them of introducing a new religion, in opposition to the laws. This accusation excited the cry of the assembled populace against them, and the magistrates were so regardless of justice, that, without any trial, they commanded that they should be stripped, and severely beaten with rods; after which they were put into the stocks, in the most secure room of the common prison. This injurious treatment the apostle and his fellow-prisoner sustained with fortitude and joy: for in the middle of the night they were distinctly heard praying and singing praises to God. While they were thus engaged, on a sudden a miraculous earthquake took place, which burst open all the doors of the prison, and loosened the fetters from off all the prisoners. This shock awakened the jailor, who, upon finding the prison-doors open, drew his sword, and would have killed himself, supposing that the prisoners had all made their escape, and that he should be accused of connivance and treachery: but Paul prevented the desperate deed, by calling out to him with a loud voice not to do himself any harm, since all the prisoners remained quiet in their rooms. Upon this the jailor called for a light, and came trembling and fell down before Paul and Silas, whom he immediately brought out from their place of confinement, earnestly enquiring how he might secure that salvation which was the subject of their preaching. So powerfully convincing was the discourse which they then held concerning the character and doctrine of Christ, that the jailor and all his family professed themselves believers, and were baptized that very night. On the next day the prætors, who had most probably been terrified by the earthquake, and had doubtless heard of the miracu-

lous opening of the prison-doors, sent their lictors with an order for setting Paul and Silas at liberty. But Paul thought it now proper that he and his fellow-sufferer should announce their civil rights as Roman citizens, and take the opportunity of animadverting on the illegal proceedings of which they were the victims. They therefore refused to be dismissed privately, like criminals who had received mercy, but insisted on the magistrates conducting them respectfully out of the prison, as the least reparation for the arbitrary violation of their privileges. No sooner were the prætors informed that Paul and Silas were Roman citizens, than they became alarmed for the consequences of their own illegal conduct, well knowing that they had exposed themselves to very high penalties, should the injured parties carry on a process against them. With these impressions they repaired to the prison, and, after entreating the sufferers not to resent the wrongs which they had received, publicly released them in an honourable manner, requesting at the same time that they would depart peaceably from the city, to prevent any popular tumults, and that they might not be exposed to the disappointed rage of their accusers. Having, therefore, comforted and taken his leave of the brethren, with whom Luke remained behind, Paul departed from Philippi, accompanied with Silas and Timothy.

The next place where Paul founded a christian church, was at Thessalonica, a large commercial city in Macedonia, where there was a Jewish synagogue. Here Paul reasoned three sabbath-days with the people of his own nation, proving from their scriptures the claims of Jesus to the character of the Messiah; and though the number of converts from amongst them was but small, the apostle had much better success with the proselytes to judaism, and even with the idolatrous Gentiles, great numbers of whom were convinced both by his preaching and by the miracles which he wrought. This success excited the envy and indignation of the unbelieving Jews, who instigated a riotous and profligate mob to collect together, which threw the whole city into confusion. With these instruments they attacked the house of Jason, with whom Paul and his companions lodged, hoping to make them the victims of popular fury; and when they could not find them, they seized Jason, and some others of the brethren, and dragged them before the rulers of the city, accusing them of receiving and giving shelter to men who creat-

ed disturbances wherever they came, and who promoted rebellion against Cæsar, by preaching up obedience to "another king, one Jesus." But the magistrates, after examining into the formidable charge, finding that it rested on a misconception, or designed perversion of the apostles' language, contented themselves with taking security of Jason and the others for their good behaviour, and then dismissed them. The brethren, however, fearing some new tumult might arise, sent away Paul and Silas by night to Berea, a populous city in the neighbourhood, where they met with great success in gaining proselytes, both from among the Jews and Gentiles, till some unbelieving Jews from Thessalonica found means to excite the popular clamour particularly against Paul, whom it was thought proper to conduct privately to Athens, where he waited for his brethren. His arrival at this city appears to have been either towards the close of the year 51, or at the commencement of 52. Athens, though now past the zenith of its political splendour, was the greatest seat of learning and politeness in all the Roman empire, where almost all the Roman youth of family and fortune were sent to study philosophy, polite literature, and the liberal arts, under the ablest professors of the age. It was at the same time, equally distinguished for the multitude of its temples and altars, and for the attachment of the people to the superstitious rites and ceremonies of polytheistic worship, which had been handed down to them from their ancestors. The abject idolatry in which they were sunk, notwithstanding their advantages for acquiring knowledge, induced Paul, not only to preach to the Jews, and their proselytes in the synagogues, and to dispute with them on the distinguishing tenets of christianity, but to seize every opportunity of discoursing on them with those Athenians whom he met with in the public edifices in the great forum or market-place. Here he had for opponents some of the Epicureans and Stoics, which were the most distinguished sects of philosophers at that time, who brought him to the Areopagus, where the illustrious court sat which took cognizance of all matters relating to religion, that he might give those judges a particular account of the doctrine which he advanced. In the seventeenth chapter of the Acts of the Apostles, we have an interesting account of the address and eloquence which Paul displayed on this occasion, so as to avoid giving offence to his audience, while he enforced the

great principles of natural and revealed religion, and shewed the absurdity of the commonly received idolatry. But when he spake of the resurrection of the dead, some made a jest of the doctrine, while others promised to hear him again on that subject; and having thus spoken they put an end to the apostle's discourse and to the assembly. Finding but little prospect of success with men, whose minds were barred by prejudice and the pride of worldly wisdom against the reception of the simple truths of the gospel, the apostle soon took his leave of Athens, and proceeded to visit other parts of Greece.

In the year 52, Paul came to the populous and wealthy city of Corinth, where he chiefly resided during a year and six months, and made numerous converts from the Jews and Gentiles in that place and the neighbouring country of Achaia. Provoked to rage at his success, the unbelieving Jews concerted a plot against Paul, on whom they made a violent assault, and carried him before the tribunal of Gallio the proconsul of Achaia, tumultuously accusing him of persuading the people to follow a mode of worship which was not sanctioned by the laws; but Gallio, wisely and equitably regarding the alleged charge to be no offence against the peace and good order of society, and not to call for his interference as a civil magistrate, ordered the accusers of Paul to be driven away from his tribunal. He was also so fully convinced of the bigoted malignity which had prompted the Jews to this proceeding, that he overlooked the irregular conduct of the Greeks, who violently beat Sosthenes the ruler of the synagogue, even under the eye of the magistrate, by way of punishment for the confusion of which he had been an active promoter. After some further stay in Corinth, Paul embarked for Syria at the port of Cenchrea, accompanied by Aquila and his wife Priscilla, converts to the christian faith, having shaved his head, according to the custom of the Jews, in consequence of a vow into which he had entered to express his gratitude to God for his deliverance from the dangers to which he had been exposed. As the vessel in which they sailed had occasion to touch at Ephesus, Paul would not neglect the opportunity which offered of preaching Christ, but entered the Jewish synagogue, and argued so powerfully in favour of his pretensions, that he made no little impression on his auditors, who expressed a desire that he would continue some time with them; with which his vow would

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not permit him for the present to comply. Resuming his voyage, therefore, he sailed to Cæsarea, whence he went to Jerusalem, where he completed his vow and kept the feast of Pentecost. When the feast was over, and he had enjoyed a short friendly intercourse with the church in that city, he went to Antioch; and, after spending some time there, commenced a progress through all Galatia and Phrygia, visiting and confirming the churches which he had before established in those countries. In this journey Paul had several assistants, and among others Timothy, Titus, and Sosthenes, his former enemy at Corinth who had become a convert to the gospel. With these companions he came to Ephesus towards the close of the year 53; and to that city, including most probably the contiguous districts, he confined his personal labours till the year 56.

The first persons to whom Paul preached christianity at Ephesus were his countrymen the Jews, in whose synagogue "he spake boldly for the space of three months," reasoning in defence of the truth of the gospel dispensation. And when he found that the greater number of them were hardened by their prejudices against conviction, he withdrew with the disciples whom he had made to the school of one Tyrannus, who was probably an orator or philosopher, where he preached and maintained the christian doctrine against all opponents; by which means it was widely disseminated among the Jews and Greeks who flocked to that city from the neighbouring province of Asia. At the same time Paul confirmed this doctrine by the numerous extraordinary miracles which he wrought, and the supernatural gifts which he communicated to some of the believers, who had been prepared for the reception of christianity by the preaching of John the Baptist. But this success which attended his labours excited against Paul the enmity of the bigoted worshippers of Diana, whose temple at Ephesus was, on account of its magnificence, reckoned one of the wonders of the world; and it particularly alarmed the jealousy of one Demetrius and his fellow crafts-men, who procured great profit by making silver shrines, or small models of the temple and image of the goddess, which were sold to the crowds who came from distant parts to worship her. These men perceiving that, if the doctrine of Paul prevailed, their trade would soon be at an end, collected together their workmen, and by an inflammatory address to their superstition and

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avarice, roused them to the highest pitch of fury against Paul and his associates, and led them to unite in the common cry of "Great is Diana of the Ephesians." With this cry they ran about the streets, giving the alarm to the populace, till the whole city was thrown into confusion; and having seized upon Gaius and Aristarchus, two of Paul's companions, they dragged them to the theatre, probably with the design of throwing them to the wild beasts which were usually kept there. In this critical situation of his friends, Paul would have ventured to go into the theatre, that he might endeavour to bring the multitude into a better temper, had he not been dissuaded by other friends, among whom were some of the principal people in the province. At length, after the uproar and confusion of the assembled crowd had lasted about two hours, the town-clerk, or proconsul's secretary, to whom the direction of affairs in the city was committed, by his authority obtained silence; when, after securing their attention by an address in which he availed himself of their prejudices, he reproved them for the irregularity of their proceedings, by which they had rendered themselves amenable to the higher powers. He added, that if Demetrius and his fellow-craftsmen had just cause of complaint against the men in custody, or any other persons, the way to obtain redress and the punishment of the offending party, was by an appeal to the courts of law and magistracy, which were always open for the administration of justice. Having thus spoken, he dismissed the assembly and set the prisoners at liberty.

Some time after this riot, Paul took his leave of the church at Ephesus and travelled into Macedonia; whence he went to visit the churches which he had planted in Achaia, Corinth, the Peloponnesus, and other countries. Of these journeys, which employed the apostle during two years, we have no regularly digested account; but it is probable that in that interval he went into Illyricum, and also to Crete, where it is certain that he personally laboured in propagating the gospel. Having received very large contributions from the Greek churches, for the relief of the poor christians in Judea, at Paul's particular request deputies were chosen to accompany him to Jerusalem, that they might be witnesses of their being applied to the objects intended. With these deputies, and accompanied by Luke, Paul came from Corinth to Philippi, where they embarked for Troas. Here Paul staid some days, in order

to confirm in the faith the numerous christian converts in that city and neighbourhood: and in this interval he miraculously restored to life a young man who was accidentally killed by falling from the third story of the house where the apostle was preaching. In the twentieth and twenty-first chapters of the Acts, we are presented with the particulars of Paul's progress from Troas to Jerusalem, which it is not necessary to detail; a record of his very important and pathetic discourse upon his taking final leave of the elders of Ephesus at Miletus; and an account of his courageous resolution in persisting to proceed on his journey, notwithstanding repeated predictions of the troubles in which he would be involved by his unbelieving countrymen. Paul arrived at Jerusalem in the year 58, in time to observe the feast of Pentecost. On the next day after his arrival, he had a meeting with the apostle James, and the elders of the church, to whom he introduced the companions of his journey, in whose presence, no doubt, he delivered up the charitable contributions which he had brought with him for the relief of the poor christians in Judea. He then gave them a particular account of his great success in planting the gospel among the Gentiles; which was received by them with the highest satisfaction. As, however, a false report had been propagated at Jerusalem and in Judea concerning Paul, that he taught the Jews in Gentile countries to forbear circumcising their children, and entirely to renounce the law of Moses, the apostle James and the elders advised him on the present occasion, when there was such a confluence of the Jews from all parts at the feast, to satisfy them that it was without foundation, by assisting four of the brethren who were under a vow, while discharging the same in conformity to the Jewish ritual. To this advice Paul readily assented; and on the next day, after purifying himself with these Nazarites, he entered with them into the temple, to signify to the priests their resolution to accomplish the days of purification, as the law required till an offering should be offered for each of them.

Before the days of purification were completed, some Jews, who had violently opposed Paul while he was propagating the gospel in the province of Asia, perceiving him and his companions in the temple, raised a loud outcry against the apostle, accusing him of teaching every where principles subversive of the law of Moses, and even of polluting the temple by

bringing uncircumcised Greeks into it. These charges having highly enraged the assembled multitude, they laid hold on Paul and dragged him tumultuously out of the temple, with the design of beating or stoning him to death. In the mean time intelligence of the tumult had been brought to Lysias, the commander of the Roman garrison in the adjoining castle of Antonia, who, knowing well the importance of checking such commotions at their first appearance, came to the place with a band of soldiers, and having rescued Paul from the fury of the crowd, commanded that he should be kept in chains at the castle, till he had made enquiry into his character and behaviour. He was pleased, however, at Paul's request, to permit him to speak to the people from the stairs leading to the castle, before he was placed in confinement. Of this indulgence Paul availed himself to refute the accusations of his enemies, and to lay before them a short account of his life and conversion. This he did in the Hebrew tongue, which procured him silence and attention, till he mentioned the commission which he had received from Christ to preach to the Gentiles; when the Jews broke out into a fresh transport of rage against him, and united in the loud cry, "Away with such a fellow from the earth, for it is not fit that he should live." When Lysias perceived that Paul's speech, which was to him unintelligible, had rather exasperated than appeased the multitude, he gave orders that he should be brought into the castle, and put to the question by scourging, that he might know the real cause of their hatred to him. This cruel treatment, however, the apostle escaped, by avowing himself a Roman citizen, and claiming the privileges of his birthright. On the following day Lysias released Paul from his fetters, and brought him before the Jewish council, that he might learn with certainty what the crimes were of which he was accused. In this council, which consisted of members belonging to both the sects of Pharisees and Sadducees, the apostle, after boldly insisting on the unimpeachable innocence of his life, avowed himself to be a Pharisee, the son of a Pharisee, and maintained that the persecution which he suffered was partly to be attributed to his zeal in propagating the doctrine of the resurrection of the dead. Upon this a warm contest arose in the council between the parties of the Pharisees and Sadducees: the former, with whom the doctrine of the resurrection was a fundamental tenet, being disposed to come to a resolution that all further proceedings against the prisoner should be relinquish-

ed; while the Sadducees, who denied that doctrine, strenuously opposed such a measure. At length they became so violent in their dissension and clamour, that Lysias, fearing lest Paul should be torn to pieces amidst the tumult, sent soldiers to take him by force from the midst of them, and to bring him back into the castle. During the succeeding night Christ appeared to Paul in a vision, encouraging him with his applause for the fortitude and fidelity which he had displayed in his service, and informing him, that as he had maintained his cause at Jerusalem, he was also destined to support it at Rome. On the following day, more than forty of Paul's enemies entered into a plot to assassinate him; but Lysias, having been made acquainted with their design, disappointed their malice by sending him away in the night, under the safeguard of a strong body of troops, to be conducted to Cæsarea, the residence of Felix the governor of Judea, to whose tribunal he referred the apostle's accusers.

So intent were the enemies of Paul on his ruin, that five days after his arrival at Cæsarea, Ananias the high-priest came to that place, accompanied by some of the elders who were members of the sanhedrim, and an orator, or professed pleader, named Tertullus, in order to prosecute the prisoner. Accordingly, at a fixed time they appeared before the governor; when Tertullus, after an adulatory encomium on the administration of Felix, which it was very far from meriting, accused Paul of sedition, of being a sectary, and of profaning the temple; and to these charges the Jewish dignitaries gave their assent. So ably, however, did Paul acquit himself in his defence, that he proved the accusations of sedition and profaning the temple to be wholly unsupported by evidence. As to the charge of being a sectary, he acknowledged that, after the way which they called heresy, he worshipped the God of his fathers; but maintained that by so doing he was not guilty of any crime, since he believed all things that were written in the law and the prophets. Upon this Felix deferred giving his judgment on the matter, till he should have an opportunity of learning further particulars from Lysias; but so fully convinced was he of Paul's innocence, that he ordered the centurion who had the care of him to allow him every indulgence which was consistent with his situation as a prisoner, and to admit his friends to visit him without restriction. Some time after this, Paul was sent for to give a particular account of his principles as a Chris-

tian before Felix, and his wife Drusilla who was a Jewess; on which occasion he took the opportunity of expatiating with so much energy on the subjects of justice, temperance, and the judgment to come, that Felix, who was notorious for his oppression and licentiousness, was unable to conceal the emotions which agitated his breast. He therefore dismissed the apostle for the present; but he afterwards frequently sent for him, hoping to receive offers of money for releasing him. In this situation Paul remained two years, at the expiration of which Porcius Festus superseded Felix in the government; when the latter, in order to ingratiate himself with the Jews, that they might not pursue him to the court of Rome with complaints against his injustice and extortion, left Paul a prisoner. Not many days after Festus had entered upon his new office, he sat in judgment on the case of Paul, and after hearing his accusers, and his defence, asked him if he was willing to be tried before his tribunal in Jerusalem, where the requisite evidence on both sides could be most easily procured. But Paul, who knew that the Jews still retained their design of assassinating him, refused to be accessory to his own destruction by placing himself within the reach of his enemies, and therefore availed himself of his privilege as a Roman citizen, by appealing from all subordinate judges unto Cæsar; upon which Festus, after consulting with his council, declared, that since he had appealed unto Cæsar, to Cæsar he should go. Not long after this king Agrippa, who was a Jew, and his sister Bernice, came to Cæsarea, to compliment the new governor, who, by the mention which he made to them of Paul's extraordinary case, excited their curiosity to see and hear him. In compliance with their wishes, the apostle was brought before them in an assembly of the officers of the Roman army and the principal persons of note and eminence in Cæsarea, and had full liberty given him to enter into a defence of his own character and the tenets which he promulgated. On this occasion Paul gave a concise and impressive account of his life and conversion, and afterwards reasoned so ably in defence of the doctrine which he taught concerning Jesus of Nazareth, confirming what he said by an appeal to the predictions of the Old Testament, that Agrippa was staggered by his arguments, and frankly confessed that Paul had almost persuaded him to be a christian. And the impression which he made upon the rest of his audience was so greatly in his favour, that they acquitted him of all crimes deserving either of

death or imprisonment, and agreed that he might have been set at liberty if he had not appealed unto Cæsar.

Festus now determined to send Paul without delay to Italy; and for that purpose delivered him, together with other state prisoners, into the custody of one Julius, a centurion of the Augustan cohort, and a man of singular humanity, who embarked with his charge on board a ship at Cæsarea, in the end of autumn, or towards the beginning of winter in the year 60. On this occasion Paul was not deserted by his christian friends; for we find that at least two of them, namely Luke, and Aristarchus who had accompanied him in some of his former journeys, took shipping on board the same vessel, determined to attend him during his voyage to Rome. The day after they departed from Cæsarea, having occasion to touch at Sidon, Julius kindly permitted Paul to go on shore, and visit his christian brethren in that city. From Sidon they sailed to Myra in Lycia, where the centurion embarked with them on board a ship from Alexandria in Egypt, bound to Italy with a lading of wheat. Arriving afterwards at a port in the island of Crete, Paul advised that they should winter there, since, with the imperfect knowledge of navigation in that age, sailing was now become dangerous, owing to the length of the dark nights, and the tempestuous weather usual at that season of the year. The master of the ship, however, desirous of reaching a more commodious harbour, with the approbation of the centurion again put to sea; but they had not proceeded far before a violent storm arose, which lasted several days, and reduced the ship to such distress, that all hope of safety seemed to be lost. In these circumstances of despair Paul encouraged them by declaring that he had seen an angel of God, who informed him that the ship would be wrecked on the coast of a certain island, but that all on board should escape safe to land. At length, on the fourteenth night after their departure from Crete, the sailors perceived by their soundings, that they were near some shore, and at break of day the ship was stranded on an island named Melita, which is generally believed to be the same with what is now called Malta, though some are of opinion that it was the island of Melita in the Adriatic sea. In this critical juncture, the soldiers who guarded the prisoners proposed that they should be put to death, lest they should seize the opportunity of swimming away and escaping out of their hands; but Julius, being desirous of saving Paul, prevented them from executing

their purpose, and commanded that those who could swim should first throw themselves into the sea and make for the shore, and the remainder on planks and broken pieces of the ship. Having all escaped to land, according to the apostle's prediction, though they were two hundred and seventy-six in number, they met with an hospitable reception from the islanders, who kindled a fire for their relief in their cold and wet condition. Now as Paul was placing a bundle of sticks upon the fire, a viper which was concealed among them fastened upon his hand. When the islanders perceived this, they concluded that he was a murderer, whom the anger of the Gods would not permit to live, though he had survived the dangers of shipwreck; and, knowing how quickly the bite of those venomous creatures generally proved fatal, they expected that he would have swollen, or suddenly fallen down dead: but when they saw that he calmly shook off the reptile into the fire, without receiving the least harm, they changed their opinion concerning him, and said that he must be a deity in human form. On that part of the coast where the ship was stranded, was an estate belonging to the chief man, or governor of the island, whose name was Publius, who kindly received the shipwrecked voyagers into his house, and hospitably provided for them during three days, till proper accommodations were prepared for them; and it must have given no little satisfaction to Paul that he had it in his power to make a return for this generous treatment, by performing a miraculous cure on the father of Publius, who was sick of a fever and bloody flux. The fame of this miracle being soon spread abroad, those who had disorders of any kind were brought to the apostle from every part of the island, who healed them all; and he, doubtless, embraced the opportunity which the resort to him of such numbers of people afforded, of inculcating on them the religion of the gospel, to the truth of which such exercises of a supernatural power bare irrefragable testimony.

After continuing three months at Melita, during which the inhabitants shewed them every kind office in their power, out of gratitude for the extraordinary benefits conferred on them by Paul, Julius embarked with his charge on board a ship of Alexandria, which had wintered in the island, and sailed to Syracuse the capital of Sicily. From this celebrated place, after touching at Rhegium in the southernmost part of Italy, they sailed to Puteoli, a port not far from Naples, where they

quitted the ship, Julius intending to proceed from thence to Rome by land. At this place Paul met with some christian brethren, who expressed a strong desire to enjoy the benefit of his instructions and advice; and the good centurion was so indulgent, that he permitted him to continue seven days amongst them. During this interval, intelligence having been brought to Rome of the apostle's arrival in Italy, several of the christian brethren came from thence to meet him; some proceeding as far as *Appii Forum*, at the distance of fifty-one miles, and others to a place called *Tres Tabernæ*, or the Three Taverns, about thirty miles from that city. This testimony of respect and attachment to him when a prisoner, made a strong impression upon the apostle's mind, and enabled him to finish the remainder of his journey with fresh spirit and alacrity, since it afforded him ground to hope for the support and consolation of their friendship during his state of confinement. Paul arrived at Rome, according to the most probable supposition, in the early part of the year 61; and was delivered over by Julius to Afranius Burrhus, the prætorian præfect under the emperor Nero, with such powerful representations in favour of his character and extraordinary endowments, that the apostle was not laid under the same restraint with the other state prisoners, but was permitted to live in his own hired house, probably chained by his right wrist to the left arm of a soldier who was his keeper, according to the Roman custom in such cases. The precise time when he was brought to a hearing before the emperor, cannot be ascertained with any certainty; but their opinion seems to be the most reasonable, who conclude that it took place soon after his arrival at Rome. On that occasion, so universal and powerful was the dread of the tyranny and cruelty of Nero, that none of the christians at Rome would venture to attend Paul into his presence, as we learn from his complaint, "No man stood by me, but all men forsook me. Notwithstanding," added he, "the Lord stood with me, and strengthened me—and I was delivered out of the mouth of the lion." The defence which he made, together with the favourable representations of his conduct which were most probably given in the dispatches of the governor Festus, and the report of Julius the centurion, had so much weight with Nero, that though he did not set the apostle at liberty, he only remanded him to that easy confinement in which he had been placed by Burrhus, with permission to receive freely all per-

sons with whom he chose to maintain any intercourse. Soon after this decision, he requested the principal people among the unbelieving Jews at Rome to meet at his house, with whom he had a long and interesting conference, in which he laboured to convince them from the scriptures that Jesus was the Christ. Nor was his reasoning without success, since some of them became converts to his doctrine, although the prejudices of others prevented them from receiving the gospel. The principal accessions, however, which he gained to the christian cause, were from among the Gentiles, many of whom were proselyted by him during the time that he continued a prisoner, and among them persons of high rank and influence in Nero's family. During the same time Paul wrote epistles to some of the churches, and sent forth fellow-labourers into different countries, to propagate the religion of his master. At length, after he had been confined about two years, he procured his release; to which it is not unlikely that the interest of his friends at court greatly contributed.

Of St Paul's travels and preaching, from the time of obtaining his liberty till his death, no authentic connected records have been transmitted from the apostolic age. However, from intimations which he has given of his purposes in the Epistles which he wrote from Rome during his imprisonment, we may form a probable conjecture of the different places which he visited during that period. Some are of opinion that he went from Rome into Spain: but the ablest critics, catholic and protestant, have concurred in rejecting that hypothesis. Soon after his release, he appears to have embarked in some part of Italy for the East, accompanied by Timothy, and perhaps also by Titus; and in the course of his voyage he may have stopped for a short time at Crete, as some imagine, confirming the churches in that island, and leaving Titus to continue his labours amongst them. Our apostle now seems to have proceeded by the most direct course for Jerusalem; and Lardner's conjecture is very reasonable, when he observes, "I could almost think that Paul was desirous to go thither, to praise God in his temple for the favourable circumstances of his imprisonment at Rome, and for his deliverance from it. Paul's case at Rome very much resembled what had happened to him at Corinth. After which, we find, he had a vow, and went from Corinth to Ephesus, and hastened to Jerusalem. In like manner, I imagine, that now Paul went to Jerusalem as soon as he could. But he made no

long stay there. It had not been his custom so to do since his conversion." After a short friendly converse with the christians in Judea, he travelled through Syria and Cilicia, accompanied by Timothy, visiting the churches in those countries, as he did afterwards those in the lesser Asia. He then left Timothy at Ephesus, and passed by Troas into Macedonia, where he staid some time at Philippi; and from thence he went to Nicopolis in Epirus, where he spent the winter. In this city he was joined by Titus from Crete, and was induced by the account which he gave him of the state of the churches in that island, to accompany him thither in the following spring, taking Corinth in his way. From Crete Paul came to Rome; but it is not certain whether his arrival was before or after the commencement of the cruel persecution under Nero. In the summer of the year 64, a dreadful fire broke out in Rome, which continued six or seven days, and laid a considerable part of the city in ashes. This calamity was attributed to incendiaries who acted under the orders of the emperor; on which account he became in a high degree the object of popular hatred. That he might vindicate himself from the imputation of so odious a crime, this monster pretended that the christians were the causes of the conflagration, and towards the end of the year began a most cruel persecution of them, in which prodigious numbers of them were destroyed. Of the tortures which were inflicted on them, Tacitus has given a horrid description, in the forty-fourth chapter of the fifteenth book of his "Annales." In this state of things Paul, who continued his zeal and activity in promoting the christian cause, and also Peter, who was now at Rome, were apprehended as chief persons among the accused sect, and condemned to be put to death. This sentence appears to have been carried into execution in the year 65, when Paul suffered martyrdom by being beheaded, according to the testimony of all the ancient writers who mention that event. They add also, what there is the greatest reason to believe, that he submitted to the fatal stroke with a cheerfulness worthy of the noble cause for which he was a sufferer.

Such as we have seen were the life and death of St. Paul, the most illustrious instrument of communicating to the Gentile world the knowledge of christianity. Of his qualifications for this grand undertaking, independently of supernatural powers, we have already spoken towards the beginning of the present

article; and of his unremitting diligence, as well as astonishing success in propagating it, for the space of almost thirty years, the preceding narrative affords abundant evidence. In order, to discredit his character, and, by so doing, to shake the foundations of that religion of which he was such an eminent and intrepid champion, unbelievers have vainly endeavoured to maintain, that he was either a deluded enthusiast, or a bold impostor. That he was not a deluded enthusiast, the solid judgment, and calm dispassionate reasoning which pervade his discourses and writings, supply us with indubitable testimony. Besides, as Michaelis very forcibly argues, "what enthusiast, or fanatic, ever ventured upon morals, without being misled by his imagination to invent an extravagant system? Whereas in the morality taught by St. Paul, we meet with nothing but what is rational, and consistent with philosophical ethics." With respect to the history of his extraordinary conversion, against which his enemies have chiefly excepted, the arguments which may be met with in the well known writings of the defenders of Revelation, to prove that it was not merely an imaginary vision, and the result of Paul's heated imagination, are equally legitimate and cogent with such as are generally acknowledged to be satisfactory, when adduced in support of any fact dependant upon human testimony. An excellent illustration of them may be seen in lord Lyttelton's "Observations on the Conversion and Apostleship of St. Paul." That our apostle was a bold impostor, who wilfully and cunningly obtruded a falsehood upon the world, is an assertion almost too absurd to be made: for it is impossible to conceive what advantage he could have proposed to himself from the imposture. This assertion has been unanswerably refuted, both by ancient and modern writers; and though we are not permitted, either by the limits or design of our work, to lay before our readers a summary of their arguments, we cannot refrain from presenting them with the admirable observations on the subject, with which archdeacon Paley concludes his "*Horæ Paulinæ*."

"Here then," says he, "we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for

dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather not only the account which we have stated of him, but that he was one out of many who acted and suffered in the same manner; and that, of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretending to be such, of his miracles and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriated terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed; the history, meanwhile, recording various passages of his ministry, which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this. Falsehoods, we know, have found their way into reports, into tradition, into books; but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so?"

The writings attributed to St. Paul, which form a considerable part of the canon of scripture, consist of Epistles to particular nations, churches, or individuals, arranged in the New Testament, not in chronological order, but according to the supposed rank and importance of the communities or persons to whom they

were addressed. Hence the Epistles which were sent to whole bodies of christians, are placed before those which were sent to individuals. These Epistles are fourteen in number, of which thirteen are generally allowed to have been either written by the apostle himself, or dictated by him to amanuenses, while very able critics entertain a difference in opinion concerning his being the author of the Epistle to the Hebrews. But a question has been agitated, whether those now extant are the only Epistles which St. Paul ever wrote? Among the learned men who have maintained the affirmative, Lardner has produced the most substantial arguments for his hypothesis; but we must confess that the replies to them by Michaelis, are of no little weight in favour of the opposite side of the question. Should it be supposed that his opinion is well founded, we see no evil that could possibly arise from admitting it; since, however gratifying it might be to possess more remains of this great apostle, we have every reason to be satisfied, that whatever was of real importance, relative either to doctrine or instruction, has been transmitted to us. And we think, with that critic, that "it was no more necessary that all the Epistles of the apostles should be preserved, than that all the discourses of Christ, which were certainly of not less importance, should be recorded by the evangelists, who have thought proper to deliver only a select part of them." In our list of the Epistles of St. Paul, we shall follow the order in which they stand in the New Testament, taking Lardner for our guide when assigning the places where, or the times when they were written, recommending to our readers a comparison of what he has advanced on these subjects with the later investigations of Michaelis, who has occasionally found reason to differ from our learned countryman. The Epistle to the Romans was written at Corinth, about February 58; the first Epistle to the Corinthians at Ephesus, in the beginning of 56, and the second in Macedonia, about October 57; the Epistle to the Galatians at Corinth, or Ephesus, near the end of 52, or the beginning of 53; that to the Ephesians at Rome, about April 61; the Epistle to the Philippians at the same city, before the end of 62; that to the Colossians also in the same place, and in the same year; the two Epistles to the Thessalonians at Corinth, in the year 52; the first Epistle to Timothy in Macedonia, in the year 56, and the second at Rome, about May 61; the Epistle to Titus in Macedonia, or near it, before the end of 56; that

to Philemon at Rome, before the end of 62; and the Epistle to the Hebrews at Rome, or in Italy, in the spring of the year 63. With respect to the Epistle last mentioned, much doubt has been entertained of its being a genuine composition of the apostle Paul; and it has also been questioned in what language it was originally written, whether in Greek or in Hebrew. For a view of the arguments on both sides of these questions, we refer our readers to Lardner and Michaelis, as quoted below. Among the spurious pieces which were circulated under Paul's name in the early age of the church, were "the Travels of Paul and Thecla," "the Acts of Paul," and "Paul's Revelation;" but the forgery of their authors was detected and exposed by the ancients. *Acts of the Apostles. Paul's Epistles, passim. Lardner's Supplement to Cred. vol. II. chapters 11, 12. Michaelis's Introd. to New Test. vol. VI. ch. 10—24. Macknight's Life of Paul, in the fourth vol. of his Transl. of the Epist.—M.*

PAUL OF SAMOSATA, so denominated from the place of his birth, was a celebrated unitarian prelate in the third century, after whom such christians as entertained the same opinions were generally called *Paulians*, or *Paulianists*, till the council of Nice. In the year 260 he was chosen bishop of Antioch, and by his talents and character recommended himself to the favour of Zenobia, the famous consort of Odenatus; which reflects on him no little honour, if she was so excellent a princess as historians report. He rendered himself obnoxious to the orthodox of that age, by denying the doctrine of the pre-existence of Christ, and maintaining that, with respect to his nature, he was a mere man, on whom the reason or wisdom of God descended from heaven, and dwelt in him, enabling him to work miracles and instruct the nations. These, at least, appear to have been his sentiments, as far as they can be understood from the obscure and contradictory accounts of them which are given by the ancient ecclesiastical writers. Having had some difference with his presbyter Malchion, the latter procured a council to be assembled at Antioch in the year 264, before which he accused Paul of dangerous heresy, and of a life and conversation unworthy of the episcopal character. That these charges were not established to the conviction of the assembly, may be concluded from their not passing a sentence of condemnation upon Paul, but only directing that he should be admonished. For this easy judgment he was greatly indebted to the prudence and moderation of the excellent Firmi-

lian, bishop of Cæsarea, who appears to have presided in the council, and prevented them by his influence from adopting any harsh measures, as we have seen in the life of that prelate. From this time we do not read of Paul's meeting with any molestation before the year 269, or 270, when a second council was assembled at Antioch, in order to take into consideration the principles and conduct of the bishop. Firmilian was summoned to this council, but died on his journey towards Antioch. To this event it was probably owing that Paul's enemies succeeded in their design against him, and procured a sentence which condemned him to be deposed from his episcopal dignity. On this occasion the council adopted a synodical letter, which was drawn up by Malchion, and addressed to Dionysius, bishop of Rome, containing an account of their proceedings; in which a hideous picture was drawn of Paul, with such evident malignity, that no unprejudiced person can believe it to be a likeness. Fragments of this letter have been preserved by Eusebius. Paul, however, refused submission to the decree of the council, and retained possession of the house of the church, by which we are to understand either the bishop's dwelling-house, or the house in which the christians held their assemblies; and in this step he appears to have met with support both in the protection of Zenobia and the good will of the people. But when that princess was driven from Antioch, Paul's enemies petitioned the pagan emperor Aurelian to expel a christian bishop who had been favoured by his rival; with whose request he complied in the year 272, or 273. What became of Paul after this event, is not known; but some writers seem to intimate, that those who adhered to him were formed into a separate society by Lucian, who suffered martyrdom in the year 312. That Paul was the author of some publications appears from an observation made by his adversaries, that there was scarcely a page in his works without citations out of the Old or New Testament; but no remains of them have descended to modern times. As to the letter said to be written to him by Dionysius of Alexandria, including questions pretendedly proposed by him and the answers of Dionysius, which may be seen in the first volume of the "Collect. Concil.," it is allowed by the generality of critics to be supposititious. We shall close this article with Lardner's concluding observations, after quoting whatever the ancients have mentioned con-

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cerning the subject of it. "As," says he, "we have not now before us any of Paul's writings, and have his history from adversaries only, we cannot propose to judge distinctly of his talents, nor draw his character at length: however, from the several particulars before put down, and collected from divers authors, some things may be concluded; and I apprehend that, laying aside for the present the consideration of his heterodoxy, we shall not mistake much if we conceive of him after this manner: He had a great mind, with a mixture of haughtiness, and too much affection for human applause. He was generally well respected in his diocese, and by the neighbouring bishops; in esteem with the great, and beloved by the common people. He preached frequently, and was a good speaker. And from what is said by the fathers of the council, of his rejecting or laying aside some hymns, as modern, and composed by moderns, it may be argued that he was a critic; which is a valuable accomplishment at all times, especially when uncommon." *Eusebii Hist. Eccl. lib. VII. cap. 27—30. Theodoret Her. Fab. lib. II. cap. 8. Cave's Hist. Lit. vol. I. sub sec. Novat. Dupin. Lardner's Cred. part ii. vol. IV. ch. xliii. § 8. Mosb. Hist. Eccl. sæc. iii. par. ii. cap. v. § 15.—M.*

PAUL I., pope, was a native of Rome, and brother to his predecessor Stephen II. He became deacon of the Roman church; and in the year 752, Stephen sent him with rich presents to Aistulphus, king of the Lombards, in order to obtain a confirmation of the treaty of peace into which that prince had entered with his predecessor pope Zachary. In this object he succeeded without difficulty, and Aistulphus granted an extension of the term agreed upon for forty years longer, that he might divert the pope from interfering with the design which he had then formed, and soon afterwards carried into execution, of subjugating the exarchate of Ravenna. Upon the death of Stephen in 757, the Roman people were divided about the choice of a successor, some declaring for the deacon Paul, and others for the archdeacon Theophylact. At length, after a vacancy of more than a month, the nobility, clergy, and magistrates, all zealously promoting the interests of Paul, the election was carried in his favour; and this is the only instance which occurs in the whole history of the popes, of two brothers being raised successively to the papal chair. No sooner had Paul secured his election, than he dispatched a messenger to Pepin king of France, to acquaint him with his

promotion, and to entreat his protection, and that of the French nation in general, for the temporal dominions of the church. It should be mentioned that, during the pontificate of Stephen II., Pepin had conquered from the Lombards the exarchate of Ravenna, and the Pentapolis, or marche of Ancona, which he bestowed on the Roman see by an instrument of donation, and compelled Aistulphus to confirm the grant. This donation raised the bishop of Rome to the rank of a prince, and may be properly considered as the foundation of the temporal grandeur of the popes. The strength of the papal see, however, was inadequate to maintain the possession of these new dominions, without foreign aid, should the king of the Lombards, or the emperor of the Greeks, prove hostile neighbours: for which reason Paul embraced the earliest opportunity of supplicating the powerful protection of Pepin. He had the satisfaction of receiving from that prince, in answer to the letters by his messenger, the most friendly congratulations on his exaltation to the papacy, and the strongest assurances of his resolution to maintain St. Peter and his successors in the full possession and quiet enjoyment of what he had given them, and to employ for that purpose, if necessary, the whole force of his kingdom.

As the places which were to be yielded up to the Roman see had not been all evacuated by the Lombards before the death of Aistulphus, Paul, as soon as he was ordained, made a demand of them from his successor Desiderius. This prince professed the utmost readiness to satisfy the pope; but, alleging that the affairs of his new kingdom engrossed all his attention, he requested that, till these should be settled, his holiness would excuse him for not complying with his demand. Of this delay the pope complained in a long letter to Pepin. Indeed, much of his time, during the whole of his pontificate, was occupied in writing to Pepin, or his two sons, letters of complaint against the king of the Lombards, or against the emperor, and in endeavouring, by frequent legations, as well as by letters, to keep the French, the Greeks, and the Lombards, ever at variance. To counteract this policy, the emperor and the king of the Lombards made every effort to gain Pepin, and to persuade him to withdraw his protection from the pope; representing him to be a public incendiary, who, instead of striving to unite the christian princes amongst themselves and against their common

enemies, made it his study to create divisions among them, with no other view than that he might aggrandize himself at their expence. All their efforts, however, proved unsuccessful; as did, likewise, a solemn embassy which the emperor sent to France in the year 764, to obtain that object by proposing an alliance between the emperor and Pepin, which should be cemented by the marriage of the emperor's eldest son Leo to a daughter of Pepin. While the imperial ambassadors were negotiating at the French court, Pepin ordered a council of all the bishops in his dominions to be held at Gentilli, a royal villa near Paris, that he might hear the questions discussed which were the subjects of debate between the Greek and Latin churches, concerning the worship or use of images, and the procession of the Holy Ghost. In this council the pope was represented by two legates whom he had sent from Rome. What the decisions of this assembly were, history does not inform us; but the learned father Sirmond, who was better acquainted than any other writer with the ancient discipline and faith of the Gallican church, ingenuously owns that the worship of images was condemned in it, though the use of them was approved. Pepin declined the proposed alliance with the emperor, because he was unwilling to disoblige the pope; but, that he might not be chargeable with a want of decorum, he sent a solemn embassy into the East, with letters in answer to those brought by the Greek ambassadors. Lest, however, Paul should be jealous of this appearance of a good understanding between the courts of Paris and Constantinople, Pepin took care to transmit copies of all these letters to his holiness, who dispatched a nuncio extraordinary into France, to confirm that prince in his attachment to the holy see. Besides the events already noticed, little more is recorded concerning the transactions of Paul's pontificate, excepting the evidence which he afforded of his piety, by founding or repairing numerous churches, and of his superstition, by countenancing the ridiculous farce displayed at the translation of the body of St. Petronella, the pretended daughter of St. Peter, from the cemetery where it was discovered to the Vatican. Paul died in 767, after he had presided over the Roman church ten years and one month. Thirty-one of his "Letters" have reached our time; twelve of which are inserted in the sixth volume of the "Collect. Concil.;" and the whole of them may be seen in

"the Caroline Code," so called from Charlemagne, who himself formed the collection, which was published by James Gretzer, in the year 1613. *Platina et Anastasii Vit. Pont. Cave's Hist. Lit. vol. I. sub sæc. Eicon. Dupin. Moreri. Bower.*—M.

PAUL II., pope, originally known by the name of *Peter Barbo*, was descended from an ancient family, and born at Venice in the year 1417. He was educated in the mercantile line, which the Venetians very wisely did not consider to be degrading to men of noble blood. He had sent property on board a ship, and was on the point of embarking with it, when he received intelligence that his maternal uncle had been promoted to the papacy, under the name of Eugenius IV. This news engaged him to change his design, and flattered him with the prospect of greater success in the ecclesiastical profession, than in commercial pursuits. He therefore quitted business for study; and though he made but very little progress in literature and the sciences, he was in the course of a few years preferred by his uncle to the archdeaconry of Bologna, the bishopric of Cervia in the Romagna, the office of apostolical prothonotary, and in the year 1440 to the dignity of cardinal. By his address and obliging behaviour, he recommended himself, after the death of Eugenius, to the succeeding popes, Nicholas V., Calixtus III., and Pius II. Calixtus gave him the appointment of legate in Campania. While he continued a cardinal, men of all ranks and conditions had free access to him, and he made it his study to gratify, as far as lay in his power, all who applied to him. He had tears at command, to which he never failed to have recourse, when he could not by other means obtain any favours which he solicited; whence Pius II. used jocularly to call him *our Lady of pity*. Upon the death of that pontiff in 1464, when the cardinals then at Rome entered into the conclave for the election of a successor, they drew up some articles, which every individual swore solemnly to observe should the suffrages be declared in his favour. Among other engagements, these articles bound the successful candidate to reform the abuses which prevailed in the court, and the corrupt manners of the courtiers; to hold a council within the term of three years, with the view of uniting the christian princes against the Turks, and effectually to remove the disorders which reigned uncontrouled in the church; not to increase the number of cardinals beyond twenty-four,

and of all his relations to prefer only one to that dignity; to condemn no cardinal nor confiscate his goods, to engage in no war, and to impose no taxes, &c. without the approbation and consent of the other cardinals. When this business was over they proceeded to the election, and on the 30th of August cardinal Barbo was chosen pope by a great majority. As he was a very handsome man, so he was exceeding proud of his person, and intimated his intention of taking at his coronation the name of *Formosus*, signifying *comely*, or *beautiful*; but from this design he was dissuaded by the cardinals, who made him sensible of the ridicule to which he would expose himself by such a display of his vanity, and he chose the name of Paul II.

One of the first public measures of Paul's government, was a declaration in favour of Ferdinand, king of Naples, against the family of Anjou; and, as the party of the latter had begun to revive in the kingdom, many of the barons being dissatisfied with the arbitrary government of Ferdinand, he sent a considerable body of troops to the assistance of that prince, who was thus enabled speedily to quell the insurgents, and to restore peace to the kingdom. At this juncture, when a sense of his obligations to his holiness was yet fresh in the king's memory, Paul applied to him for the arrears of the tribute due from the kings of Naples to the papal see, which had never yet been paid either by himself or his father Alphonso. In answer, Ferdinand complained of the unseasonableness of such an application, when the exhausted state of his treasury, owing to the expensive war in which he had been engaged ever since he came to the crown, rendered him unable to comply with it: and he pointedly added, that he would, nevertheless, discharge the arrears, as soon as his holiness restored to him the city of Benevento, and all the other places held by the church within the limits of the kingdom of Naples, which, he maintained, belonged to that crown. Exasperated at this reply, Paul threatened the king with excommunication, and the kingdom with a general interdict. Upon this Ferdinand, to shew how little he dreaded the pontiff's menace, sent a body of troops to lay siege to Benevento; which step compelled Paul, unable to repel force by force, to send cardinal Rovarella to the king, that matters might be accommodated. With this view the cardinal had several conferences with Ferdinand, and was at last obliged to acquiesce in the king's promise

to pay what was in justice due to the apostolic chamber, whenever he conveniently could. The next circumstance which engages our notice in the history of Paul's administration, exhibits his temper and conduct, after he had obtained the highest object of his ambition, in a very unfavourable point of view. Among the departments of the Roman government, one was filled by persons called abbreviators, whose business it was to abridge the bulls and letters of the pope. This employment the pope considered to be unnecessary and useless, and not long after his election discharged the persons who filled it, though most of them were men of great learning and abilities. In this number was the historian Platina, who, having with much difficulty obtained an audience of his holiness, represented the injustice of dismissing them from their offices, when not chargeable with any neglect of duty, without returning the money with which they had been purchased; and entreated that the affair might be referred to the auditors of the *Rota*. "To the auditors of the *Rota*!" replied the pope with great wrath: "dost thou summon us before judges? Dost thou not know that all laws are lodged in our breast, *in scrinio pectoris nostri*? Sentence is given, and all shall obey it. I am pope, and have a power to approve or condemn at my pleasure the actions of all other men." Platina, having in vain endeavoured to obtain another audience, wrote a letter to Paul, in which he observed, that if his holiness thought it lawful to deprive the abbreviators of what they had lawfully purchased, without any compensation, it must be lawful for them to complain of the injury which they suffered; and he intimated their resolution to apply for redress to the kings and princes of Christendom, exhorting them to call a general council, which would do justice to the oppressed, and take cognizance of his holiness's conduct. This letter Paul pronounced to be high treason, commanding that Platina should be arrested and thrown into fetters. The prisoner was afterwards confined in a high tower, exposed to all the winds, without fire though in the depth of winter. When he had suffered the miseries of this situation for four whole months, through the mediation of his particular friend cardinal Gonzaga, though not without great difficulty, he obtained his release. That the pope, however, did not forgive him for the boldness with which he dared to resist injustice, will presently appear.

In the year 1466, the pope had the mortifi-

cation to hear of the ruin of one of his designs for maintaining the authority of the Roman see, by punishing offenders against its injunctions. In Bohemia the principles of John Huss had obtained a wide diffusion, and Podiebrad, the king of that country, ever since his accession to the crown had favoured those who held them, insisting that the sacrament should be administered to all communicants in both kinds. His conduct in this respect so incensed the pope, that, after he had in vain tried the effect of his admonitions and menaces in reclaiming the king to his spiritual obedience, he thundered out a sentence of excommunication against him, absolved his subjects from their allegiance, and declaring that he had forfeited his kingdom as a heretic, bestowed it upon the king of Hungary. At the same time he caused a crusade to be preached all over Germany against this christian prince, while the Turks were pursuing their conquests without opposition. The indulgences which were granted to those who took the cross, proved the means of speedily raising a numerous army; but as it consisted chiefly of an undisciplined crowd, Podiebrad, marching against them, soon put them to flight with great slaughter, and returned triumphant to Prague, with a number of prisoners exceeding that of his whole army. After this defeat, the pope was only able to repeat his anathemas, declaring the king of Bohemia a rebel to the church, and, as such, incapable of holding any dignity whatever. During the following year, the pope gave orders for arresting Platina a second time, under the pretence of his being engaged in a dangerous conspiracy against his person and government. Upon his being examined by Paul himself, and vindicating his own innocence, without betraying any symptom of fear or guilt, the merciless pontiff ordered him to be put to the rack; and he was accordingly tortured with the utmost barbarity, but without subduing his fortitude. Among his friends who were also arrested, were some of the most eminent literary characters in Rome. These persons met with the same inhuman treatment, which proved fatal to several of them. For the gratification of our readers, we shall present them with Mr. Roscoe's concise and elegant account of the pope's iniquitous conduct on this occasion. "During the pontificate of Paul II.," says he, "letters and science experienced at Rome a cruel and unrelenting persecution, and their professors exhibited in their sufferings a degree of constancy and resolution,

which in another cause might have advanced them to the rank of martyrs. The imprisonment of the historian Platina, who, on being arbitrarily deprived of a respectable office to which he was appointed by Pius II., had dared to thunder in the ears of the pope the dreaded name of a general council, might perhaps admit of some justification; but this was only a prelude to the devastation which Paul made amongst the men of learning, who, during his pontificate, had chosen the city of Rome as their residence. A number of these uniting together, had formed a society for the research of antiquities, chiefly with a view to elucidate the works of the ancient authors, from medals, inscriptions, and other remains of art. As an incitement to, or as characteristic of their studies, they had assumed classic names, and thereby gave the first instance of a practice which has since become general among the academicians of Italy. Whilst these men were employing themselves in a manner that did honour to their age and country, Paul was indulging his folly and his vanity in ridiculous and contemptible exhibitions; and happy had it been if he had confined his attention to these amusements; but on the pretext of a conspiracy against his person, he seized upon many members of the academy, which he was pleased to consider as a dangerous and seditious assembly, accusing them of having, by the adoption of heathen names, marked their aversion to the christian religion. Such of them as were so unfortunate as to fall into his hands he committed to prison, where they underwent the torture, in order to draw from them a confession of crimes which had no existence, and of heretical opinions which they had never avowed. Not being able to obtain any evidence of their guilt, and finding that they had resolution to suffer the last extremity rather than accuse themselves, Paul thought proper at length to acquit them of the charge; but at the same time, by a wanton abuse of power, he ordered that they should be detained in prison during a complete year from the time of their commitment, alleging that he did it to fulfil a vow which he had made when he first imprisoned them."

In the year last mentioned, Paul sent a legate into France, to procure a decree from the parliament of Paris, confirming the abrogation of the Pragmatic Sanction; but in this design he failed of success, notwithstanding that he obtained a royal edict to that purpose, since the parliament steadily opposed it, and

the university of Paris appealed from the legate and the edict to a general council. During the following year he was more successful in a better cause, having brought about a reconciliation between several states of Italy, which had taken up arms as auxiliaries to the opposite factions in Florence. Soon after this event, the emperor Frederic arrived at Rome, in consequence of a vow, and was entertained with great magnificence by the pope. As a proper expedient to engage the christian princes in a league against the Turks, that prince proposed in a public consistory, that a convention should be held at Constance, at which the pope and himself should assist in person, and to which the other christian princes should be invited. Paul, however, recollecting the former proceedings in that city, would not consent to the proposal; but at length agreed that letters should be written, in the emperor's name and his own, to the princes and states in Christendom, inviting them to send their ambassadors to Rome, in order to treat about the means of defending the faith. About the same time, Paul was instigated by his ambition to obtain possession of the city of Rimini, then held by Robert, natural son of Gismondo Malatesti. Finding his pretensions opposed, he attempted to enforce them by the sword, and prevailed upon his countrymen the Venetians to afford him their assistance. Robert had resorted for succour to the Medici, and by their interference the Roman and Venetian troops were speedily opposed in the field by a formidable army, led by the duke of Urbino, and supported by the duke of Calabria and Robert Sanseverino. An engagement took place, which terminated in the total rout of the army of the pope; who, dreading the resentment of so powerful an alliance, found himself compelled to accede to such terms of peace as the conquerors thought proper to dictate. In the year 1471, Paul published a bull, by which he reduced the jubilee circle to twenty-five years, and thus accelerated the return of that most absurd and superstitious ceremony. He died suddenly of an apoplexy, in the night of July 25, 1471, no person being present to afford him any assistance, after a pontificate of six years, and between ten and eleven months, and when he was in the fifty-fourth year of his age. Platina charges him with avarice and simony, with selling all offices for ready money, with putting up to sale all vacant benefices, not excepting bishoprics, which were disposed of to the highest bidders,

while those candidates whose pretensions were only supported by learning and a good life, were always set aside. But the immense sums which he expended, even according to that historian himself, in buildings, in receiving and entertaining distinguished personages, in relieving the poor and the decayed nobility, in purchasing, at any price, jewels and precious stones to adorn the papal crown, and in exhibiting public shews for the entertainment of the Roman people, sufficiently clear him from the imputation of avarice. He seems to have been more accurately characterized by another contemporary writer, Mathieu, the historian of Lewis XI. who says of him that he was greedy of money, and little cared by what means he acquired it, but was too fond of pomp and shew to hoard it up in his coffers. To make a more august appearance, says Platina, he loaded the papal crown with such quantities of precious stones, that one would rather have taken him for the Phrygian goddess Cybele with turrets on her head, than for the vicar of Christ, who should teach, by his example, the contempt of all worldly grandeur. That he might reconcile the cardinals to this ostentation, he granted them the exclusive privilege of wearing purple habits, with red silk hats, and silk mitres of the same fashion with those formerly worn only by the sovereign pontiffs. Of his enmity to learning, if there needed any other proof besides his persecution of the most eminent literary characters, already mentioned, it would be afforded by his exhortation to the Romans to content themselves with having their children taught to read and write. Notwithstanding the oath which he took before his election, he created eleven cardinals during the time of his pontificate, and among them his two nephews. He has had a zealous apologist in one of the most eminent and learned men of the last century, cardinal Luirini, among whose productions is a piece, entitled, "*Pauli II. Vita ex Codice Anglicæ Bibliothecæ desumpta, præmissis ipsius Vindictis adversus Platinam, aliosque Obtretractores*," 1740, quarto. Two of his "Letters" may be seen in the thirteenth volume of the "*Collect. Concil.*," and several others in the fourth volume of D'Achery's "*Specilegium*," and in Cherubini's "*Bullarium magnum*." *Platina de Vit. Pont. Cave's Hist. Lit. vol. II. sub sec. Synod. Dupin. Moreri. Bower. Nouv. Dict. Hist. Mosb. Hist. Eccl. sac. xv. par. ii. cap. ii. sect. 17 Roisæ's Life of Lorenzo de Medici, vol. I. ch. 3. Mod. Un. Hist. vol. XXIII. ch. lxx. sect. 14.—M.*

PAUL III., pope, originally called *Alexander Farnese*, was of Roman descent, from an ancient and noble family, and born about the year 1467, at Carino in Tuscany, a place which had been long in the possession of his ancestors. He pursued his studies under the celebrated professors whom the Medici family had invited to Florence, where he early distinguished himself by his application and proficiency in the different branches of literature. He was appointed apostolical prothonotary by pope Innocent VIII., and promoted to the bishopric of Montefiascone by his successor Alexander VI. In the year 1493, the pontiff last mentioned raised him to the dignity of cardinal, when he was only twenty-six years of age. By pope Julius II. he was translated to the see of Parma; and by Leo X. to that of Tusculum, or Frascati. His immediate predecessor Clement VII. nominated him successively to the bishoprics of Palestrina, Sabina, Porto, and Ostia. The same pope appointed him to the legation of Viterbo, in the marche of Ancona, and received important services from him during the time of his imprisonment. So high was the opinion which Clement entertained of his character, that when he was sensible of approaching dissolution, he recommended him to the cardinals as the most worthy of the whole college to be his successor. The death of Clement took place on the 25th of September 1534; and on the 13th of October following, the thirty-four cardinals present in the conclave concurred unanimously in voting for cardinal Farnese. To this unanimity two circumstances contributed: one was his having arrived at the advanced age of sixty-seven; and the other, a report of the weakness and decay of his constitution, which he is said to have countenanced with considerable art. At his coronation the new pope assumed the name of Paul III. The first objects to which he directed his attention, were the progress of the Reformation, and the means of crushing a revolution pregnant with ruin to the authority and interests of the papal see. He was no less enraged than his predecessor Clement at the innovations in Germany, and no less averse to any scheme for reforming either the doctrines of the church, or the abuses in the court of Rome. But, having been a witness of the universal censure which Clement had incurred by his obstinacy on those points, and knowing how much the meeting of a general council was desired by all Christendom, he hoped to avoid all reproach by a seeming alacrity in

complying with the universal wish. So early as the third day after his election, therefore, his intention was announced by the nomination of commissioners to deliberate about the time, the place, and the manner of proceeding; while he had no doubt but that from the discussion of those points circumstances might arise, which would either prevent such a council from meeting at all, or place the secret management of it in his hands. In our life of Luther, to which we refer our readers, we have given an account of the steps which were taken to convene this council, and of its indefinite prorogation; as we likewise have of the partial and inadequate reformation of abuses in the court of Rome, which Paul pretended to set on foot.

In the mean time, the pope had concluded an alliance with the emperor Charles V. and the Venetians against the Turks; and is said to have entertained such confidence of ultimate success, that he even made a partition of the Turkish empire with his allies. This object, as well as the extirpation of the Lutheran heresy, he had much at heart; but he considered peace between the emperor and the king of France, who were then at war, to be an essential preliminary to both. Nor was he without hopes that, if he should prove the instrument of promoting it, he might secure important advantages to his own family. Influenced by these considerations, he proposed an interview between the two monarchs at Nice, and offered to repair thither in person, that he might act as a mediator in composing all their differences. Such a proposal could not decently be declined by either of the contending princes; but, though both came to the place of rendezvous, so great was the difficulty of adjusting the ceremonials between them, or such were the remains of distrust and rancour on each side, that they refused to see one another, and every thing was transacted by the intervention of the pope, who visited them alternately. With all his zeal and ingenuity, however, he could not find out a method of removing the obstacles which prevented a final accommodation, nor overcome the obstinate perseverance of either monarch in asserting his own claims. At last he prevailed upon them to sign a truce for ten years, and in the mean time to send ambassadors to Rome, to discuss their pretensions at leisure. During the private conferences of the pope with the emperor at this interview, a marriage treaty, which had been some time negotiating, was at last concluded

between Octavio Farnese, the pope's grandson, and Margaret, the emperor's natural daughter, and the widow of Alexander de Medici, who had been lately murdered by one of his own family. Soon after Paul's return to Italy, he dispatched cardinal de Medici with a grand retinue to Florence, who conducted the princess to Rome, where she was received by the pope, the cardinals, and the Roman nobility, and the nuptials were celebrated with extraordinary pomp and magnificence. In the year 1538, the pope, finding from the proceedings of king Henry VIII. of England, in dissolving the monasteries and compelling the monks to resume the lay habit, that all hopes of coming to an agreement with him were desperate, thundered out his bull of excommunication against that prince. By this bull Henry was pronounced deprived of his kingdom; his subjects were not only absolved from their oaths of allegiance, but commanded to take up arms against him, and drive him from the throne; the whole kingdom was laid under an interdict; all treaties of commerce or friendship with him or his subjects were declared null; his kingdom was granted to any who should invade it; and all were allowed to seize the effects of such of his subjects as adhered to him, and enslave their persons, &c. But Henry's power was not now to be shaken by such an instrument; and the insolence of the pope only stimulated the king to imitate his tyranny, by persecuting, with more severity than ever, all without distinction, who refused to renounce the papal supremacy, and acknowledge his own.

The year 1540 was rendered memorable, by the establishment of the order of the jesuits; of which we have given a particular account in our life of Loyola. During the same year, different diets were held in Germany, for the purpose of terminating the religious disputes, and the divisions arising from them among the members of the empire; the result of which, notwithstanding the opposition of the papal legates, were various concessions to the Protestants, equivalent to a kind of truce, which suspended all prosecutions carried on against them in the imperial chamber, and left them in the full possession of all the privileges which they had ever enjoyed. To these concessions the emperor had been induced to accede, in order to obtain their consent to liberal supplies towards carrying on the war with the Turks. These proceedings, however, gave great offence to the pope, who complained of them.

during a short interview which he had with the emperor at Lucca, in 1541, when he suggested various things relating to the proper method of putting an end to the disputes about religion, and to the extinguishing of those mutual animosities between that prince and the king of France, which threatened to break out again into open hostility: but Charles's thoughts were bent so entirely at this time on the great enterprize which he had concerted against Algiers, that he listened with little attention to the pope's schemes or overtures, and hastened to join his army and fleet. In the year 1542, Paul, finding it impossible to avoid any longer calling a general council, sent John Morone, bishop of Modena, to announce to the diet of the empire at Spire his determination of assembling such a council without delay, and to propose that Trent should be the place of its meeting. This proposal, after some discussion, met with the approbation of the catholic princes in the diet; but the Protestants unanimously expressed their dissatisfaction, protesting that they would pay no regard to a council held beyond the precincts of the empire, called by the pope's authority, and in which he assumed the right of presiding. Without taking any notice of their remonstrances, Paul immediately published the bull of intimation, nominated three cardinals to preside as his legates, and fixed the day for opening the council on the first of the following November. If he had desired the meeting of a council as sincerely as he pretended, he would not have pitched upon such an improper time for calling it, when a fierce war was just kindled between the emperor and the king of France, which rendered it impossible for the ecclesiastics from many parts of Europe to resort thither in safety. His legates, indeed, repaired to Trent at the time appointed, where they remained several months; but as no persons appeared there, except a few prelates from the ecclesiastical state, the pope, in order to avoid the ridicule and contempt which this drew upon him from the enemies of the church, recalled them and prorogued the council. Being about this time informed, that the principles of Luther met with a favourable reception in many parts of Italy, he appointed a congregation of six cardinals, with full power to act as inquisitors of the faith at Rome. He also instigated the emperor to attempt the introduction of that tribunal into the kingdom of Naples; but the design was frustrated, owing to the spirited opposition of the Neapo-

litans, of all ranks and conditions, who flew to arms upon the first step that was taken towards carrying it into execution, and obliged the viceroy to drive out of Naples all who belonged to that bloody office.

During the summer of this year, the pope, hearing that the emperor intended passing into Flanders by the way of Italy, with great difficulty obtained an interview with him at Busetto, a small town between Parma and Placentia. His professed object in taking so long and fatiguing a journey was, that he might mediate between the emperor and the king of France. When, however, he found Charles so inveterate against Francis that he would not listen to any terms of accommodation, Paul shewed that he was also powerfully influenced by a regard to his own interest, and to the aggrandizement of his family. The former motive prompted him to entreat of the emperor the restoration of Parma and Placentia to the holy see; but without success. With a view to the aggrandizement of his family, knowing the emperor's great want of money to carry on his war against France, he offered him a hundred and fifty thousand ducats if he would bestow the duchy of Milan on his grandson Octavio Farnese; which proposal the emperor rejected. Disappointed in what he had much at heart, Paul returned to Rome, mortified and soured; and his ill humour was not a little inflamed by the intelligence which he received from Germany, in the year 1544. This informed him, that the emperor had courted the Protestants, and granted them extraordinary indulgences at the diet at Spire, in order to secure, as he by that means did, their concurrence with the other members of the diet, in declaring war against France in the name of the empire, and granting extraordinary aids in troops and money. He also learnt from it, that Charles had consented to call a council, and to admit of public disputations in Germany with a view to determining the doctrines in controversy between the Protestants and Catholics; and that he had even contracted a profane alliance with an excommunicated heretic, and rebel against St. Peter, Henry of England. To so high a degree was Paul offended with these proceedings, that he addressed to the emperor a long letter on the occasion, written with such acrimony of language, and in a style of such high authority, as seemed to intimate a design of drawing on a quarrel with that prince. To this letter Charles made no reply, knowing that he had been governed in what he had

done only by motives of temporary policy, and being desirous of concealing the schemes which he had formed for humbling the protestant party in Germany, and for restoring the catholic religion wherever it had been abolished. In the year 1545, the pope summoned the council of Trent to assemble anew in the month of November; and before that meeting the emperor gave the Protestants reason to suspect his hostile intentions against them, by his conduct in the affair of count de Wied, archbishop and elector of Cologne. That prince had become a proselyte to the doctrines of the reformed, and had endeavoured to introduce into his diocese, instead of the ancient superstition, the rites established among the Protestants. But he was zealously opposed by the canons of his cathedral, who, when they found their endeavours to check his career ineffectual, appealed for redress to the pope and emperor. Upon this appeal Charles took the canons under his immediate protection; enjoined them to proceed with rigour against all who revolted from the established church; prohibited the archbishop from making any innovation in his diocese; and summoned him to appear and answer the accusations which should be preferred against him.

Before the time fixed for the meeting of the council at Trent, Paul took a step which the Protestants hoped would have produced a rupture between him and the emperor. Finding that he could not bring Charles to approve of his ambitious schemes for the aggrandizement of his family, he ventured to give his son Peter Lewis the investiture of Parma and Placentia, though at the risk of incurring the displeasure of the emperor. This indecent grant of such a principality, to a son of whose illegitimate birth he ought to have been ashamed, and whose licentious morals all good men detested, gave general offence; and more especially, as it was bestowed at a time when a great part of Europe openly inveighed against the manners and exorbitant power of ecclesiastics, and a council was summoned to reform the disorders in the church. Some cardinals in the imperial interest remonstrated against such an unbecoming alienation of the patrimony of the church; and the emperor peremptorily refused to confirm the deed of investiture, upon the pretext that Parma and Placentia were part of the Milanese state. However, the emperor and the pope being now intent upon one common object in Germany, they mutually sacrificed to it their

emotions of jealousy or resentment, that they might the more effectually pursue what each deemed to be of greater importance. But Charles still continued to amuse the Protestants with professions of his pacific and favourable intentions towards them, and employed every art to quiet their fears and jealousies; though events soon occurred which convinced them of his duplicity and perfidy. On the 13th of December 1545, the general council was opened at Trent with the accustomed solemnities, though no more than twenty-five bishops had yet arrived, who were either Italians or Spaniards. Such was the first appearance of an assembly of men, who assumed authority as representatives of the universal church, and proceeded to determine the most important points of doctrine in its name. Nor were they more than forty in number, when, in opposition to a motion that their attention should in the first place be directed to the reformation of abuses, it was agreed, that the forming a confession of faith, in which should be contained all the articles that the church required its members to believe, ought to be the first and principal business of the council; but that, at the same time, due attention should be given to what was necessary towards the reformation of manners and discipline. From this first symptom of the spirit with which the council was animated, as well as from the high tone of authority which the legates who presided in it assumed, and the implicit deference with which most of the members followed their directions, the Protestants might easily conjecture what decisions they had to expect. From this time they must be sensible, that the transactions of the council would all be regulated by the will of the pope, to whose legates was reserved the proposal of all matters for discussion, and who proposed nothing till they had sent to Rome and received his holiness's directions. They likewise must see, that on all controverted points the pope was certain of a majority; since the Italian bishops, who were his dependents or pensioners, were more numerous than those of all other nations together.

In the fourth session, having begun with examining the first and chief point in controversy between the church of Rome and the Reformers, concerning the rule which should be held as supreme and decisive in matters of faith, the council, by its infallible authority, determined, "that the books to which the designation of *Apocryphal* has been given, are of equal authority with those which have been received

by the Jews and primitive Christians into the sacred canon; that the traditions handed down from the apostolic age, and preserved in the church, are entitled to as much regard as the doctrines and precepts which the inspired authors have committed to writing; that the Latin translation of the scriptures, made or revised by St. Jerome, and known by the name of the *vulgate* translation, should be read in churches, and appealed to in the schools as authentic and canonical." Against all who disclaimed the truth of these tenets, anathemas were denounced in the name and by the authority of the Holy Ghost. The decision of these points, which undermined the main foundation of the Lutheran system, was a plain warning to the Protestants what judgment they might expect, when the council should have leisure to take into consideration the particular and subordinate articles of their creed. This discovery of the council's readiness to condemn the opinions of the Protestants, was soon followed by a striking instance of the pope's resolution to punish those who embraced them. The appeal of the canons of Cologne against their archbishop having been carried to Rome, Paul eagerly seized that opportunity, both of displaying the extent of his own authority, and of teaching the German ecclesiastics the danger of revolting from the established church. As no person appeared in behalf of the archbishop, he was held to be convicted of the crime of heresy, and a papal bull was issued, depriving him of his ecclesiastical dignity, inflicting on him the sentence of excommunication, and absolving his subjects from the oath of allegiance which they had taken to him as their civil superior. The countenance which he had given to the Lutheran heresy was the only crime imputed to him, as well as the only reason assigned to justify the extraordinary severity of this decree. The Protestants could hardly believe that Paul, how zealous soever he might be to defend the established system, would have ventured to proceed to such extremities against a prince and elector of the empire, without having previously secured such protection as would render his censure something more than an impotent rally of resentment. They were of course deeply alarmed at the sentence passed upon the archbishop, considering it as a sure indication of the hostile and malevolent intentions not only of the pope, but of the emperor, against their party.

By the increasing apprehensions of the Pro-

testants Charles saw, that he would be soon obliged to declare openly what part he was determined to act. At the same time he was strongly urged to commence operations against them by the pope, who promised to second him with such vigour as could not well fail of securing success. In these circumstances the emperor entered privately into negotiations with his holiness; who, when he found that Charles was bent in earnest on extirpating, by force of arms, the heresies which abounded in Germany, and of compelling all who had renounced the religion of their forefathers to return to the obedience of the holy see, assented with eagerness to every article which was proposed to him. Among other stipulations on his part, the pope engaged to deposit a large sum in the bank of Venice, towards defraying the expence of the war; to maintain, at his own charge, during the space of six months, twelve thousand foot, and five hundred horse; to grant the emperor, for one year, half of the ecclesiastical revenues throughout Spain; and to authorize him, by a bull, to alienate as much of the lands belonging to religious houses in that country, as would raise a considerable pecuniary supply. Notwithstanding his treaty, the emperor still endeavoured to conceal his intentions from the Protestants; and when he took up arms, he endeavoured to persuade the Germans that he aimed only at vindicating the imperial authority, and repressing the insolence of such as had encroached upon it. His design, however, had nearly been disconcerted by the pope. Proud of having been the author of such a formidable confederacy against the Lutheran heresy, and happy in thinking that the glory of extirpating it was reserved for his pontificate, he published the articles of his league with the emperor; and he soon afterwards issued a bull, containing most liberal promises to all who should engage in this holy enterprize. Though the emperor was not a little offended with Paul for making this discovery, he steadily pursued his plan of dissimulation, even after the principal of the protestant confederates had taken the field in their own defence. This war of religion broke out in the year 1546; and the papal troops, amounting fully to the number which Paul had stipulated to furnish, commanded by Octavio Farnese, the pope's grandson, assisted by able officers formed in the long wars between Charles and Francis, seasonably joined the imperial army. The transactions of this war, till the confederacy of the Protestants was bro-

kén up, and almost all the members of it had been compelled to submit to the emperor, belong to the history of that prince.

No sooner was information brought to Paul of the rapid success of the imperial arms, than he began to recollect the prudent and cautious maxims of the papal see, with regard to the danger of extending the imperial authority beyond bounds, which in the transport of his zeal against heresy he had entirely forgotten. He now became alarmed for the impolicy of his conduct, in having contributed towards acquiring for Charles such an immense increase of power, as would enable him, after oppressing the liberties of Germany, to give law with absolute authority to all the states of Italy. He resolved, therefore, to lose no time in correcting his error, and without giving the emperor any warning of his intention, he ordered his grandson to return instantly to Italy with all the troops under his command, while he recalled, at the same time, the licence which he had granted for the appropriation of church lands in Spain to Charles's use. Of Paul's treachery in thus abandoning him the emperor loudly complained, and to his complaints he added threats and expostulations; but his holiness remained inflexible, and his troops marched towards the ecclesiastical state. In a memorial which the pope published on this occasion, besides assigning various reasons to justify his conduct, he discovered manifest symptoms of alienation from the emperor, together with a deep-rooted dread of his power. It was not long before he began to consider him as an enemy, the weight of whose power he must soon feel, and against whom he could not be too early in taking precautions. He foresaw that if the emperor acquired absolute power in Germany, he would soon become master of all the decisions of the council, should it continue to meet in Trent. For this reason he determined to remove it to some city more immediately under his own jurisdiction; and an incident occurred which gave to this measure the appearance of being necessary. One or two of the fathers, together with some of their domestics, happening to die suddenly, their disorder was pronounced to be infectious and pestilential; upon which some of the prelates withdrew from Trent panic-struck, and after a short consultation the council was translated to Bologna, in the year 1547. This step was warmly opposed by the prelates in the imperial interest, most of whom remained at Trent, by which means a schism commenced in that as-

sembly, the fathers at Bologna and Trent respectively inveighing with acrimony against each other. The emperor used all his interest to procure the return of the council to the latter place; but Paul invariably refused the applications which were made to him on that head.

By this time, strong symptoms of disgust between the pope and the emperor were very discernible; and an event soon happened, which produced an irreparable breach in their connection. Peter Lewis Farnese, the pope's son, by the profligacy of his life, and by enormities of every kind, equal to those committed by the worst tyrants who have disgraced human nature, had rendered himself so odious to all classes of his subjects, that it was thought that any violence whatever might be lawfully attempted against him. In these circumstances, five noblemen of the greatest distinction in Placentia, with the privity of Gonzaga, the imperial governor of Milan, combined in a plan for assassinating him. They conducted their intrigues with such secrecy, and displayed such courage in the execution of their design, that, at mid-day, one party of them surprised the citadel of Placentia, where Farnese resided, overpowered the guards, and murdered him; while others of their body made themselves masters of the town. The exultation at the success of the conspiracy was general, and all applauded the actors in it, as the deliverers of their country. Before the next morning, a body of troops from the Milanese took possession of the city in the emperor's name, and restored the inhabitants to their ancient privileges. The ignominious death of a son whom, notwithstanding his infamous vices, Paul loved with an excess of parental tenderness, overwhelmed him with the deepest affliction; and the loss of a city of such consequence as Placentia, greatly embittered his sorrow. On an early day he accused Gonzaga, in open consistory, of having committed a murder, in order to prepare the way for an unjust usurpation; and he immediately demanded satisfaction of the emperor for both injuries, by the punishment of Gonzaga, and by the restitution of Placentia to his grandson Octavio. But Charles eluded all his demands, and determined to keep possession of the city, together with its territories. This resolution transported the pope to such a pitch of resentment, that he was eager to take arms against the emperor, in order to be avenged on the murderers of the son, and to recover the inhe-

ritance wrested from his family. That he might be able to contend with such an enemy, he warmly solicited Henry king of France, and the republic of Venice, to join in an offensive league against Charles. He found these powers, however, too cautious to engage with him in a war for the gratification of his private resentment; and he was obliged to endure the injuries which the impotency of the holy see would not permit him to revenge.

While Paul felt the full force of the passions which his losses and the desire of vengeance excited in his mind, the diet of Augsburg, by the emperor's command, petitioned him, in the name of the Germanic body, that he would enjoin the prelates who had retired to Bologna to return again to Trent, and to renew their deliberations in that place. But the pope, from the satisfaction which he felt in mortifying the emperor, as well as from his own aversion to what was requested, without hesitation resolved that this petition should not be granted. He had the address, however, to throw the refusal on the fathers at Bologna, to whom he referred the petition, who declared that the council could not return to Trent, consistently with its dignity, unless the prelates who remained there first repaired to Bologna, and by joining their brethren, as well as submitting to the decrees which had been past, disavowed their schismatical spirit. Charles justly considered their reply as a full discovery of the pope's intentions, and proceeded to take the necessary steps to prevent Paul from having it in his power to turn against him the authority of such an assembly. With this view he sent two Spanish lawyers to Bologna in January 1548, who protested before the papal legates, that the translation of the council to that place was founded on false pretexts, and that it was consequently an unlawful and schismatical conventicle; that all its decisions ought of course to be held null and invalid; and that, since the pope and his ecclesiastics had abandoned the care of the church, the emperor would employ the power which God has committed to him, to prevent those calamities with which it was threatened. A few days afterwards, the imperial ambassador at Rome protested to the same purport, and in equally harsh terms, at an audience which he demanded of the pope, and in the presence of all the cardinals, as well as foreign ministers. It was not long before Charles, resolved to terminate all differences with respect to religious opinion without the interven-

tion of any foreign jurisdiction, laid before the diet his famous system of doctrine known by the name of the *Interim*, from its being designed to continue no longer in force than until a free general council could be convoked. This system, which contained all the essential doctrines of popery, though artfully softened or disguised, was equally disapproved of both by Papists and Protestants; but no member of the diet had the courage openly to oppose it; and the emperor was determined to employ all his power in enforcing the observance of it as a decree of the empire. As soon as the proceedings of the diet and the contents of the *Interim* came to be known at Rome, the indignation of the courtiers and ecclesiastics rose to the greatest height, and they all warmly contended, that as the emperor had been so daring as to usurp the jurisdiction of the head of the church, and had attempted to overturn the foundations of ecclesiastical authority, it was necessary to proceed immediately to extremities against him, before he grew too formidable to be opposed. But Paul, though he was highly offended with the emperor, for assuming an authority to regulate the doctrine and discipline of the church, and condemned the *Interim* in the strongest terms, viewed the matter with more temper and judgment. The experience which he had dearly purchased by his quarrel with Henry VIII. taught him a lesson of caution and prudence; and his discernment also led him to foretel, that a system which all attacked, and none defended, could not be of long duration, but must sink and be forgotten when the powerful hand which now upheld it was withdrawn: and that, for this reason, there was no need of his interposing in order to hasten its fall.

In the mean time, the secession of those prelates who had voted against the translation of the council to Bologna, was soon followed by the departure of others, who grew weary of continuing in a place where they were not suffered to proceed to business, till at length so few remained, that the appellation of general council could not, with decency, be bestowed any longer upon them. Paul, therefore, had no choice left but to dissolve an assembly which had become the object of contempt to all Christendom; and he directed his legates to dismiss it by an indefinite prorogation. As Paul advanced in years, he grew more strongly attached to his family, and more jealous of his authority. Urged on by these passions, he could not forget the loss of Placentia; and in

the year 1549, he made a second ineffectual effort to gratify his enmity to the emperor, by an attempt to draw the French king into an alliance against that prince. Finding himself unsuccessful in this design, he turned his thoughts towards the most likely means of preventing the future encroachments of the emperor. With this view, he determined to recall his grant of Parma and Placentia, and, after declaring them to be re-annexed to the holy see, to indemnify his grandson Octavio by some other establishment in the ecclesiastical state. This device, he flattered himself, would render his possession of Parma more secure, as the emperor might be cautious of invading the patrimony of St. Peter; and he thought that it would afford him a better chance of recovering Placentia, when, in urging his solicitations to that effect, he was considered not as pleading the cause of his own family, but as an advocate for the interest of the church. While he was priding himself in this device, Octavio, a high-spirited young man, having resolved not to accept of any other territory, took measures in order to prevent the execution of a plan so fatal to his ambition. In pursuance of these, he set out secretly from Rome, and, after having made an unsuccessful attempt to surprise Parma, wrote a letter to his grandfather, intimating his resolution of throwing himself into the arms of the emperor. This defection of one of Paul's own family to an enemy whom he hated, irritated him almost to madness; and there was no degree of severity to which he might not have proceeded against a grandson whom he reproached as an unnatural apostate. He was prevented, however, from carrying his harsh resolutions into execution by his death, which took place in 1549, when he was in the eighty-second year of his age, and had held the Roman see upwards of fifteen years. Almost all the historians of the fifteenth century affirm, that his death was occasioned by a fever brought on by the violent passions which the behaviour of his grandson excited; but in Dr. Robertson, as referred to at the end of this article, the reader may meet with a more authentic account of this event, which attributes it to a defluxion on the lungs, attended with such dangerous symptoms, that his life was immediately despaired of. The character of this pope gave rise to much debate, even in the last century, between cardinal Quirini, and Schelhorn, Thieling, and other writers. The cardinal has used his utmost

efforts to defend his probity and merit, his prudence and moderation; while the two learned men above-mentioned, represent him as a perfidious politician, whose predominant qualities were dissimulation and fraud; who was wholly intent upon raising his family, and ever ready to sacrifice the good of the church or state, to the grandeur and interests of his numerous illegitimate offspring. Maclaine, in a note to his translation of Mosheim, as quoted below, mentions some shocking instances of licentious and criminal exploits, with which Paul was reproached in a book published before his death, under the name of *Ochino*. Besides his natural son Peter Lewis, he had a natural daughter named Constantia, who was married into the *Sforza* family; and their children, Alexander Farnese, and Guido Ascanio Sforza, he created cardinals soon after his election, when they were scarcely arrived at the years of discretion. At different promotions, he created no fewer than seventy-one cardinals: a far greater number than had ever yet been preferred to that dignity by any pope. Onuphrius says, that he was well versed in most branches of literature, and a generous encourager of learned men. He wrote a comment upon "Cicero's Epistles to Atticus," before his promotion to the pontificate, and after it, some "Letters" in a polite Latin style, to his particular friend cardinal Sadolet, and to Erasmus. *Rycaut's Cont. of Platina. Dupin. Moreri. Bower. Robertson's Hist. of Charles V. vol. III. passim, and vol. IV. p. 1—5. Mosh. Hist. Eccl. sec. xvi. sect. i. cap. 3. and sect. iii. par. i. cap. 1. Mod. Un. Hist. vol. XXIII. chap. LXX. sect. 17.—M.*

PAUL IV., pope, whose former name was *John Peter Caraffa*, was the son of count Montorio, a nobleman of an illustrious family in the kingdom of Naples, and born in the year 1476. Being destined for the church, though from his rank in life, without any other merit, he might expect to obtain the highest ecclesiastical preferments, yet, from his early years, he applied to study with all the assiduity of one whose sole dependence was on his personal attainments. By this means, he not only acquired profound skill in scholastic theology, but a considerable knowledge of the learned languages and of polite literature, the study of which had lately been revived in Italy. His mind, however, naturally gloomy and severe, was more formed to imbibe the sour spirit of the former, than to receive any tincture of elegance or liberality of sentiment from the latter; so that he acquired rather the qualities and passions of a monk,

than the talents requisite for the conduct of the affairs of the world. When he was only eighteen years of age, pope Alexander VI. made him his chamberlain; and in the year 1504, pope Julius II. created him archbishop of Theate, or Chieti, in the Neapolitan dominions. By the same pontiff he was sent in the capacity of his nuncio to Ferdinand, king of Arragon, when that prince took possession of the kingdom of Naples; and in the year 1513, pope Leo X. sent him in the same character to Henry VIII. king of England, at whose court he continued three years. Upon his return from this mission he was appointed nuncio to Spain, where he was made privy-counsellor to king Ferdinand, and afterwards confirmed in the same post by his grandson Charles V. But, becoming disgusted with public life, he languished to be in a situation more suited to his taste and temper. Having, therefore, obtained his recall, he relinquished the paths of ambition, refused the archbishopric of Brindisi, which was offered him by Charles V. and resigned at once all his ecclesiastical preferments, in the year 1524. He then retired to mount Pincio, where he instituted a new order of regular priests, whom he denominated Theatines, from the archbishopric which he had held, and, becoming a member of their fraternity, he conformed to all the rigorous rules to which he had subjected them, preferring the solitude of a monastic life, with the honour of being the founder of a new order, to the highest dignities and greatest grandeur which the court of Rome could offer him. In this retreat he continued many years, until pope Paul III., induced by the fame of his sanctity, called him to Rome, in order to consult with him concerning the most proper and effectual measures for suppressing heresy, and re-establishing the ancient authority of the church. Having thus enticed him from his retirement, the pope, partly by his entreaties, and partly by his authority, persuaded him to re-assume the benefices which he had resigned, and to accept of a cardinal's hat, in the year 1536.

After having been thus promoted to the purple, Caraffa retained his monastic austerity, both under the artful and interested pontificate of Paul, and the dissolute government of Julius III. He was a bitter enemy of all innovation in opinion, and had ever shewn the most bigoted and furious zeal against Lutheranism. He appeared on every occasion a violent advocate for the jurisdiction and discipline of the church,

and was the chief instrument in establishing the formidable and odious tribunal of the inquisition in the papal territories. Upon the death of pope Marcellus II. in 1555, the conclave soon united in the choice of cardinal Caraffa for his successor, who was then at the advanced age of seventy-nine; and this circumstance had no little weight in promoting his election, as it flattered the other competitors with the prospect of seeing, ere long, another vacancy in the papal chair. At his coronation, out of grateful respect to the memory of Paul III. he took the name of Paul IV. When the Roman courtiers were informed of his election, from the austerity of his character they anticipated a severe and violent pontificate; while the people of Rome were apprehensive of seeing the rigour of monastic manners substituted in the room of the gaiety or magnificence to which they had been so long accustomed in the papal court. However, Paul commenced his government by ordering his coronation to be conducted with greater pomp and ceremony than usual; and when the master of his household enquired in what manner he chose to live, he haughtily replied, "as becomes a great prince." He also used great state and pomp in his first consistory, when he gave audience to the ambassadors of Mary queen of England, who came to tender her obedience to the papal see; on which occasion he gave the title of a kingdom to Ireland. Afterwards, at a private conference, he insisted that all the ecclesiastical possessions which had been seized by Henry VIII. should be restored to the church, and that the Peter-pence should be immediately collected for the use of the Roman see. Having thus attained to the highest dignity to which he could aspire, the principal object which he appears to have had at heart was the aggrandizing of his nephews, to whom he gave himself up with unbounded confidence and attachment. On count Montorio, the eldest, he bestowed the dukedom of Palliano, of which he had violently dispossessed Mark Anthony Colonna; on the second he conferred the government of Rome, with the county of Bagno, and the title of marquis of Montebello; and the youngest, who had hitherto served as a soldier of fortune in the armies of Spain or France, he created a cardinal, and nominated him to the important legation of Bologna.

Unhappily for the peace of Europe, the ambition of Paul's nephews was too aspiring to be satisfied with the dignities to which they

had been appointed. Their aims were directed to some sovereign and independent establishments, such as had been procured by Leo and Clement for the Medici, and by Paul III. for the family of Farnese. This design they saw no prospect whatever of accomplishing, but by dispossessing the emperor of some of his Italian dominions; and to attempt such an undertaking, both Paul and his nephews were incited by motives of resentment as well as of interest. Cardinal Caraffa, while he served in the emperor's army in Germany, had been put under arrest for challenging a Spanish officer; and afterwards he was prevented by the emperor's orders from taking possession of a priory in Naples, which the pope had conferred on him. Disgusted by this treatment, he abruptly quitted the imperial service, and entered that of France; in which the friendship which he contracted with Strozzi, the commander of the French army in Tuscany, proved the means not only of warmly attaching him to the French interest, but of inspiring him with a mortal antipathy to the emperor, as the great enemy to the liberty and independence of the Italian states. And Paul himself was disposed to receive impressions unfavourable to the emperor, owing to the opposition which his election to the papacy had met with from the cardinals of the imperial faction, and the remembrance of ancient injuries which he had received from Charles or his ministers. In this state of his mind, his nephews repeatedly alarmed him with pretended discoveries of conspiracies against his life and theirs, formed by the imperial minister and his partizans at Rome; till at length they inflamed his resentment to such a pitch, that he confined some of the cardinals most attached to the emperor in the castle of St. Angelo, and persecuted with the greatest severity some of the Roman barons who were in the same interest. He then resolved, in conformity with the advice of his nephews, to endeavour to enter into a treaty of alliance with the French king against the emperor. With this view, he sent a person of confidence directly to the court of France, who proposed an offensive and defensive alliance between the pope and Henry, who was then at war with the emperor. According to the articles of this alliance, they were to attack the duchy of Tuscany and the kingdom of Naples with their united forces; and, in case their arms should prove successful, its ancient republican form of government was to be re-established in the former, and the investiture

of the latter granted to one of the French king's sons; reserving a certain territory for the ecclesiastical state, and independent establishments for each of Paul's nephews.

The proposal of such a treaty proved very acceptable to Henry himself, who was allured by the prospect which it opened to him of acquiring those Italian dominions, for which his predecessors had so often contended; and when it was taken into consideration in the council, the reasons for entering into it addressed to the king's ambition by the duke of Guise and the cardinal of Lorraine, triumphed over the prudent remonstrances against it urged by the constable Montmorency and others of the wiser members, and Henry determined that the cardinal should be sent to Rome, with full powers to bring it to a conclusion. In the mean time the pope, having had leisure to reflect on the danger and uncertain issue of a war with so powerful a prince as the emperor, and, probably, yielding to the address with which the imperial ambassador had laboured to soothe him, began to lose much of his ardour for continuing the negotiation with France; when intelligence which he received from Germany rekindled all his former rage against the emperor, and made him desirous of putting the last hand to the treaty. It brought him advice of the recess of the diet of Augsburg, and of the toleration which was thereby granted to the Protestants in Germany. This information excited in him most violent transports of passion. Full of high ideas with respect to the papal prerogative, and animated with the fiercest zeal against heresy, he considered the assembly's decision concerning religious matters, to be a presumptuous and unpardonable encroachment on that jurisdiction which belonged to him alone, and regarded the indulgence which had been given to the Protestants, as an impious act of that power which the diet had usurped. He insisted that the recess should be immediately declared illegal and void; threatening the emperor and king of the Romans, should they either refuse or delay to gratify him in this respect, with the severest effects of his vengeance. Such a tone of authority and command, might have been assumed by a pontiff of the twelfth century; but in the age of Charles V. it was impotent and contemptible extravagance. In this disposition the cardinal of Lorraine found the pope, and soon obtained his signature to a treaty, which had for its object the ruin of a prince against whom he was so highly exasperated;

and afterwards both parties began privately to prepare for putting it in execution.

Scarcely had the treaty between the pope and the king of France been signed two months, before Henry forgot the obligations under which it laid him, and agreed to a truce with the emperor, who was upon the point of resigning all his hereditary dominions to his son Philip, and of retiring from the world. When the news reached Rome that this truce was actually concluded, and sworn to by Henry as well as Charles and Philip, in February 1556, it excited in the pope and his nephews the utmost astonishment and terror. They were conscious that, by their engagements with the French king, which were no longer secret, they had highly irritated the emperor and his son; and, finding that the duke of Alva had begun to assemble troops on the frontiers of the ecclesiastical state, they dreaded that they should feel the full weight of that vengeance which they merited. Under these circumstances, Paul determined to have recourse to the arts of negotiation and intrigue. He affected, as being the father of the christian church, to approve highly of the truce, considering it to be a happy expedient for putting a stop to the effusion of christian blood; and he exhorted the rival princes to embrace this favourable opportunity of setting on foot a negotiation for a definitive peace, offering himself to be mediator between them. Under this pretext, he nominated cardinal Rebiba his nuncio to the court of Brussels, and his nephew cardinal Caraffa to that of Paris. But the real design of Caraffa's embassy, was to solicit the French king to renounce the treaty of truce, and to renew his engagements with the holy see; and he was commanded to spare neither entreaties, nor promises, nor bribes, in order to gain that point. In pursuance of his instructions, Caraffa set out instantly for Paris, and travelled with the utmost expedition; while Rebiba was purposely detained at Rome for several weeks, and when it became necessary for him to begin his journey, he was ordered to protract it as much as possible, that the issue of Caraffa's negotiation might be known before he could arrive at Brussels. In the mean time Caraffa arrived at Paris; where he presented a consecrated sword to the king, and by his remonstrances and promises, which were supported not only by the persuasions of the duke of Guise and his brother the cardinal of Lorraine, but by the address of the queen; and the more powerful arts of Diana of Poitiers, whom he

had gained over to his party, he completely succeeded in the object of his mission. All the prudent remonstrances of Montmorency and the other wise advisers of the king were disregarded; the nuncio absolved Henry from his oath; and he signed a new treaty with the pope, which rekindled the flames of war both in Italy and the Low-countries. Upon this a messenger was dispatched to meet cardinal Rebiba, with information of what had passed, and instructions for him to return to Rome.

As soon as Paul was informed by his nephew that there was a fair prospect of his succeeding in this negociation, he threw off the mask; put under arrest the Spanish envoy at his court; treated with much severity and injustice all those whom he suspected of being attached to the Spanish interest; and ordered a legal information to be presented in a consistory of cardinals against Philip, on pretence that, as his liege-lord, he had a right to deprive him of the kingdom of Naples, on account of his having failed in the payment of the annual tribute due to the pope from the possessor of it, as well as of various acts of treason against the holy see. But while Paul was weakly displaying such proofs of his pride and resentment, Philip discovered an amazing moderation on his part. Having imbibed from his early youth a profound veneration for the holy see, when he foresaw a rupture with the pope approaching, he entertained strong scruples against the lawfulness of taking arms against the viceregent of Christ. And after these had been in a considerable measure removed by the Spanish divines whom he consulted on that point, he nevertheless continued to deliberate and delay, and gave orders to the duke of Alva, to use every art of persuasion before he should have recourse to arms. Though naturally averse to all mild expedients, Alva complied with his instructions; and by letters and messengers, complained, remonstrated, and even soothed and flattered both Paul and his nephews. All his endeavours, however, were ineffectual; till at length, finding that every overture of peace, and every appearance of hesitation on his part, increased the pontiff's arrogance, he took the field and entered the ecclesiastical territories. As none of the French forces which by the treaty with Henry were to be sent to the pope's assistance were yet arrived, Alva soon became master of the Campagna Romana, taking possession of the cities in the name of the sacred college and the future pope; and he continued to advance, till

his troops, by making excursions even to the gates of Rome, filled that city with consternation. In this situation Caraffa found his uncle's affairs upon his return from France; and, knowing the importance of obtaining time for the arrival of the expected succours, he prevailed on Paul, who, from pride and obstinacy, was extremely reluctant, to apply to Alva for a cessation of arms. That commander was the more disposed to close with the overture, as he found it necessary to recruit his forces, that he might be in a condition to meet the approaching French army. A truce was accordingly concluded for ten, and afterwards for forty days, during which various schemes of peace were proposed, without any sincerity on the part of the pope. This he shewed sufficiently on the arrival of one body of French troops, and the receipt of a considerable sum remitted by the king of France; when he became more arrogant than ever, and banished all thoughts from his mind, but those of war and revenge.

But while the pope was thus intent on the destruction of his enemies, either he neglected, or found that it exceeded his power, to make those preparations for war which cardinal Caraffa had promised in his name. When, therefore, the duke of Guise, who was commander in chief of the French army, arrived at Rome in 1557, to his great mortification, he was furnished neither with the number of troops, nor necessary supplies, which he expected to meet with; nor had he the least prospect that the pope would ever be able to fulfil his engagements. However, urged on by the pope's impatience for action, he marched towards Naples, and began his operations. But the duke of Alva, by adopting and adhering steadily to a defensive system, prevented him from obtaining any success of importance, before sickness began to waste his army, and a violent dissension had arisen between him and the commander of the papal forces. In this situation of affairs, the Spaniards renewed their incursions into the ecclesiastical state, and by their progress overwhelmed the pope with such terror, that he earnestly entreated the duke of Guise to hasten towards Rome for his defence. With this request the duke complied; but he soon found himself under the necessity of leaving Paul at the mercy of that prince, towards whom he had displayed such an inveterate animosity. By the total defeat of the army of the king of France in the memorable battle of St. Quintin in the Low-countries, the whole king-

dom was thrown into the utmost consternation; and Henry, among other measures which he adopted in order to make head against the enemy, sent orders to the duke of Guise, requiring him, together with all his army, to return instantly for the defence of their country. The first account of that fatal battle was brought to Rome by the courier whom Henry had sent to recall the duke of Guise. As Paul, even with the assistance of his French auxiliaries, had hardly been able to check the progress of the Spanish arms, he was sensible that, as soon as he was deprived of their protection, his territories must be immediately over-run. He, therefore, remonstrated with the utmost violence against the departure of the French army, reproaching the duke, to whose ill conduct he attributed his being brought into such an unhappy situation, and complaining of the king, for deserting him so ungenerously under such circumstances. The duke of Guise's orders, however, were peremptory; and Paul, proud and obstinate as he was, found it necessary to accommodate his conduct to the exigency of his affairs. He, therefore, employed the mediation of the Venetians, and of Cosmo di Medici, in order to obtain peace. The same motives which made Philip so averse to entering into this war with the pontiff, engaged him to listen to the first proposals of this nature from Paul, and determined him to have matters brought to a conclusion as soon as possible. Accordingly, the duke of Alva, on the part of Philip, and cardinal Caraffa, in the name of his uncle, after a short conference, terminated the war on the following conditions: that Paul should renounce his league with Henry, and observe a strict neutrality between France and Spain; that Philip should instantly restore all the towns of the ecclesiastical territory of which he had taken possession; that the claims of the Caraffas to the duchy of Palliano, and other demesnes of the Colonnas, should be referred to the decision of the republic of Venice; and that the duke of Alva should go to Rome, and, after asking pardon of Paul in his own name, and in that of his master, for having invaded the sacred patrimony of the church, should receive the pope's absolution from that crime. These terms were literally fulfilled; and thus Paul, through Philip's scrupulous timidity, finished an unprosperous war without any detriment to the papal see. The conqueror appeared humble, and acknowledged his error; while he who had been

vanquished retained his usual haughtiness, and was treated with every mark of superiority.

As soon as affairs in the ecclesiastical state were again settled in tranquillity, Paul sent legates to the kings of France and Spain, offering himself as mediator of their differences; but without any success. In the mean time he applied himself to render his favourite tribunal of the inquisition a more efficient instrument for the eradication of heresy. With this view, he directed the inquisitors to draw up a catalogue of such books as were thought proper to be condemned as impious and heretical. This *Index Expurgatorius* was published two years afterwards; and all were prohibited, under pain of excommunication, incapacity of enjoying any offices or benefices, perpetual infamy, and other arbitrary punishments, from possessing or reading any of the books mentioned in that catalogue. The pope, likewise, ordered the tribunal of the inquisition to take cognizance of several crimes, which before had been under the jurisdiction of the other courts; and he incurred universal odium, by being so active and diligent in his enquiry after criminals, that he quickly filled all the prisons of the inquisition. About this time, to the general surprize of his court, he deprived cardinal Pole of his legation in England, and recalled him to Rome; actuated in so doing, as it was supposed, by a desire of gratifying his own private resentment against that prelate, whom he had formerly accused of heresy in the conclave. In the year 1558, the college of the electors of the empire having been assembled at Frankfort, the prince of Orange laid before them the instrument with which he had been entrusted by Charles V. containing his resignation of the imperial crown, and transfer of it to Ferdinand king of the Romans; which the college accepted and approved, and put Ferdinand in possession of all the ensigns of the imperial dignity. But when the new emperor sent Guzman his chancellor to acquaint the pope with this transaction, to testify his reverence towards the holy see, and to signify that he would soon dispatch an ambassador extraordinary, to treat with his holiness concerning his coronation; Paul, whom neither experience nor disappointments could teach to bring down his lofty ideas of papal prerogative to such a moderate standard as suited the genius of the times, refused to admit the envoy into his presence, and declared all the proceedings at

Frankfort illegal and invalid. He contended that the pope, as the vicegerent of Christ, was entrusted with the keys both of spiritual and civil government; that from him the imperial jurisdiction was derived; that the instrument of Charles's resignation had been presented in an improper court, as it belonged to the pope alone to reject or to accept of it, and to nominate a person to fill the imperial throne; and that Ferdinand, by ratifying the concessions of several diets in favour of heretics, had rendered himself unworthy of the imperial dignity. But he afterwards added with an appearance of condescension, that if Ferdinand would renounce all title to the imperial crown, founded on the election at Frankfort, profess repentance for his past conduct, and humbly supplicate him to confirm Charles's resignation as well as his own assumption of the empire, he might expect every mark of favour from his paternal clemency and goodness. Without entering into the questions concerning the nature or extent of the papal jurisdiction, Guzman endeavoured to engage Paul's attention to those motives of policy, which should induce him to recognize Ferdinand as emperor; and his arguments were seconded, with great earnestness, by an ambassador whom Philip sent to Rome on purpose. But Paul, who deemed it a crime to listen to any considerations suggested by human prudence or policy, when he thought himself called upon to assert the prerogatives of the papal see, remained inflexible; and during his pontificate, Ferdinand was not acknowledged as emperor by the court of Rome.

The same antiquated and wild pretensions were maintained by Paul in the instance of Elizabeth, queen of England; who despised his impotent claims, threw off the papal yoke, and, after the example of her father and brother, assumed, with the concurrence of parliament, the supremacy in all matters ecclesiastical as well as temporal within her dominions. The mortification which this event must have occasioned to Paul, was soon increased by the intelligence received from his nuncio in Germany, that at the diet of Augsburg in 1558, Ferdinand had confirmed the treaty of Passau, which established the peace of religion, and also the decrees of the subsequent diets. Nor could the satisfaction which he affected be real, when he had official information brought to him that peace was concluded between France and Spain in April 1559; since by one of the

articles, Henry and Philip bound themselves to labour in concert for procuring the convocation of a general council, in order to promote the reformation of the church, and to devise expedients for establishing unity and concord in the religious world. If he indulged any hopes that, by his negotiations with Henry, he might still be able to bring about a change of affairs favourable to the aggrandizement of the papal see, they were entirely dissipated by the news of the death of that prince in the following month of July. In the mean time, Paul was desirous of convincing the world, that he had sincerely at heart a correction of abuses in the church. With this view, he ordered all bishops to proceed to their own dioceses, and all those who had embraced a monastic life, to return to their monasteries, admitting of no excuse from the last, but denouncing an anathema against those who should disobey; and he executed his mandate in his own territories with such rigour, that many of the vagrant monks were imprisoned, and several of them sent to the galleys. Towards the close of his life, that he might give evidence of his impartiality in punishing crimes without distinction of persons, he, for once, afforded general satisfaction by directing his severity against his nephews, who had scandalously abused the trusts committed to their charge. Having been made acquainted with the many enormities of which they were guilty, in a full consistory he removed cardinal Caraffa from all administration of affairs, deprived him of his legation of Bologna, and banished him to Patricia; and he dismissed the duke of Palliano, and the marquis of Montebello, from their high offices in the court and army, ordering them to retire to their castles, and refusing to hearken to any intercessions made by the cardinals on their behalf. He, likewise, suppressed some new unpopular taxes, which, he pretended, had been imposed without his knowledge. After the banishment of his nephews, he behaved for some time with more than usual serenity, and is reported to have said, that from that period he ought to begin to count the years of his pontificate. His intention, however, to remedy the evils of his administration, if it was sincere, was delayed to too late a period; for he died of a dropsy on the 16th of August 1559, in the eighty-fourth year of his age, and after he had presided over the Roman church four years and between two and three months.

By his arrogance, ferocious violence, excessive severity, and oppressive taxes, Paul had

rendered himself so universally the object of hatred to the Romans, that, when he was on his death-bed, they rose tumultuously, cursed his name and family, and then flying to the capitol, struck off the head of a statue erected to him there but three months before, which they dragged with a thousand insults through all the public streets of the city, and at last threw into the Tiber. The populace, having thus vented their rage upon the statue, crowded to the prison of the inquisition, forced open the doors, released several hundred prisoners, only requiring them to swear that they were good Catholics, and then set fire to the building, which was soon reduced to ashes, with all the processes, papers, and records of that court. Afterwards, an edict having been published, in the name of the Roman people, for abolishing the arms of the Caraffa family, the populace spread themselves all over the city, and broke or defaced every monument bearing the name or arms of the Caraffas, with such dispatch, that the same day there was no memorial of them left. Paul was the author of a treatise "de Symbolo;" another "de emendanda Ecclesia ad Paulum III.;" "Regulæ Theatinarum," &c. *Rycaut's Contin. of Platina. Dupin. Moreri. Bower. Robertson's Hist. Charles V. vol. IV. books ix—xii. Watson's Hist. Philip II. vol. I. book ii. Mod. Un. Hist. vol. XXIII. ch. lxx. sect. 17.—M.*

PAUL V., pope, formerly called *Camillo Borghese*, was descended from a family of some distinction at Sienna, and born at Rome, in the year 1552. He principally attached himself to the study of the civil law, in which faculty he took the degree of doctor, and acquired such high reputation for his knowledge of it, that he was made referendary of both signets. In the year 1588, he was constituted vice-legat of Bologna; and pope Gregory XIV. appointed him to fill the important office of auditor of the chamber. By pope Clement VIII. he was promoted to the college of cardinals, and sent nuncio into Spain; and after his return from that mission, the same pontiff nominated him his vicar, which is one of the four principal dignities in the Roman church. Upon the death of Leo XI. in the year 1605, various candidates for the vacant throne were unsuccessfully proposed by their respective friends in the conclave, and among others, cardinals Bellarmine and Baronius. At length the nomination of cardinal Borghese met with the concurrence of all parties, his vigorous age of fifty-three being the only objection brought forwards

against him, and that soon removed. At his coronation he took the name of Paul V. Not long after he was established in the government, he discovered his spirit of nepotism, by bestowing his cardinal's hat on Scipio Caffarelli, his sister's son, and by appointing his two brothers, Francis and John Baptist, to the high and important posts of governor of the Vatican and governor of St. Angelo. No one of his predecessors exceeded this pontiff in zeal for advancing the ecclesiastical authority and jurisdiction of the papal see, or shewed himself more violent in endeavouring to execute his vengeance upon such as encroached upon his pretended prerogatives. He was earnest in his solicitations to the king of France, that the decrees of the council of Trent might be published in his dominions. He endeavoured to procure from the king of Spain an exemption for the Jesuits from the payment of their tenths. He also solicited that monarch to send the regent of Ponte to Rome, because that, in obedience to the king's edict, he had sent two booksellers of Naples to the galleys, for selling the eleventh volumes of the "Annals" of Baronius, in defiance of the royal prohibition. Their crime, if they were chargeable with any guilt, he maintained, fell only under the cognizance of the ecclesiastical power, and called for the censure and punishment of the church. He chose to be offended with the republic of Lucca, for publishing an edict prohibiting all commerce and correspondence with such of the citizens as had embraced the protestant religion and retired from their country. The edict he allowed to be in itself both pious and commendable; but, as it was founded upon an assumption of jurisdiction to which the civil power had no pretension, he insisted upon its being repealed, that the subject might be properly taken up by the spiritual tribunal. He, likewise, resented the conduct of the republic of Genoa, in suppressing a seditious congregation which assembled at a chapel of the Jesuits in their city, threatening them with interdictions and excommunications, if they did not reverse proceedings which infringed on the privileges of ecclesiastics.

But Paul's jealousy of his authority, and violent zeal in defence of the pretended prerogatives of his see, were more particularly displayed in the rash and unsuccessful contest into which he entered with the republic of Venice, in the year 1606. The Venetians had published several laws for restraining the power and licentiousness of the clergy. They

had prohibited the building of new churches, convents, and monasteries, without the express permission of the seignory, and had declared ecclesiastics incapable of making any new acquisition of immoveable property, without leave from the senate. They had, likewise, imprisoned and prosecuted, by their own authority, an abbot and a canon who had been guilty of capital crimes. When intelligence of these proceedings was brought to the pope, he immediately sent two briefs to his nuncio at Venice, one for annulling the new made laws; and the other ordering the two prisoners to be remitted to the ecclesiastical courts. When these arbitrary commands were signified to the republic, disdaining to sacrifice their liberties at the papal footstool, they refused obedience, and defended their conduct with great spirit, while some of the cardinals endeavoured to mediate an accommodation. But when Paul found that they resisted his imperious demands, his ambitious fury was inflamed to the highest pitch. Having suffered himself to be publicly stiled, *Vice-God upon earth, the monarch of Christendom, and the supporter of papal omnipotence*, he was determined that they should feel the full weight of his vengeance. Accordingly, he thundered out a bull of excommunication and interdict against the republic, to take place if they refused to give him complete satisfaction within twenty-four days. On the other hand, the Venetians, declaring that unjust and tyrannical mandate null and void, prohibited any of the ecclesiastics within their dominions from paying any regard to it, and obliged the clergy to perform divine service as usual. At the same time they banished from their territories the Jesuits and Capuchins, who had thought proper openly to break the laws of the state, by obeying the pope. In this contest they employed their ablest pens, particularly that of the learned and ingenious father Paul Sarpi, of the order of Servites, to demonstrate, on the one hand, the justice of their cause, and to determine, on the other, after an accurate and impartial enquiry, the true limits of the Roman pontiff's jurisdiction and authority. The arguments of these writers were so strong and urgent, that Baronius, and the other learned advocates whom the pope employed in supporting his pretensions and defending his measures, struggled in vain against their irresistible evidence.

In the mean time, the congregation *de Auxiliis*, which was first assembled by pope Clement VIII. in order to terminate the

controversy between the Jesuits and Dominicans on the subject of *Grace*, had held sixteen sessions under the pontificate of Paul. In these sessions, it was not so much their object to enter into the merits of the cause, as to consider about the most prudent and proper method of finishing the contest. At length, the result of their long and serious deliberations resembled the delivery of the mountain in the fable, being nothing more than a resolution that the whole controversy, instead of being *decided*, should be *suppressed*; and that each of the contending parties should have the liberty of following their respective opinions. The dominicans assert, that Paul had expressly ordered a solemn condemnation of the doctrine of the jesuits to be drawn up; but was prevented from finishing and publishing it by his quarrel with the Venetians. The jesuits, on the other hand, represent this account of the dominicans to be entirely fictitious. What the truth might be, we do not deem it of any importance to inquire. Having in the manner above related dismissed the controversy concerning grace, the pope resolved to compel the Venetians to submission by force of arms. With this view he assembled troops in the duchy of Spoleto, and solicited succours from the kings of France and Spain, who promised him assistance. Apprised of his intentions, the Venetians had not neglected the necessary preparations on their part, in order to defeat his ambitious designs. They had hired eight thousand Grisons, and collected an army on the borders of the Milanese. Besides, their cause was considered as the common cause of all the sovereign states of Italy; and the dukes of Urbino, Modena, and Savoy, had already offered their troops and services to the republic. In these circumstances, the rash pontiff contemplated with terror the storm that was gathering against him. What contributed to increase his distress, was the discovery that the king of Spain, by his promises of assistance, designed only to amuse him; that monarch having demanded, as the condition of engaging in the war, a renunciation of the yearly tribute for the kingdom of Naples, and a surrender of Ferrara and Ancona. From the king of France he could not hope for sufficient aid to meet the formidable opposition which he had provoked in the field. He therefore thought it most prudent to take refuge in that prince's intercession, and signified his desire of an accommodation to the French ambassador at Rome. Henry's mediation was accepted

by both parties; and the cardinal de Joyeuse, whom he sent as his representative into Italy, conducted the negociation with such prudence, that it terminated in a peace, in the year 1607, though on conditions not very honourable to the ambitious pontiff. For the Venetians could not be persuaded to repeal the edicts and resolutions which they had issued out against the court of Rome on this occasion, nor to recall the jesuits from their exile. They consented that the capuchins, and the other ecclesiastics who had been banished on account of their partiality to the cause of Rome, should be reinstated in their respective estates and functions. And they agreed that the two prisoners should be delivered up to the French ambassador by one of the secretaries of the republic; but with this protest, that he consigned them to him merely to gratify his most christian majesty, without any prejudice to the right which the republic had to pass judgment upon ecclesiastical persons, and to summon them before their secular tribunals of justice. After the ratification of the treaty, the pope, in conformity with one of the articles, left Rome, and, arriving at Venice, with great solemnity revoked his sentence of excommunication.

About this time, the form of the oath of allegiance required to be taken by popish recusants in England having been submitted to the consideration of the college of cardinals, they were unanimously of opinion that no true catholic could take it with a safe conscience; upon which the pope dispatched a brief to this kingdom, prohibiting all papists from submitting to it, and exhorting them patiently to endure all manner of persecution rather than comply. During the year 1609, an ambassador arrived at Rome from the king of Congo in Africa, to request that the pope would send with him, on his return, learned missionaries to propagate christianity in that country; but the death of the ambassador soon after his arrival, occasioned that design to be postponed to some future time. In the same year, the pope received letters from the king of Persia, which had been procured by the archbishop of Goa, and were soon afterwards followed by an ambassador from the same prince. These letters and this minister were most probably sent at the instigation of some of the king's Armenian subjects who had embraced the catholic creed, with a view to procure some arrangements for their benefit. That they were not sent to yield spiritual obe-

dience to the Roman pontiff, as was at one time pretended, it would now be a needless task to prove. To the Persian embassy succeeded another private one from Elias, the Nestorian patriarch at Babylon, who, having received a confession of the Roman faith from Paul towards the commencement of his pontificate, now sent an archdeacon to Rome with a new confession, drawn up in different terms from the Roman, but intended to satisfy the pope that the faith of the orientals differed only in words from that of Rome. But even such a difference could not be tolerated by papal pride, and the archdeacon was obliged to submit, not only to the doctrines, but to the words of the Roman church. He knew, indeed, that his concessions would not be binding on the eastern churches; and it is not improbable that, for such considerations as the papal court well knew how to apply on seasonable occasions, he would have subscribed to any thing which the pope had been pleased to propose to him. In the year 1610, Paul was earnestly solicited to enter into a defensive alliance with the king of France and the princes of Italy: but he declined acceding to their proposals, out of an apprehension that they intended a rupture with Spain, and an invasion of the Milanese; in which case he was determined to observe the strictest neutrality. While this subject was in agitation, intelligence arrived at Rome of the assassination of Henry IV., at which the pope expressed great sorrow; and, as a testimony of his regard for that monarch, he assisted personally at his obsequies, which were celebrated with great solemnity at Rome. Hearing that some young Frenchmen in the city expressed their satisfaction at that event, and styled the assassin the deliverer of their country, he ordered them to be arrested, and, after they had been submitted to a judicial process, condemned them to the galleys. It is fair to conclude, however, that his prosecution of them originated in other motives than an abhorrence of the turpitude of the action which they applauded, since, to his eternal disgrace, he could give his express approbation to the doctrine of Suarez the jesuit, in defence of the murder of kings.

When, in the year 1614, the pope received information that a treaty was negotiating between the king of Great Britain and the queen-regent of France, for a marriage between the prince of Wales and her second daughter Christina, he ordered his nuncio at the French court to remonstrate against the

proposed alliance, as prejudicial to the church. The nuncio, finding that he made no impression on the queen, endeavoured to excite an alarm among the devotees at Paris; but his intrigues were unnecessary, since the queen was not sincere in her negotiations with the British court, and only intended to quiet the discontents of the French, who murmured greatly at the double alliance which she had contracted in the preceding year with Spain. Another subject on which he directed his nuncio to remonstrate, was a decree of the parliament of Paris, condemning the treatise of Suarez, of which the pope had declared his approbation, to be burnt by the hands of the common hangman, as containing pernicious and damnable doctrine. This decree he complained of, as an infringement on the privileges of the holy see, which reserved to itself the power of judging and determining concerning the tendency of such works, and he demanded satisfaction by the formal annulling of the decree; but all the satisfaction which he could obtain, was only the suspension of its execution. He met with a similar mortification, in an unsuccessful endeavour which he made to prevail with the states of France to order the publication of the decrees of the council of Trent. In the course of the following year, Paul's attention was chiefly engaged by the old controversy between the Franciscans and Dominicans, concerning the *immaculate conception of the Virgin Mary*, which was maintained by the former, and denied by the latter. On this very important question, both parties were transported with such animosity and furious zeal, particularly in Spain, that the kingdom was almost engaged in a religious civil war through their dissensions. The catholic king, to prevent the fatal effects of this blind contest, pressed the pope, by repeated embassies, to give an authoritative decision on the question in dispute. All that could be obtained from the pontiff, however, was a renovation of the constitutions of Sixtus IV. and Pius V. on that subject; together with a declaration, intimating, that the opinion of the Franciscans had a high degree of probability on its side, and forbidding the Dominicans to oppose it in a public manner; but this declaration was accompanied with another, by which the Franciscans were prohibited, in their turn, from treating as erroneous the doctrine of the Dominicans. Shortly afterwards, the pope was involved in a dispute with the court of France, which demanded the estates of the

marshal D'Ancre at Rome, for the use of the French king. This demand was at first treated with contempt by the pope; but at length he found it prudent to agree to a treaty of partition, by which, though considerably more than a moiety was yielded up to Lewis XIII., he was allowed to appropriate the remainder towards the building of St. Peter's church. In the year 1619, Paul published an universal jubilee, in order to implore the assistance of God for the defence of the church, which was endangered by a general insurrection of the Protestants in Bohemia, and the other countries under the Austrian dominions, who had been provoked to fly to arms by the oppressions with which they were harassed. Alarmed at this powerful confederacy, the pope sent assistance in money to the emperor; who, in the course of the following year, gained a decisive victory which secured to him the possession of Bohemia, and obliged the other insurgents to submit. Paul survived the news of this victory only a few months, and died at Rome in January 1621, in the sixty-ninth year of his age, after a pontificate of fifteen years and between eight and nine months.

Paul V. was distinguished by very good abilities, as well as no small share of learning, and would have appeared to much greater advantage in history, had he not suffered his ambition and impetuous zeal for the authority of the holy see to lead him into measures which he could not support; and had he not also, while he indulged his taste for magnificence, neglected the affairs of government, and sacrificed the wealth of the state to the aggrandisement of his nephew cardinal Borghese. For the promotion of literature, he published a bull, commanding all the religious orders to maintain professors in the Hebrew, Arabic, Greek, and Latin languages. In adorning and beautifying the city with magnificent buildings, he even rivalled pope Sixtus V. He completed the large palace of Monte Cavallo, which had been begun by that pontiff. Besides, he greatly enlarged, and had the honour of completing, at length, the stupendous fabric of the church of St. Peter. He extended and improved the Vatican palace and library. He built two magnificent palaces for his relations, one in the city, and the other without the walls; and in both he collected the most valuable works in sculpture and painting, and the finest monuments of antiquity which he could purchase. He brought water to several parts of the city, by aqueducts and subterraneous chan-

nels, some from places at thirty-five miles distance, and he embellished the streets with a great number of fountains. He was likewise liberal in his charitable donations, and alms to the poor. During his pontificate, no fewer than sixty cardinals were created, many of whom are said to have been kept by him in dependent circumstances, in order to strengthen the interest of his nephew Borghese in the sacred college, and to enable him to carry the election after his own death. *Rycart's Contin. of Platina. Dupin. Mereri. Nouv. Dict. Hist. Bower. Mosb. Hist. Eccl. sec. xviii. sect. ii. par. i. cap. 1. 2. passim. Modern Un. Hist. vol. XXIII. ch. LXX. sect. 19.—M.*

PAUL, emperor of Russia, son of Peter III. and Catharine II. was born in 1754. From infancy under the rule of a jealous mother, and neither in mind nor person formed to flatter maternal pride, he was estranged from all public affairs, and regarded neither with confidence nor affection. In 1773 he was married to the daughter of the landgrave of Hesse Darmstadt, who died two years afterwards. In 1776 he took for a second wife a princess of Wirtemberg Stutgard, niece to the king of Prussia; and in 1780 he made the tour of a great part of Europe. His desire of serving in the war of 1787 against the Turks was thwarted by his mother, and he continued to reside with his family at his palace of Gatshina with a few favourites; indulged in his passion of training some regiments in the German discipline, to which business he attended with all the minute assiduity common to narrow understandings. The sudden death of Catharine, in 1796, made him master of a vast empire; for the government of which neither nature nor education had fitted him. He was, however, not without some qualities valuable in a sovereign. He had a strong attachment to justice, with an openness and frankness which rendered him accessible to truth when properly presented to him. His general intentions were good, though often warped by prejudice and caprice.

Paul began his reign with breaking the power of the guards, which he effected by incorporating into the regiments all his battalions from Gatshina. In many respects he showed himself hostile to the memory of his mother; and it was probably in that spirit that he caused solemn obsequies to be performed for his unfortunate father, compelling the principal agent in his death to assist at the ceremonial. He abolished many of her institutions, and displayed the restless desire of change that she herself,

though under the guidance of better sense, had possessed. Trifling alterations in the dress and accoutrements of the soldiery, and the detail of military tactics, continued to occupy his attention. The following picture of him, when thus employed, is characteristic: "Every day, in the court of the palace, in a plain deep green uniform, great boots, and a large hat, he spends his morning in exercising his guards. Surrounded by his sons and aides-de-camp, stamping his heels on the pavement to keep himself warm, his bald head bare, his snub-nose cocked up to the wind, one hand behind his back, and with the other raising and falling his cane in due time, and crying one, two; one, two; he prides himself in braving a cold of fifteen degrees of Reaumur without furs."

A rooted antipathy to the French revolution was natural to an absolute monarch. Paul, soon after his accession, gave an asylum to Louis XVIII. and assigned a large tract of land for his maintenance. In order to prevent the spread of free inquiry, he laid the press under the most rigorous restrictions, and abolished the schools for the instruction of the lower classes which Catharine had established. In 1798 he determined to employ his arms for the restoration of the ancient government in France, and sent a large body of troops into Germany under the command of general Suvarof. Confederated with Austria, which now resumed its arms, they penetrated into Switzerland and Italy in 1799, and at first obtained great success; but want of co-operation and plan at length defeated their purpose, and Suvarof, in the autumn, led back the remainder of his army. Paul, in the rage of disappointment, gave this aged and faithful commander a very ungracious reception; and he threatened to withdraw from a confederacy, which he charged with failure in its engagements. The honour of grand master of Malta, conferred upon him, somewhat soothed his pride, and he prepared in the following year to renew his exertions; but during the course of it his politics changed; he refused further subsidies from England, and entirely seceded from the alliance. Much displeased with the British court, which had taken possession of Malta, his next political object was to form a new maritime confederacy in the north, for the purpose of enforcing the claim of neutrals to a free navigation. He engaged Sweden and Denmark in the cause; and in the winter of 1800, he adopted the violent measure of laying an embargo upon all the British ships in

his ports, confining the commanders, and sending the seamen to a distance up the country. At this period he seemed to have entered into the French interest; induced, it is said, by a mistress of that nation. But despotical power, joining with strong passions and weak intellects, had now brought him to a state of capricious folly little removed from lunacy. He was perpetually making regulations of the most absurd and troublesome kind. Their general spirit was the maintenance of absolute authority in all its rigour, and the profoundest respect for the imperial dignity; though no one could less inspire it by his person and manners. Though not without a degree of generosity and good-nature, the indulgence of his ungoverned caprice was daily converting him into a brutal tyrant, like some of the worst emperors of Rome. While accounts of his strange proceedings were circulating throughout Europe, he caused it to be inserted in the Petersburg court gazette, that the emperor was said to have an intention of proposing himself as a champion in single combat against the several belligerent potentates, in order to terminate the war that had so long raged. This sally was in general regarded as so decisive a proof of derangement, that the public was prepared to expect one of those revolutions to which the throne of Russia is peculiarly liable. Accordingly, on the night of March 22d, 1801, Paul was found dead in his bed; and though it was given out that he was cut off by a stroke of apoplexy, it is now generally known, that his removal being deemed absolutely necessary for the safety of the state, a conspiracy was formed, in consequence of which his chamber was entered at the dead of night; and after many struggles, he was dispatched by strangling. He died in the forty-seventh year of his age, and the fifth of his reign, leaving two sons; the eldest of whom, Alexander, succeeded to the throne.—A.

PAUL OF BURGOS, OF OF SANCTA MARIA, a learned Spanish prelate in the fifteenth century, was of Jewish descent, and born at Burgos, in the year 1353. He was brought up in the religion of his forefathers; and as his family was respectable and wealthy, he enjoyed the advantages of a liberal and learned education. After he had been some years married and settled in the world, by reading the "Summa" of Aquinas he became a convert to christianity; and at the time of his baptism he assumed the name of *Paul of Sancta Maria*. After the death of his wife, he embraced the ec-

eclesiastical profession, and by his merits rose to considerable employments and high dignities in the church. He was made archdeacon of Trevigno; whence he was preferred to the bishopric of Carthagená; and afterwards he was translated to that of Burgos. The fame of his merits induced Henry king of Castille to appoint him preceptor to his son John, the second monarch of that name, by whom he was entrusted with the important office of chancellor of the kingdom. He is said to have died patriarch of Aquileia in 1435, at the age of eighty-two. His principal work consists of additions to "The Postills of Nicholas de Lyra" on the whole Bible, which are printed with that commentary. He was also the author of a work, entitled, "*Scrutinium Scripturarum*," folio, printed at Mantua in 1474, and at Burgos in 1591; and of "A Treatise on the Name of God," which was printed with the notes of Drusius, at Francker, in 1604. Dupin says, that his performances abound in Hebrew learning, and will afford much assistance to the biblical student in making himself acquainted with the true sense of the scriptures. Our prelate had three sons, who were baptized at the same time with himself, and acquired distinction by their rank or literary productions. The eldest, named ALPHONSUS, succeeded his father in the bishopric of Burgos, and composed a concise history of Spain, entitled, "*Anacephalæosis Regum Hispaniæ*," which may be seen in the "*Hispania Illustrata*," in four volumes, folio. The second, named GONSALVO, was promoted to the see of Placentia in Spain; and the third, called ALVAREZ-GARCIA, published the history of John II. king of Castille, under the title of "Memoirs," or "Commentaries." *Dupin. Moreri. Nouv. Dict. Hist.—M.*

PAUL, VINCENT DE, a saint in the Roman calendar, and founder of the congregation of the *Priests of the Missions* in the seventeenth century, was of humble origin, and born at Pouy, or Poy, in the diocese of Acqs, in the year 1576. He was first employed in tending sheep; but as he soon discovered talents which deserved encouragement, his parents were enabled to send him for education to Acqs and Toulouse. Having finished his academical course of studies, he was ordained priest in the year 1600. Some time afterwards, being called to Marseilles to receive a small property of which he was the heir, on his return by sea to Narbonne, the vessel on board of which he

had embarked fell into the hands of some Barbary corsairs, who sold him for a slave at Tunis. Here he successively served three different masters, and was successful in reclaiming the last, who was a Savoyard renegade, to the faith which he had renounced. Determined on attempting their escape to a christian country, they ventured to sea in a small boat, and happily reached Aigues-Mortes in 1607. After his return to his native country, Peter Montorio, vice-legate of Avignon, who knew his merits, sent him on business to the court of Rome. Here he became acquainted with the minister of Henry IV. who employed him on a commission of importance to that monarch, in the year 1608. Afterwards Louis XIII. recompensed him for his services on this occasion, with the abbey of St. Leonard de Chaulme. For some time he officiated as almoner to queen Margaret de Valois, and then retired to the institution of his friend cardinal de Berulle at the Oratory. On the recommendation of M. de Berulle, he accepted of the post of tutor in the family of M. de Goudy, general of the galleys, whose lady, eminent for her piety and charity, first inspired him with that design of founding a congregation of priests for missions into the country, which he afterwards carried into execution. In the mean time, he was desirous of rendering himself useful to the miserable objects under the care of his patron; and, upon application to court, obtained the appointment of almoner-general of the galleys, in the year 1619. The extraordinary zeal and charity which he exercised in that employment, and numerous other instances of his piety and benevolence, were long the subjects of pleasing recollection to the inhabitants of Marseilles. In the year 1620, St. Francis de Sales confided to him the direction and government of the order of the *Daughters of Charity*, whose office it was to administer assistance and relief to indigent persons, confined to their beds by sickness and infirmity.

After the death of madame de Goudy, he commenced the establishment of the community which he had projected, at the college *Des Bons Enfans* in Paris, where some priests, who approved of his design, associated themselves under him as their principal. Hence they went by turns into different parts of the kingdom, where their labours soon met with an astonishing degree of success and encouragement. Some years afterwards, the increasing number of his society induced Vincent de Paul to accept of the great house of St. Laza-

rus in the suburb of St. Dennis, which became the principal house of his order; and in the year 1632, pope Urban VIII. satisfied of its utility, and also of its policy as a powerful instrument for preserving the attachment of the lower classes to the catholic faith, formed it into a regular congregation, of which the founder was declared the first superior-general. The rule prescribed to this society, obliged the members to purify themselves, and to aspire daily to higher degrees of sanctity and perfection, by prayer, meditation, the perusal of pious books, and other devout exercises; to employ eight months in the year in the villages, and, in general, among the country-people, in order to instruct them in the principles of religion, form them to the practice of piety and virtue, accommodate their differences, and administer consolation and relief to the sick and indigent; and to inspect and govern the seminaries in which persons designed for holy orders received their education, and to instruct the candidates for the ministry in the sciences that relate to their respective vocations. So active was the superior in pursuing the objects of the institution, and so powerfully was he seconded by the zeal and encouragement of others, that he was enabled to support missions, not only in all parts of France, but also in Italy, Scotland, Barbary, Madagascar, &c. But his pious and charitable exertions were not confined to the congregation of the missions. To him the hospital for foundlings owed its origin, and an annual income of forty thousand livres, which his appeals to the humane and benevolent procured for it. He, likewise, was the means of obtaining liberal benefactions towards the support of the hospital of Bicetre, of the Salpetriere, of that for galley-slaves at Marseilles, and various other charitable institutions. He established and endowed seminaries for ecclesiastics; and in times of scarcity and pestilence which laid waste Lorrain, Picardy, and Champagne, he remitted nearly four millions of livres, in money and goods, for the relief of those provinces. So high was the estimation in which he was held as a spiritual adviser, that he was engaged in regular attendance on Louis XIII. during his last sickness; and under the regency of Anne of Austria, mother of Louis XIV. his counsel was chiefly followed in the management of the ecclesiastical affairs of the kingdom. Yet, during the space of ten years in which he possessed this influence, he always made a conscience of recommending

the most deserving candidates for vacant benefices, and his whole conduct was governed by exemplary prudence and humility. He died in 1660, when nearly eighty-five years of age. He was beatified by pope Benedict XIII. in 1729, and canonized by Clement XII. in 1737. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccles. sec. XVII. par. ii. cap. i. § 28.* —M.

PAUL WARNEFRID, or PAUL THE DEACON (*Paulus Diaconus*), an eminent historian of the middle ages, was born of Lombard origin, in the eighth century, at Ciudad del Friuli. He was brought up in the court of Ratchis, king of the Lombards, and afterwards was ordained deacon of Aquileia. Desiderius, the last king of the Lombards, invited him to his court, employed him as a notary or secretary, and raised him to the posts of counsellor and chancellor. After the kingdom of Desiderius was overthrown, and himself made prisoner, by Charlemagne in 774, the private history of Paul becomes obscure, and is differently related by different biographers. It appears probable that he first retired to his native country, of Friuli; and that after the overthrow and death of Rodgauso, duke of that province, in 776, he took the monastic habit. By some means his literary merit became known to Charlemagne, who took him into France, and probably employed him in his plans of promoting learning and liberal education in his dominions. Paul was acquainted with the Greek as well as the Latin language, and he instructed in the former those clergymen who were selected to accompany the emperor's daughter, Rotrude, to Constantinople, where she was to be united to the son of the empress Irene. A remaining attachment to his king Desiderius subjected Paul to the suspicion of some designs in his behalf, on which account he was banished to the Diomedean isle, now Tremiti; and it is said that he would have undergone the loss of his hands or his eyes, had not Charlemagne been unwilling to disable so eloquent a writer. It is supposed that he escaped from his place of banishment, and took refuge in the court of Arigiso, prince of Benevento; and that on the death of that prince in 787, he retired to the celebrated monastery of Monte Casino, where he ended his days. The time of his death is not known; but it is conjectured that he did not survive the year 799. As it appears from some Latin verses in the name of Charlemagne, that this emperor retained a great esteem and affection

for Paul whilst in his monastery, the suspicion which he had incurred must probably have been proved groundless or frivolous.

Paul Warnefrid was a copious writer, and, considering his age, is deserving of much praise. His Latin poetry may rank with the best of that period, but certainly falls much short of classical purity. It consists chiefly of hymns, of panegyrics of saints and eminent personages, and other short pieces. One of the most interesting is an elegy addressed to Charlemagne, in order to obtain the liberty of a brother who was brought prisoner into France after the defeat of Desiderius. Of his prose writings, by much the most valuable is his work "*De Gestis Langobardorum*," in six books, the only history of that nation which we possess. Although there are probably errors in his account of their origin, though the chronology is inaccurate, and some of the narrations appear fabulous, yet it contains many important facts which otherwise would have been lost, and affords some curious views of rude society. "His pictures of national manners, (says Gibbon,) though rudely sketched, are more lively and faithful than those of Bede and Gregory of Tours." Several editions of it have been given, and Muratori has inserted it in his great collection of the Italian historians, with a fragment or continuation, supposed to be by a more recent author. Paul likewise contributed to the Roman history entitled "*Miscella*," in which he was the continuator of Eutropius. His additions appear to have consisted of some extracts from ecclesiastical history, and of two books, from the time of Julian to that of Justinian I. He also wrote an abridged history of the first bishops of Metz, and other pieces of ecclesiastical biography, and made a collection of homilies by the order of Charlemagne. *Vossii Hist. Lat. Tiraboschi.*—A.

PAULA, a saint in the Roman calendar, was a descendant, on the maternal side, from the noble families of the Scipios, and Paulus Æmilius, and born at Rome about the year 348. Becoming a widow, she renounced the world and accompanied St. Jerome to Palestine, where she was made superior of a monastery at Bethlehem. She studied the Hebrew language, that she might better understand the scriptures; and, after spending several years in the superstitious practice of excessive mortifications and austerities, which, Jerome says, he frequently attempted to moderate, died in 404, about the age of fifty-six. Further par-

ticulars concerning her may be found in *Hieron. Epist. lxxxvi.* and under our articles EUSTOCHIUM, and JEROME, ST.—M.

PAULI, GREGORY, a learned Polish divine of the protestant persuasion in the sixteenth century, was appointed minister of the church of Wola near Cracow, in the year 1555. Afterwards he became pastor and senior minister of the church of Cracow. He was one of the earliest opponents of the doctrine of the Trinity in Poland, though he did not advance further than the Arian hypothesis. For the freedom with which he avowed and defended his opinions in the pulpit, he was expelled from Cracow; when he retired to Racow, where he died at a great age about the year 1591. He was the author of "*An Explanation of difficult Passages in the Sacred Scriptures*," different treatises against the lawfulness of a christian's undertaking offices of civil magistracy, or bearing arms; the first impression of "*The Catechism of Racow*," which was afterwards altered by Lælius Socinus, and Peter Statorius; and various pieces in the trinitarian controversy, which are enumerated in *Sandii Biblioth. Antitrinitar.*—M.

PAULI, SIMON, a medical and botanical writer, was born in 1603 at Rostock. He lost in his childhood his father, who had been physician to the queen of Denmark, but received a royal pension to enable him to pursue his studies. He travelled into the Low-countries, England, France, and Germany, and took the degree of M. D. at Wittemberg in 1630. After practising some years at Rostock, he removed to Copenhagen, where he occupied the chairs of anatomy, surgery, and botany, in the medical college. In 1648 he was nominated court-physician, and he rose, in 1656, to the post of first physician of king Frederic III. He held the same office under Christiern V., and died in 1680, at the age of seventy-seven. His services were rewarded in 1666, with the prelature of Arhusen, which remained in his family. This physician published various professional works, of which those relative to botany and the materia medica are best known. His "*Quadripartitum de simplicium Medicamentorum Facultatibus*," first printed at Rostock in 1640, and several times reprinted with augmentations, is an agreeably written account of what the ancients have recorded concerning the powers of vegetable simples, together with the results of his own experience. It is arranged according to the four seasons of the year, and has little of bo-

tanical or physical science, but is chiefly devoted to practice. To the last edition, the characters of plants from Tournefort are added. His "*Libellum de Usu et Abusu Tabaci et Herbari Theri*," 1661, is chiefly a severe censure on the use of those articles. In 1648, he published "*Flora Danica*," quarto, with figures, chiefly from Lobel and other authors. It contains the descriptions, synonyms, and medical virtues of native Danish plants, arranged according to the seasons. His "*Viridaria Regia varia et academica*," 1653, is a catalogue of plants in the botanical gardens of Copenhagen, Paris, Warsaw, Oxford, Padua, Leyden, and Groningen. Pauli was likewise a studious cultivator of anatomy, and the first who dissected human bodies in the theatre at Copenhagen. He published several orations relative to this science, and gave the description of a method of preparing skeletons.

JAMES HENRY, son of the preceding, was brought up to physic, and for some time filled the anatomical chair at Copenhagen. He was afterwards made professor of history and royal historiographer, and at length was employed in affairs of state, and ennobled by Christiern V., on which occasion he took the name of *Rosenchild*. He published some anatomical works, *Halleri Bibl. Anat. et Botan. Eloy Diet. Hist.*—A.

PAULINUS PONTIUS MEROPHIUS, or PAULINUS NOLANUS, a celebrated prelate and ecclesiastical writer in the fifth century, was descended from a Roman patrician family, and born at Burdegala in Gaul, now Bourdeaux, in the year 353. He was a pupil of the famous Decius Ausonius, under whom he made a considerable progress in literature, and cultivated the study of rhetoric and poetry with success. Ausonius being afterwards called to Rome, that he might be preceptor to the son of the emperor Gratian, Paulinus quitted his native place and followed him to that city, where he acquired much reputation as a pleader in the forum. So respectable was the character which he established, that he was raised to the consular dignity while very young; and he acquitted himself in his senatorial capacity, in a manner that gave universal satisfaction to the Roman citizens. Having married a Spanish lady, named Therasia, with whom he obtained a very large fortune, he took his leave of public affairs, and indulged his inclination for seeing foreign countries, visiting almost all the western provinces of the Roman empire. In the course of his travels he formed an intimacy

with St. Martin of Tours, St. Ambrose of Milan, and other eminent ecclesiastical characters; his conversation with whom appears to have produced such strong religious impressions upon his mind, that he determined to be baptised. His wife, likewise, who, it seems, had before submitted to the same rite, contributed not a little to confirm that resolution. Accordingly, he received the sacrament of baptism from Delphinus, bishop of Bourdeaux, in the year 391. Afterwards he went into Spain, and took up his residence at Barcelona; where he and his wife, having lost their only child, and being without any prospect of other issue, spent their time in devout contemplation and ascetic exercises, applying the greatest part of their property to benevolent and charitable uses. To divert Paulinus from this change of life, and to recal him again to the pursuit of secular concern, Ausonius and his other friends had recourse in vain both to persuasion and raillery. At Barcelona, so high was the veneration which all classes of people entertained for him, that, in the year 393, he was in a manner compelled by their urgent intreaties to be ordained presbyter; but not before he had obtained their promise that he should be at liberty to remove, as he had intended, into Italy. During the following year he arrived at Rome, where he was treated with the utmost respect by all ranks; till, perceiving that pope Siricius and the clergy were growing jealous of him, he withdrew to a country-house in the vicinity of Nola in Campania. Having passed about fifteen years in this place, together with his wife, in that manner of living which they adopted in Spain, Paulinus was chosen and ordained bishop of Nola, in the year 409, as some think; or, as Pagi argues with great appearance of probability, in 403. The early part of his episcopate was disturbed by the incursions of the Goths, who conquered and plundered the city of Nola; but he spent the remainder of his life in tranquillity, a bright example of piety, benevolence, and charity, and the object not only of veneration but of delight, to persons of all ranks and parties. He died in 431, in the seventy-eighth year of his age. His genuine works consist of "*Letters*" and "*Poems*," which are partly instructive, but chiefly lively and entertaining. They are correct, perspicuous, and elegant; but the high praise which Ausonius has bestowed upon the poems, is greater than they merit. The first edition of all the pieces attributed to our author was published at Paris in 1516, octavo,

and they were afterwards inserted in the second volume of the "Orthodoxographia," as well as the sixth volume of the "Bibl. Patr." The best separate edition of them, is that published at Paris, in 1684, in two volumes quarto; the first of which contains the genuine pieces, and the second such as are doubtful. *Cave's Hist. Lit. vol. I. sub sec. Arian. Pagi Crit. in Anal. Baronii, An. 403. x.—xiii. Dupin. Moreri. Nouv. Dict. Hist.—M.*

PAULINUS, patriarch of Aquileia in the eighth century, and who is honoured by the Catholics with the title of saint, on account of his zealous defences of the orthodox doctrine of the Trinity, was born in some part of the Austrian dominions. He distinguished himself by his laborious application, and zeal for the advancement of learning and science. His proficiency, considering the age in which he lived, was very considerable, and entitles him to a high rank among his Latin contemporaries. By his erudition he recommended himself to the patronage of the emperor Charlemagne, who bestowed on him various substantial marks of his favour, and, towards the close of the year 776, promoted him to the patriarchate of Aquileia. In the year 793, he published a little treatise in defence of the Trinity, against Elipand, archbishop of Toledo, entitled, "Sacro-Syllabus," which is inserted in the seventh volume of the "Collect. Concil." During the following year, he distinguished himself by his opposition to the opinions of Elipand, and of Felix, bishop of Urgela, at the council of Frankfort; and, having convened a synod at Aquileia, procured the condemnation of them as heretical, in 795. Two years afterwards, on the application of the famous Alcuin to Charlemagne, Paulinus received the commands of the emperor to enter more fully into a defence of the orthodox doctrine against the bishop of Urgela; in consequence of which he produced, in 798, his "Lib. III. adversus Felicem Orgelitanum," which were first published by Duchesne, together with the author's smaller treatise, at the end of "Alcuini Opera," printed at Paris in 1617. It is proper to observe in this place, that the "Lib. VII. adversus Felicem," which were formerly attributed to Paulinus, have been restored by the learned world to Alcuin, as their real author. Similar justice has likewise been rendered to Paulinus himself, by the Parisian editors of the last edition of "St. Augustine's Works;" who, upon the credit of ancient MSS., have assigned to the patriarch of Aquileia

the treatise "de Salutaribus Documentis," which used to pass under the name of the African bishop. Besides the articles already mentioned, fragments of "a Letter to Heistulphus," from our author, severely reproving that lord for putting his wife to death, on the charge of adultery preferred against her by a single witness, and also an entire "Letter to the Emperor Charlemagne," are inserted in the seventh volume of the "Collect. Concil." In the first volume of Baluze's "Miscellan." some other fragments of pieces by him may likewise be found. A complete edition of all his works, with learned notes and illustrations, was published at Venice in 1737, by John Francis Madrisi, a priest of the congregation of the Oratory. Paulinus died in the year 804. *Cave's Hist. Lit. vol. I. sub sec. Eicen. Dupin. Moreri. Nouv. Dict. Hist.—M.*

PAULLINI, CHRISTIAN-FRANCIS, a physician and naturalist, was born in 1643 at Eisenach in Thuringia. He studied at various universities, was crowned poet at Hamburgh, made master of arts at Wittenberg, and took the degree of M. D. at Leyden. He travelled into several of the northern countries, and practised in his profession at Hamburgh, Altona, and in Holstein. He received the title of count palatine for his services, and was appointed by the prince-bishop of Munster to the offices of his first physician and historiographer. In 1689, he returned to his native place, where he died in 1712. He was a member of the academies of the Naturæ Curiosorum and Ricovrati. This physician made himself known by several monographs, or separate dissertations on subjects in the animal and vegetable kingdoms; such as his "Cynographia curiosa;" "Bufo breviter descriptus;" "Tractatus de Anguilla;" "Talpa descripta;" "Lagographia curiosa;" "Lycographia;" "Onographia;" "De Lumbrico terrestri;" "Sacra Herba, seu Salvia Descripta;" "De Jalappa;" "Nucis Moschatae Descriptio." In these, as well as in some papers communicated to the Acad. Naturæ Curiosæ there is more matter of curiosity than exact observation, and a tendency is displayed to fabulous and wonderful narration. The same may be said of his "Observationes Physico-Medicæ," which, however, contain some things worthy of observation. He wrote likewise, "Theatrum Illustr. Virorum Corbeizæ Saxonicz," and some other works. *Halleri Bibl. Med. et Anat. Eloy Dict.—A.*

PAULMIER DE GRENTMESNIL, JACQUES

LE, (Lat. *Palmerius*.) a man of letters, son of a learned physician, Julien le Paulmier, was born in the district of Auge in 1587. He was brought up in the protestant religion, which was that of his parents, and passed some years in the house of du Moulin at Paris, where he attended the lectures of Casaubon and other learned men. At sixteen he was sent to Sedan, where he perfected himself in classical studies, and went through a course of philosophy. He afterwards studied the law at Orleans, and employed several subsequent years in travelling, and adding to the copious store of his literary acquisitions. At the age of thirty-three he entered into the army, and served with reputation in Holland against the Spaniards under the princes Maurice and Henry of Nassau. After the peace he passed some time upon the paternal estate in Normandy, and then again served in Lorraine at the head of a company of cavalry given him by the duke of Longueville. Returning with honour, he finally settled at Caen, where, at an advanced age, he married an English lady of fortune. He devoted himself to literature, and to the society of the men of erudition with which Caen at that time abounded, among whom it is sufficient to mention Huet and Bochart. He was the first planner of the academy there established, and supported it against the efforts of malice and ignorance. With irreproachable manners, he preserved the high spirit of a military man; and Huet relates, that when he was almost in a state of decrepitude, being insulted by a rude and insolent young man, he sent him a challenge, and obliged him to deliver his sword and beg his life. He was greatly afflicted with the stone, for which he twice underwent the operation of lithotomy. After many severe sufferings, which he bore with great resignation, he died in 1670, at the age of eighty-three. M. de Grentemesnil was a man of extraordinary quickness of parts, and composed with great facility poems in the Greek, Latin, French, Italian, and Spanish languages; it may be supposed, however, that such effusions could have little more merit than that facility. His most valuable performances were of the critical class. At the persuasion of Huet, he published a collection of observations made in the perusal of various authors, under the title of "*Exercitationes in optimos Auctores Græcos*," 1668, quarto. The great labour of his latter years was a "*Description of ancient Greece*," in Latin, published after his death

at Leyden in 1678, quarto. A dissertation which he wrote in 1629, concerning the comparative merits of Lucan and Virgil, was printed at Leyden in 1704, in the "*Dissertationes selectæ et criticæ de Poetis*," of J. Berkel. *Huetius de Rebus, &c. Moreri*.—A.

PAULUS ÆGINETA, a celebrated Greek physician and surgeon, was a native of the isle of Ægina, and probably flourished in the seventh century, during the reign of the emperor Heraclius, and while Amru was prefect of Egypt. He studied at Alexandria, and travelled throughout Greece and in other countries for improvement. Where he practised in his profession is not known. Some have supposed that he resided at Rome; but it is more probable that he lived in some place under the Saracen dominion. The Arabians have given him the title of an accoucheur, and he appears to have been the first man upon record who practised the obstetrical art. As a writer, though he was principally a compiler from his Greek predecessors, yet he gives much of his own, at least what is not contained in any extant author before his time. His principal work is entitled, "*De Re Medica*," in seven books. Of these, the sixth, which relates entirely to surgery, is the most valuable. It describes many operations which are not mentioned by his predecessors, and it has served for the groundwork of some of the most noted systems of surgery. The author appears to have been an experienced practitioner. The first edition of this work in Greek was printed at Venice in 1528, folio. It has since frequently been reprinted with different Latin translations. It is given with the "*Artis Medicæ Principes*," Paris, 1567, folio, with the version of Cornarius. There are also separate publications of this author's "*Salubria de Sanitate tuenda Præcepta*," "*De Crisi et Diebus Criticis*," and "*Pharmaca Simplicia*." The Arabian physicians had a great esteem for the writings of Paulus, and Honain translated them into the Arabic language. His surgery has been translated into French. *Freind's Hist. of Physick. Halleri Bibl. Med. et Chirurg. Eley Dict.*—A.

PAULUS, CYRUS FLORUS, called *Paul the Silentiary*, because he was at the head of the royal silentiaries, officers whose business it was to prevent noises in the palace, flourished in the sixth century under the emperor Justinian. He is said to have been of an illustrious family, and possessed of hereditary opulence, but to have been more distinguished for

learning and eloquence. He wrote several poems in the Greek language; among which was one giving the history and description of the church of St. Sophia in Constantinople, in above a thousand hexameters. This has been preserved to our times, and was published in the collection of Byzantine historians, with a translation and notes by Du Cange, *Paris*, 1670. He also composed a poem on the Pythian Thermæ, and some epigrams in the Anthology. *Vossii Poet. et Histor. Græc. Saxii Onomast. Gibbon.—A.*

PAUSANIAS, an eminent Lacedæmonian commander, was the son of Cleombrotus, and nephew of Leonidas, who fell at Thermopylæ. He was appointed guardian of his minor cousin, Plistarchus, son of that king; in right of which office, during the absence of the other king, he possessed the chief magistracy. When Mardonius, the Persian general, invaded Greece with a mighty host, Pausanias was appointed commander in chief of the allied army raised to oppose him. After some skilful manœuvres, in which he appears, by a feigned retreat, to have thrown the Persians into disorder, Pausanias brought on a general engagement at Platæa, B. C. 479, in which Mardonius was entirely defeated with great slaughter, and killed in the field. With the assistance of the Athenians, who, during the battle, had been engaged against some Greeks in the Persian interest, the camp of Mardonius was taken, with a vast booty. Pausanias showed a nobleness of mind in rejecting the proposal of one of the leaders, that the body of the Persian general should be sought for, in order to be treated with the same indignity that had been offered to that of Leonidas. He also gave a striking lesson to the Greeks, by ordering the Persian cooks to prepare such a banquet as their master was wont to partake of, whilst his own servants were to dress a simple Spartan meal, and then pointing out to his officers the folly of a luxurious people coming to conquer a poor and hardy one. He next proceeded to punish the traitors to the cause of Greece; and marching to Thebes, obliged that city to deliver up the heads of the Persian party, whom he put to death.

The effect of success upon his own mind, however, was to nourish a spirit of pride and arrogance, and inspire ambitious designs. He assumed to himself all the honour of the battle of Platæa; and upon a golden tripod, which he presented to the temple of Delphi, he put an inscription, recording only his own name as author of the victory. The command of

the united fleet being given him, for the purpose of freeing the Grecian cities from the Persian garrisons, he behaved with great partiality to his own countrymen, and treated the other officers with haughtiness, and the common men with severity; whilst the justice of Aristides, and the affability of Cimon, gained all hearts, and restored to the Athenians the naval supremacy of Greece. Pausanias performed what was enjoined him at Cyprus and Byzantium; and having at the latter place taken captive several noble Persians, among whom were some of the royal kindred, he sent them to Xerxes with a letter, proposing a private alliance with that king, on the condition of being made ruler of Greece under his authority. Some suspicions of this negotiation getting abroad, he was recalled to Sparta, and underwent a trial for his life; but no sufficient evidence being brought against him, he was fined and liberated.

Returning to the army, instead of acting with more caution, he openly adopted the Persian habit and manners, and went into all the excesses of that luxury which he had decried. It would appear that his mind was somewhat disordered in consequence of the following tragical incident. Having been captivated by the charms of Cleonice, a young woman of good family at Byzantium, her parents, not daring to refuse his solicitations, obliged her to comply with his desires. In order to save her blushes, she requested that the lights might be extinguished when she should enter his chamber. It unfortunately happened that in the dark she stumbled over one of the lamps; the noise of which suddenly awakening Pausanias, he fancied an assassin was coming to murder him, and, starting up, plunged a dagger into her breast. When he discovered the fatal error, he was almost distracted, and from that time imagined that the blood of his Cleonice perpetually demanded vengeance. He left Byzantium, and repaired to Heraclea, where he found persons who pretended to evoke and pacify the spirits of the deceased. That of Cleonice was called up before him, and made to say to him, "When you come to Sparta, you will find a termination to your sufferings." He went thither, still occupied with his plot of betraying his country to the Persians. For this purpose, he carried on a correspondence with Artabazus, a satrap; and all the messengers he sent were put to death, that they might not betray him on their return. It is said that he in vain attempted to engage Themistocles,

then an exile, to concur in his measures. Becoming at length impatient, he wrote a peremptory letter to Artabazus, which he committed to one Argilius, his particular favourite. The young man, alarmed by the non-appearance of any former messengers, unsealed the packet; and finding a direction to put him to death, immediately disclosed the matter to the ephori. In order to obtain a fuller proof against Pausanias, the magistrates directed Argilius, as if in fear of his life, to take refuge in the temple of Neptune at Tænarus, causing at the same time a cavity to be dug near the altar, in which some of them lay concealed. Pausanias, hearing of his having taken sanctuary, repaired thither, much disturbed, and asked him the reason of his proceeding. A conversation ensued, which fully assured the ephori of his guilt, and they resolved to apprehend him. Becoming apprized of their intention, he fled to the temple of Minerva, called Chalcioecus, the inviolable sanctity of which threw them into some perplexity. While they were in doubt what to do, the truly Spartan mother of Pausanias brought a brick, and set it against the door of the temple; her example was followed, till he was completely immured. When he was dead with hunger, his body was brought out, and interred by his friends. In such a wretched manner did this great but vicious man terminate his days, B. C. 474. *Corn. Nepos. Plutarch in Cimone. Univ. Hist.—A.*

PAUSANIAS, a Greek topographical writer, flourished in the second century, under Adrian and the Antonines. If he was the same orator or grammarian whom Philostratus records under that name, he was a native of Cæsarea in Cappadocia, and studied under the celebrated Herodes Atticus. His provincial pronunciation impeded his success as a speaker, but he obtained reputation by his compositions. He declaimed both at Athens and Rome, in which last capital he died at an advanced age. From the writings of Pausanias himself we derive very little information concerning his life. He seems to have travelled extensively, and besides his extant work on Greece, he composed descriptions of Syria and Phoenicia.

The "Description of Greece" by Pausanias, though not a very well-written performance, is highly valuable to the antiquary, and contains much information no where else to be met with. It is a kind of itinerary through Greece, in ten books, in which the author notes every thing remarkable that fell under

his observation, such as temples, theatres, sepulchres, statues, paintings, public monuments of all kinds, the sites and dimensions of ruined cities, and the scenes of important transactions. In some parts he gives historical details; and in those, his style, which is ordinarily common and negligent, rises to a degree of dignity. His work abounds with fabulous narrations, but such as were traditionally connected with the places described; whence he does not seem to deserve Julius Scaliger's severe epithet of "Græcolorum omnium mendacissimus." What he himself saw, there is no reason to suppose that he misrepresented. Pausanias was first published from the press of Aldus in 1516 by the care of Marcus Musurus. The best edition has been reckoned that of Joach. Kuhniius, Gr. and Lat. folio, Lips. 1696; but it is probably excelled by the modern one of J. F. Facius, Lips. 1794-97, four volumes octavo. The French translation by the abbé Gedeon is much esteemed. *Vossii Hist. Græc. Moreri. Bibliogr. Dict.—A.*

PAUSIAS, an eminent painter of antiquity, flourished about 350 B. C. He was a native of Sicyon, the son of Bries, who was his first master. He was instructed in the branch of painting called encaustic by Pamphilus, and was the first who became famous in it. He was, likewise, the first who adorned chambers with painted ceilings. He understood the art of fore-shortening, which Pliny describes by saying that when he wished to give an idea of the length of an ox, he did not, as was the former practice, place it transversely to the eye, but vertically, yet produced the full effect by the disposition of the lights and shades. He seems, also, to have been the first flower-painter; for having in his youth been enamoured of Glycera, a maker of garlands, he attempted by his art to imitate the beauties of nature which she had assorted, and copied a great variety of flowers. At length he made a portrait of Glycera sitting with a garland, which was one of his most famous performances, and was known by the name of *Stephaneplocos*. He chiefly painted small pieces, one of which, representing a boy, was called *Hemerosios*, as being finished in a single day. He also executed some large works, among which was a sacrifice, in Pompey's portico, containing the figure of the ox above alluded to. He passed his life at Sicyon, which was long regarded as the proper country of painting. The debts of the state having obliged the Sicyonians to sell their pictures, those of Pau-

sias were brought to Rome in the edileship of Scæurus, where, as we learn from a line in the Satires of Horace, they were a great object of admiration to the connoisseurs. *Plinii Hist. Nat. l. xxxv.*—A.

PAUTRE, ANTONY LE, an eminent French architect, was born at Paris in 1614. He distinguished himself by his taste in the decoration of buildings, which, though somewhat heavy, was grand and majestic, and much superior to that for baubles and petty ornaments. Several edifices from his designs were erected in the capital and its environs, of which the most noted were the wings and cascade of St. Cloud, the church of the nunnery of Port-royal, and the hotels of Gevres and Beauvais. He was appointed architect to monsieur, the king's brother, and finally first architect to the king. He was a member of the Academy of Architecture from its first institution, and published a work on that art, entitled, "*Les Oeuvres d'Architecture d'Antoine le Pautre*," of which the first edition appeared in 1652. He died in 1691.

JOHN LE PAUTRE, the elder brother of the preceding, was an eminent designer and engraver, and understood the decoration of pleasure-houses. His engraved plates amount to 1000, and served for studies to the ablest artists in France. His compositions are overcharged with sculptures and architectural ornaments, which prove that his fertility was superior to his taste. He died in 1682.

PETER LE PAUTRE, born in 1660, was son to the architect. His genius led him to sculpture, which he studied during fourteen years at Rome. On his return he was employed in several public works, of which the most celebrated is a group of Eneas bearing Anchises on his shoulders, and holding Ascanius in his hand, which was placed in the garden of the Tuilleries. His performances display much fire and imagination, but are sometimes incorrect. He died in 1744, at the age of eighty-four. *D'Argenville, Vies des Archit. & des Sculpteurs.*—A.

PAUW, N. DE, a German canon, distinguished himself by his philosophical writings, of which the principal were, "*Recherches Philosophiques sur les Americains, les Egyptiens et les Chinois*," two volumes, 1768, and "*Recherches Philosophiques sur les Grecs*," two volumes, 1787, reprinted at Paris in seven volumes octavo, 1795. In these works there is much learning and ingenuity, but joined with a bold spirit of conjecture, and a disposition

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to contradict all received notions. They were much read and controverted at the time of their appearance, but have lost a great part of their original reputation. M. de Pauw was much esteemed by the great Frederic, as one of the free speculators of the time, and for the same reason was obnoxious to the clergy. His private character was estimable. He died at Xanton near Aix-la-Chapelle in 1799. He was uncle of Anacharsis Cloots, who was famous at the commencement of the French revolution. *Nouv. Dict. Hist.*—A.

PAYS, RENE LE, a writer of the light and pleasant class, was born at Nantis in 1636. He was brought up to business, and obtained the post of director-general of the gabelles in Dauphiné and Provence, in which provinces he passed a considerable part of his life. He made himself known in the gay and literary world in 1685 by a little production of intermingled verse and prose, entitled, "*Amitiés, Amours, et Amourettes*," which, notwithstanding its provincial origin, was read with avidity in Paris. The ladies of that capital being curious in their enquiries as to the person of the author, he addressed to the duchess of Nemours a "Portrait" of himself, written in the same style. He professed to imitate Voiture, but, as the admirers of that writer alleged, with very inferior powers. Boileau, in one of his satires, puts into the mouth of a ridiculous country critic, as a sentence denoting bad taste,

Le Pays, sans mentir, est un bouffon plaisant,
Mais je ne trouve rien de beau dans ce Voiture.

Le Pays, however, had the good sense not to show himself offended with this stroke of satire, but paid a visit to the poet, and obtained his friendship. He does not seem, indeed, to have risen higher than the character of a small wit. From his Letters he appears to have visited England and Holland, upon which countries he make some frivolous remarks, more impertinent than humorous. He was honoured by the duke of Savoy with the knighthood of St. Michael, and was associated to the academy of Arles. His latter days were disquieted by a law suit, by the event of which he was condemned to pay a considerable sum for one of his associates who had embezzled the public money. He died soon after, in 1690, at the age of fifty-four. *Bayle. Moreri.*—A.

PAZ, JAMES-ALVAREZ DE, a Spanish jesuit and pious writer in the sixteenth and early part of the seventeenth century, was born at Toledo, in the year 1560. After having been taught

the classics and philosophy, at the age of eighteen he commenced his noviciate in the society of Jesus, and soon distinguished himself by the composition of pious meditations, on which his tutors bestowed warm approbation. He went through his theological course at Alcalá, and was afterwards sent by his superiors to Peru. Here he occupied successively the chairs of philosophy and divinity at Lima, with the highest applause, sedulously devoting the hours not demanded by his professional duties to divine contemplation, and the composition of those works which were from time to time given to the public. From Lima he was sent to preside as rector of the society's college at Quito; whence he was transferred to the same post at Cusco. Afterwards he filled the high office of provincial of Peru during six years. While he was visiting the different establishments belonging to the order in this capacity, he was seized with a mortal illness at Potosi, which carried him off in 1620, when about sixty years of age. He is highly panegyriized by his biographers, as having exhibited an illustrious example of all the christian virtues, and uniformly practised that rigid mortification and self-denial, to which the Catholics ascribe exalted merit. His works are written in Latin; but they have been translated into many of the European languages, and are held in high estimation. Their titles are, "De Vita Spirituali, ejusque Perfectione, Lib. IX," 1608, folio; a "Compendium" of which was digested by a priest of Bois-le-duc, and printed in 1620, octavo; "De Exterminatione Mali, et Promotione Boni, Lib. V," 1614, folio; "De Inquisitione Pacis, sive Studio Orationis, Lib. V," 1617, folio; and the following, prefixed to pieces extracted and condensed from the author's larger works: "De Vita religiosè instituenda, sive de quotidiana Virtutum Exercitatione," 1613, 12mo. afterwards revised, and enlarged by the author into two volumes, octavo; "Meditationes tripartitæ," 1620, quarto; "De Humilitate, Virtutum omnium Fundamento," "De Virtutum Adeptione," &c. *Sotwelli Bibl. Script. Soc. Jesu. Moreri. Nouv. Dict. Hist.—M.*

PAZMANI, PETER, a celebrated Hungarian cardinal who flourished in the seventeenth century, was descended from a noble Transyl-

vanian family, and born at Great-Waradin in Hungary, but in what year we are not informed. He entered the order of jesuits in the year 1587, and distinguished himself by the progress which he made in the different branches of literature, sacred and profane. In the year 1607, he was selected on account of his superior acquirements, to be professor of philosophy, and afterwards of divinity, at the college of Gratz in Styria, in which posts he acquitted himself with universal satisfaction and applause. Afterwards he devoted himself to missions in different parts of the kingdom, and is said to have had great success in opposing the progress of the reformed opinions, and in bringing back many wanderers to the fold of the catholic church. By his zeal and activity he so powerfully recommended himself to the emperor Matthias, and the principal Hungarian nobility, that, upon a vacancy taking place in the archiepiscopal see of Gran, or Strigonia, he was nominated to that station, and by the command of the pope, against his own inclination, obliged to accept of it. Being by this appointment primate of the kingdom, he assiduously exerted himself in establishing a strict discipline, and correcting the relaxed manners of the Hungarian clergy. For the encouragement of literature, he also founded colleges at Presburg, Posen, and other places. In the year 1629, at the solicitation of the emperor Ferdinand II., pope Urban VIII. promoted him to the purple. By the same prince he was afterwards sent ambassador to the court of Rome. He died at Posen in 1637, when on his journey towards Vienna, to attend the councils of the emperor Ferdinand III. He published, "Acta et Decreta Synodi Diocessanæ Strygoniensis, celebratæ Tyrnauia," 1629, quarto, which will be useful to the ecclesiastical historian; "Sermons on the Gospels for all the Sundays, and several of the Festivals throughout the Year," 1636, folio, in the Hungarian language; "a Collection of Prayers," octavo, in the same language, which has undergone numerous impressions; and a multitude of doctrinal, practical, and controversial treatises, in Hungarian and Latin, of which a long list is given in *Sotwelli Bibl. Script. Soc. Jesu. Moreri. Nouv. Dict. Hist.—M.*

END OF THE SEVENTH VOLUME.



